

**REVISED  
ENGLISH SCRIPTURES  
WITH NOTES**



Division 35195  
Section 5, A51  
copy 2









Bible. A.T. Catholic epistles. English 1854.  
American Bible Union



THE  
**SECOND EPISTLE OF PETER,**  
THE  
**EPISTLES OF JOHN AND JUDAS,**  
AND THE  
**REVELATION:**

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION,

WITH NOTES.

Quid igitur, damnamus veteres? minime: sed post  
priorum studia quod possumus in domo Domini laboramus.  
JEROME.

Neque statim offendere, si quid mutatum offendenteris, sed  
expende, num in melius mutatum sit. ERASMUS.

Tὸ γὰρ μὴ παρέργως ἀκούειν τὸν θεολογικὸν γυνῶν,  
ἀλλὰ πειρᾶσθαι τὸν ἐν ἐκάστῃ λέξει καὶ ἐκάστῃ συλλαβῇ  
κενονυμένον τὸν νοῦν ἐξηγεῖεν, οὐκ ἀργῶν εἰς εὐσέβειαν,  
ἀλλὰ γνωριζόντων τὸν σκοπὸν τῆς πλήσεως ἡμῶν.  
BASIL.

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THIS revision is not final. It is circulated in the expectation, that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected.

W. H. WYCKOFF,

*Corresponding Secretary.*

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## INTRODUCTION.

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THE general character and design of this work may be learned from the following Rules and Instructions, in conformity with which it has been prepared, except as regards a literal observance of the *third* Special Instruuction :

### 'GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.'

'1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.'

'2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.'

'3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.'

### 'SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.'

'1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.'

'2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.'

'3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.'

'4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.'

I. The GREEK TEXT of the Bagsters, here referred to, is that of Mill (1707), 'preferred,' say the publishers in their prefacee, 'as being that which is most current in this country: Mill's text,' they add, 'is in fact a reprint of Stephens's third edition (folio, 1550), with one correction and a few unintentional changes.' This third edition of Stephens follows the fifth of Erasmus (1535), with the exception of the Apocalypse and a very few places in the other books, where Stephens introduced the readings of the Complutensian Polyglott (published with the Pope's consent in 1520, though printed a few years earlier at Complutum, or Alcala, in Spain); and in its turn it formed the basis of Beza's editions (1565, 1576, 1589, 1595), on which the common English Version mainly rests, and which are said to differ from the Stephanic only in about 50 places; as also of the Elzevir (1624, 1633), in which 152 variations have been noticed, and these taken, not from MSS., but from the text or margin of previous editions.\*

It thus appears that the ordinary text of the Greek Testament, whether Mill's or the Elzevir, is

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\* GRIESBACH: 'Editiones recentiores sequuntur Elsevirianam; haec compilata est ex editionibus Bezae et Stephani tertia; Beza itidem expressit Stephanicam tertiam, nonnullis tamen, pro lubitu sere ac absque idonea auctoritate, mutatis; Stephani tertia presse sequitur Erasmicam quintam, paucissimis tantum locis et Apocalypsi exceptis, ubi Complutensem Erasmicae praetulit; Erasmus vero textum, ut potuit, constituit e codicibus paucissimis et satis recentibus, omnibus subsidiis destitutus, praeter versionem Vulgatam interpolatam, et scripta nonnullorum, sed paucorum, nec accurate editorum, Patrum.' *Prolegomena in N. T.*

substantially the Complutensian and the Erasmian. ‘But,’ to use the words of Bishop Marsh (*Lectures on the Criticism of the Bible*, Cambridge, p. 111), ‘neither Erasmus nor the Complutensian editors printed from ancient Greek manuscripts; and the remainder of their critical apparatus included little more than the latest of the Greek Fathers and the Latin Vulgate.’ Or, as the case is stated by Dr. Davidson (*Treatise on Biblical Criticism*, Edinburgh, 1852, Vol. ii. p. 118): ‘The materials in possession of the earliest editors were scanty. They were of inferior quality. And those who employed them did not even make the best use of them. . . . Indeed, they had no critical rules by which they professed to be guided.’ Under these circumstances it is not at all strange, that the changes made in that text by subsequent editors, as the result of a large accumulation and a more rigorous scrutiny of evidence, are found to be numerous, and occasionally of considerable interest.

In what way, however, shall we safely distinguish, in the crowd of questionable readings, what may fairly be regarded as the ‘known errors,’ of which our plan requires the correction? The present writer could think of no test so simple and satisfactory, as the *general consent of the critical editors*—however differing in their principles of recension—for the last hundred years. While this rule would no more than any other secure a perfect text, or even all the preferable readings, its operation, so far as it went, seemed likely to be attended with the least perplexity or doubt, and so to guarantee a general result, having far better claims now to rank as the *textus receptus* (Received Text), than what assumed the title more than two centuries ago.\* Accordingly, this test is here applied throughout, the following editions having been carefully collated for the purpose:—

BENGEL (Beng.), *Novum Test. Graecum*, 3d ed., Tübingen, 1753. Sometimes his later decision is cited, as it appears in the *Gnomon*, or in the German version of Revelation.

BLOOMFIELD (Bloomf.), *The Greek Testament*, 1st American from the 2d London ed., Boston, 1837:—also the *Supplemental Volume* (Supp.) of Annotations, 2d ed., London, 1851.

GRIESBACH (Griesb.), *Norum Test. Graece*, Cambridge, Mass., 1809 (printed from the Leipzig ed. of 1805).

HAENLEIN (Haenl.), *Epistola Judae Graece*, Erlangen, 1804.

HAHN, *Novum Test. Graece*, Leipzig, 1840.

KNAPP (once or twice Kn.), ed. Theile, Leipzig, 1852.

LACHMANN (Lachm.), *Norum Test. Graece et Latine*, vol. ii., Berlin, 1850. Three places where this ed. differs from the small Leipzig ed. of 1846, which had been collated on the Epistles, are noted among the *Errata*.

MATTHAEI (Matth.), *Joannis Apocalypsis Graece et Latine*, Riga, 1785.

MEYER (Mey.), *Das Neue Test. Griechisch kritisch revidirt*, Göttingen, 1829.

SCHOLZ (Sch.), *Norum Test. Graece*, 1830—1836, cited from Bagster’s *Hexapla*.

THEILE, *Norum Test. Graece*, 4th ed., Leipzig, 1852.

TISCHENDORF (Tisch.), *Norum Test. Graece*, 8vo ed., Leipzig, 1850.

TREGELLES (Treg.), *The Book of Revelation in Greek*, London, 1844. His later decisions are given from the 2d ed. of the version, London, 1849.

WORDSWORTH (Words.), *The Apocalypse*, London, 1849.

Wherever these concur on a reading, that reading is in the Notes recommended for adoption, and in the Version as printed in paragraphs at the end of the volume, is incorporated with the text.

The instances that occur, of deviation from the letter of the above rule, will not be reckoned violations of its spirit. They concern chiefly cases, where the unanimity of the editors is broken by

\* The preface to the second Elzevir edition having first employed the phrase, which immediately became classical: *Textum ergo habes nunc ab omnibus receptum*.

Bengel, or Bloomfield, or both. It is to be considered, that in Bengel's time the materials for textual criticism were by no means so abundant as they afterwards became, nor had they been so carefully sifted as they have been since; besides that in very many cases readings, which appear on the margin of our edition as equal or superior to the common ones, or even as undoubtedly genuine, were in later editions taken into the text. And, in like manner, there is a third edition of Bloomfield's Greek Testament, into which he speaks in the Supplemental Volume of having received at least 'numerous deviations from the *textus receptus*' of the Apocaylypse.

Of the Apocaylypse, indeed, it is well understood that the received text is more than ordinarily defective. Bloomfield says, that it is 'in a lamentably imperfect state.' And here, accordingly, is found the great majority of the proposed changes.—In forming his text of this book, Erasmus is known to have employed a single manuscript, and that, says Tregelles, 'appears to have been in a mutilated condition. It contained the Greek text with a commentary interpersed, and he had to separate the words of the text as well as he could. In not a few places he clearly took the commentary for the text, and thus inserted readings found in no Greek MS.; where his manuscript was altogether illegible he appears to have relied on the Latin Vulgate, and to have supplied words in the Greek by retranslating them from it. We know that this was the case with the last six verses of the book; in his MS. they were wholly wanting, owing to its mutilated condition, and he ventured on the bold expedient of supplying them by his own translation from the Latin: this he acknowledges himself;' and of this adventurous work fragments adhere to the received text at the present day. The Complutensian editors also are stated by Wetstein to have had but one manuscript of the Apocaylypse; yet from their text, according to Mill, Erasmus at once transferred to his fourth edition (1527) 90 variations; while of Stephens it is asserted, that he used only two imperfect and inaccurately collated MSS.

Now there are at least 98 MSS. extant, containing the Apocaylypse more or less complete, 69 of which have been collated wholly or in part. In Tregelles' Introduction these are numbered and described; and, having availed ourselves throughout of his valuable summary of the evidence both from MSS. and from ancient Versions, it is necessary that we here insert extracts sufficient to enable every reader to understand his notation:—

'A. *Codex Alexandrinus*, preserved in the British Museum. . . . Its supposed date is the *fifth century*, and it appears probable that it was written at Alexandria.'

'B. *Codex Basilianus* at Rome—formerly in the convent of St. Basil . . . now in the Vatican Library . . . probably of the *seventh century*.

'C. *Codex Ephraemi* at Paris . . . The vellum was used afterwards as material on which to write some of the Greek works of Ephraem the Syrian . . . It probably belongs to the early part of the *fifth century*.'

Since the preparation of the Greek Text by Tregelles, the MSS. B. and C. have been for the first time published by Tischendorf, and collated throughout by Wordsworth from Tischendorf's editions. Wherever, therefore, the important testimony of these three oldest, or, as they are often called, *uncial* or *large-letter*, MSS. is cited more fully by Wordsworth (who professes—though, in fact, he does not always so restrict himself—to have constructed his text solely from them,) than by Tregelles, A. B. C. are exempted from the quotation-marks, that denote the summaries of the latter. It should also be remembered that, when B. is referred to under the Epistles, the letter designates another MS., the celebrated *Codex Vaticanus*, assigned by some to the early part of the fourth century.

'The Manuscript Authorities may be divided into four classes:—

'a. Perfect MSS. which have been collated throughout' = A. B. and 28 *cursive* or *small-letter* MSS.

'b. MSS. with defects which are noted, but which have been collated throughout in the parts where they are perfect; also some MSS. of which a *known part* has been collated,' = C. and 11 *cursive* MSS.

'c. MSS. which are only occasionally cited; either partially collated or partially defective; the *silence* of these MSS. with regard to any particular reading, cannot of course be regarded as affording any evidence.' This class includes 24 *cursive* MSS.

'd. MSS. which are known to exist, but are altogether uncited,' = 32 *cursive* MSS.

'The uncial MSS., A. B. C., are cited . . . by these designations; the other MSS., when many support a particular reading, are cited by their classes, e. g.  $\alpha$  17.  $\beta$  7.  $\gamma$  3., would imply so many MSS. of these several classes as containing the cited reading; when but a few MSS. support a reading, they are cited *nominatim* ;' e. g. 2. 4. 7.

'An asterisk after the designation of a MS. e. g. A.\* denotes a reading *à primâ manu*, afterwards altered.

'Two asterisks, thus :—A.\*\* mark a reading from correction.'

The *Versions* cited by Tregelles are :—

1. The Latin Vulgate (Vulg.), 'executed by Jerome about the end of the 4th century.' MSS. of the whole or part of this version are the *Amiatinus* (Am.) of the 6th century, lately published by Tischendorf; the *Toletanus* (Tol.); and the *Harleianus* (Harl.), of the 7th century.
2. The Coptic (Copt.). 'probably executed in the 3d or 4th century.'
3. The Aethiopic (Aeth.). 'probably executed in the 4th century.'
4. The Syriac (Syr.). 'This must not be confounded with the *Peshito*, executed probably in the 2d century, in which this book forms no part' (and the same remark applies to II. and III. John, II. Peter, and Jude): 'the version of the Revelation may perhaps be assigned to the 6th century.'
5. The Armenian (Arm.), 'completed in the year 410.'
6. The Arabic. 'Arp. is here used, (as has commonly been done,) to denote the Arabic version published by Erpenius. Ar. P. is the Arabic version of Walton's Polyglott. Arr. denotes both the Arabic versions ;'—'probably made in the 7th century or later.'
7. The Slavonic (Slav.), of the 9th century :—editions and MSS.

On this subject of the Greek Text, it remains to be added, that a large selection from the various readings is given in the Notes, while only a very few are admitted into the margin of the Version.

II. THE REVISED VERSION. Here the one object has been to furnish as close a representation of the original, even in its minuter forms and constructions, and in what Jerome calls 'the mystery of its verbal arrangement' (*ubi ipse verborum ordo mysterium est*), as an application of the strict modern philology might suggest, and the genius of our language at all admit of. Of course, it would have been easy, along with this, to impart a much more modern air to the whole, by such expedients, for example, as that of everywhere exchanging *unto* for *to*, *hath* for *has*, &c. But it is scarcely worth while to attempt an explanation of the reasons, why the translator has refrained from doing this. The matter belongs to the sphere of taste and feeling, where disputation is more apt to be abundant, than satisfactory and conclusive.

III. THE NOTES, except in what relates to the textual readings, are nearly confined to the illustration of the Version, or rather of the changes introduced. But, even with this limitation, the pains-taking reader will discover, in the brief exegetical remarks, and in the frequent references to parallel passages (which he is earnestly requested to examine), as well as in the numerous versions and opinions quoted, no inconsiderable amount of carefully condensed commentary. In a volume of this sort, it were perhaps too much to promise absolute accuracy of citation; but it is due alike to the writer and the reader to say, that very great labour has been expended on the attempt to make the work in this respect thoroughly reliable.

It will be perceived, that to every change, however slight and seemingly unimportant, a note is attached in explanation or defense; and it may be objected, that a needless scrupulosity is thus often shown about alterations of no consequence, and which, therefore, ought not to have been made at all; or else in justifying alterations so obviously proper, as to render apology superfluous. But as, on the one hand, whatever improvement, if any, is effected in the exactness and general tone of the version, is, and must be, the result mainly of attention to what the cursory reader will reckon microscopic trifles, so, on the other hand, the author was quite willing to incur the censure of an excessive and irksome nicety, rather than, by sparing his own labour, to expose himself to the charge of having dealt lightly with a work at once so venerable, and so dear, as the common English Version of the Bible.

Of the manifold excellencies, intrinsic and comparative, of that Version, he trusts that he has now a more intelligent appreciation, than before he undertook his present task; though at the same time he will be allowed to add, that, *so far as a judgment might be formed from the portion here reviewed*, he could much less readily now acquiesce in the opinion, that any other than a very moderate share of the world's gratitude is due to King James and his fifty-four Translators.

Since the first edition of the Epistles in 1852, that portion of the work has been almost wholly re-written, and greatly enlarged, and every quotation and reference verified anew. It is proper also to mention, that, with a few (11) exceptions, where the author is happy to acknowledge the kind courtesy of correspondents, the modifications now introduced are the fruit of a fresh and prolonged study of the sacred text.—Extracts from the Dutch Annotations and German commentaries are here generally given in English.

## LIST OF THE PRINCIPAL ABBREVIATIONS, AND WORKS MOST FREQUENTLY CITED.

THE authorities are cited in groups, as here arranged, but generally with some regard to the chronological order, and in all cases directly from the editions specified. Those, to which this specification is not appended, are taken at second hand from various sources.

It is also important to bear in mind, that, except where the Note explains itself otherwise, words in Italics or within quotation-marks, and enclosed in a parenthesis, belong to the writer immediately preceding; but, when a comma intervenes between the parenthesis and the name, they are common to all the names in that group preceding the parenthesis. Where names merely are mentioned, they are to be understood as directly sustaining the Version.

E. V.—English Version. The text is printed from the American Bible Society's pica 8vo ed. of the New Testament, 1851.  
In the Notes, the Society's Revised Bible of 1851, and the original ed. of 1611, as given in Bagster's English Hexapla and in the 4to Oxford Reprint of 1833, have been collated.  
Two instances, where the Hexapla and Oxford differ, are noted among the *Errata*.

W.—Wyclif, 1380, }  
T.—Tyndale, 1534, }  
C.—Cranmer, 1539, }  
G.—Genevan, 1557, }  
R.—Rhemish, 1582, }  
from Bagster's English Hexapla, for the most part with the modern orthography.

Aeth.—Aethiopic Version.

Ar.—Arabic Version; from the Paris Polyglott (P.), 1633.

Copt.—Coptic Version.

Dt.—Dutch Version, 1637; from the Netherlands Bible Society's ed. of 1836; with occasional reference to the 4to Gorinchem ed. of 1748.

Fr. G.—French Geneva Version, 1588; from the Amsterdam ed. of 1761.

M.—Martin's French Version, 1696–1707; from the American Bible Society's ed. of 1852.

S.—Swiss Version, 2d ed., Lausanne, 1849.

Germ.—Luther's German Version, 1545; from Stier and Theile's *Polyglotten-Bibel*, 2d ed., 1849.

It.—Diodati's Italian Version, 1641; from the British and Foreign Bible Soc.'s ed. of 1848.

Syr.—Syriac Version; from Greenfield's 12mo ed., 1828; with occasional reference to De Dieu's (De D.) ed. of the Apocalypse, the Paris Polyglott (P.), and Lee's (L.) 4to ed. of the N. T. in 1816.

Vulg.—Latin Vulgate; from the *Polyglotten-Bibel*; with occasional reference to the *codex Amiatinus* (Am.).

Alb.—Alberti.

Alex.—Alexander on Isaiah, New-York, 1846–7; and on The Psalms, New-York, 1852.

Alf.—Alford's Greek Test., 2 voll., London, 1849, 1853.

- All.—Allioli's *Nueus Testament*, New-York, 1848.
- Allw.—Allwood's Key to the Rev., London, 1829.
- Andr.—Andreas.
- Areth.—Arethas, in *Apoc. Comment.*; from the 2d vol. of *Oecumenius*, Paris, 1631.
- Aret.—Aretius, in *N. T. Commentarii*, Geneva, 1618.
- Arn.—Armand, *Recherches Critiques sur l'Ep. de Jude*, Strasbourg, 1851.
- Aug.—Augustine, in *Ep. Joann. ad Parthos Tractatus decem*; from vol. iii., 1837, of the Paris ed. of his Works.
- B. and L.—Beausobre and L'Enfant, *Le Nouveau Test.*, Amsterdam, 1718.
- Barn.—Barnes' Notes, New York, 1852.
- Beng.—Bengel, *Gnomon Nori Test.*, Tübingen, 1850; and *Erklärte Offenb.*, Stuttgart, 1834. The German version of the Epistles is cited from the *Polyglotten-Bibel*.
- Bens.—Benson.
- Berl. Bib.—*Berlenburger Bibel*; from the *Polyglotten-Bibel*.
- Bez.—Beza; from Junius and Tremellius' *Norum Test.*, Ilanau, 1623, with occasional reference to the Philadelphia ed. of 1848.
- Bierm.—Biermann, *Claris Apocalyptico-Prophetica*, Utrecht, 1702.
- Blackw.—Blackwall's Sacred Classics, London, 1737.
- Bloomf.—Bloomfield's *Recensio Synoptica (Rec. Syn.)*, London, 1828; Greek Test., Boston, 1837; Supplemental Volume (*Supp.*), London, 1851.
- Praun.—Bramius, *Selecta Sacra*, Amsterdam, 1700.
- Brightm.—Brightman's *Revelation of the Rev.*, Amsterdam, 1615.
- Budd.—Buddens.
- Calv.—Calvin, in *N. T. Commentarii*, ed. Tholuck, Berlin, 1838.
- Cam.—Cameron, *Myrothecium Evangelicum*, Saumur, 1677.
- Campb.—Campbell, The Four Gospels, with Preliminary Dissertations, Andover, 1837.
- Carpz.—Carpzov, *Epp. Cathol. Septenarius*, Halle, 1790.
- Castal.—Castalio, *Biblia Sacra*, Leipzig, 1750.
- Charn.—Charnock's Works, London, 1684.
- Clarke, Commentary on the N. T., New York, 1831.
- Cler.—Clericus, *Animadversiones in Hammondi N. T.*, Amsterdam, 1700.
- Coce.—Cocceius, *Opera*, Amsterdam, 1700–06.
- Crol.—Croly's Interpretation of the Apoc., London, 1827.
- Daub.—Daubuz, Commentary on the Rev., London, 1720.
- Dav.—Davidson's Introduction to the N. T., vol. iii., London, 1851.
- De D.—De Dieu, *Critica Sacra*, Amsterdam, 1693.
- De W.—De Wette, *Kurzgefasstes exegetisches Handbuch zum N. T.*, voll. i. iii., Leipzig, 1846–48.
- Dietl.—Dietlein, *Der zweite Brief Petri*, Berlin, 1851.
- Dodd.—Doddridge's Family Expositor, London, 1825.
- Drus.—Drusius; from the *Critici Sacri*, vol. viii., Amsterdam, 1698.
- Dt. Ann.—Dutch Annotations (*Verklaringen*), Gorinchem, 1748.
- Durb.—Durham; from *Poli Synopsis*.
- Düst.—Düsterdieck, *Die drei Johanneischen Briefe*, vol. i. (containing the commentary on 1 John 1: 1–2: 28), Göttingen, 1852.
- Ebr.—Ebrard, *Die Offenb. Johannes*, Königsberg, 1853.
- Eichh.—Eichhorn, *Commentarius in Apoc.*, Göttingen, 1791.
- Ell.—Elliott's *Horae Apocalypticæ*, 2d ed., London, 1846.
- Engl. Ann.—English Annotations, London, 1645.
- Erasm.—Erasmus, *Norum Test. omne*, 3d ed., Basle, 1522. His notes are from the *Critici Sacri*.
- Est.—Estius; from *Poli Synopsis*, and other sources.
- Ew.—Ewald, *Commentarius in Apoc.*, Leipzig, 1828.
- Gerl.—Gerlach, *Das Neue Test.*, Berlin, 1844.
- Gill, Exposition of the N. T., Philadelphia, 1811.
- Gom.—Gomarus; from *Poli Synopsis*.
- Goss.—Gossner; from the *Polyglotten-Bibel*.
- Greenf.—Greenfield, בְּרִית הַהֲבָרֶת, London, 1831.
- Grell.—Grellot, *Prodromus in Apoc.*, Leyden, 1675.
- Grot.—Annotationes in N. T., Paris, 1650.
- Guyse, Practical Expositor, Edinburgh, 1797.
- Haenl.—Haenlein, *Ep. Judæ*, Erlangen, 1804.
- Hamm.—Hammond's Paraphrase and Annotations on the N. T., London, 1659.
- Heinr.—Heinrichs, *Apoc. Graece, perpetua Annot. illustrata*, Göttingen, 1818.
- Heins.—Heinsius.
- Hengst.—Hengstenberg, *Die Offenb.*, Berlin, 1849–51.
- Herd.—Herder, *Johannes Offenb.*, Stuttgart, 1829.
- Homb.—Homborgh.
- Huth.—Huther, *Kritisch exegethes Handbuch über ... den Brief des Judas und den 2. Brief des Petrus*, Göttingen, 1852.
- Jones, Lectures on the Apoc., London, 1833.
- Kell.—Kelly, The Apoc. Interpreted, 2 voll. (to the end of ch. xvi.), London, 1849, 1851.
- Kenr.—Kenrick's Translation of the Catholic Epp. and the Apoc., New York, 1851.
- Kist.—Kistemaker; from the *Polyglotten-Bibel*.
- Laun.—Launoi.
- Laurm.—Laurman, *Collectanea in Ep. Judæ*, Gröningen, 1818.
- Lec, Exposition of the Rev., London, 1849.
- Lightf.—Lightfoot's Works, London, 1684.
- Lord, Exposition of the Apoc., New York, 1847.
- Lowm.—Lowman's Paraphrase and Notes on the Rev., London, 1809.
- Lücke, *Commentar über die Schriften des Johannes*, vol. iii., 1st ed., Bonn, 1825.
- Luth.—Luther.
- Mack.—Macknight on the Epistles, Philadelphia, 1835.
- Matth.—Matthæi, *Animadversiones Criticae in Apoc.*, Riga, 1785.
- Mey.—*Das Neue Test.*, Göttingen, 1829; with occasional reference to the commentaries, 1835–53.
- Midd.—Middleton on the Greek Article, New York, 1813.
- Mill, *Novum Test. Graecum*, ed. Küster, Leipzig, 1723.

- Moldenh.—Moldenhawer, *Gründliche Erläuterung der heiligen Bücher neues Test.*, vol. iv., Leipzig, 1770.
- Mor.—Alex. Morus, *ad quaedam Loca Novi Foederis Notae*, printed with Cameron's *Myrothecium*.
- More.—Henry More's Theological Works, London, 1708.
- Murd.—Murdoek's Translation of the Syriae N. T., New-York, 1851.
- Newc.—Newcome, Attempt toward revising our English Translation of the Greek Scriptures, Dublin, 1796. A few instances of misquotation, in consequence of the partial use of another ed., are noted among the *Errata*.
- Newt.—Newton, Dissertations on the Prophecies, London, 1835.
- Oec.—Oecumenius, vol. ii., Paris, 1631.
- Pagn.—Pagninus; from Wolder's *Biblia Sacra*, vol. iii., Hamburgh, 1596.
- Par.—D. Pareus, *Opera Theologica Exegetica*, vol. ii., Frankfort, 1647. The Commentary on Jude is by David's son Philip.
- Pears.—Pearson, Exposition of the Creed, New-York, 1843.
- Peile, Annotations on the Apostolical Epp., vol. iv., London, 1852.
- Penn, The Book of the New Covenant, London, 1836.
- Pisc.—Piscator; from *Poli Synopsis*.
- Pol. Syn.—*Poli Synopsis*, vol. v., Frankfort, 1712.
- Prie.—Prieaens; from the *Critici Sacri*.
- Pyle, Paraphrase on the Aets and the Epp., vol. ii., London, 1765.
- Ramb.—Rambach, *Institutiones Hermeneuticae*, Jena, 1732.
- Ros.—Rosenmüller, *Scholia in N. T.*, Nuremberg, 1831.
- Scholef.—Scholefield, Hints for an Improved Translation of the N. T., London, 1850.
- Scott, Commentary on the Holy Bible, vol. v., Philadelphia, 1852.
- Sept.—Septuagint Version, Bagster's 8vo ed., London.
- Sharpe, The New Test. Translated, London, 1844.
- Steph.—H. Stephanus; from the *Critici Sacri*.
- Stier, *Der Brief Judä*, Berlin, 1850; and the *Polyglotten-Bibel*.
- Stolz; from the *Polyglotten-Bibel*.
- Stu.—Stuart, Commentary on the Apoc., Andover, 1845.
- Sym.—Symonds, Observations upon the Expediency of revising the present English Version &c., Cambridge, 1789, 1794.
- Thom.—Thomson, The New Covenant Translated, Philadelphia, 1808.
- Till.—Tilloch, Dissertations on the Apoc., London, 1823.
- Treg.—Tregelles, The Book of Rev. Translated, London, 1849.
- Tremell.—Tremellius, *Novum Test. ex vetustissima tralatione Syra*, Hanau, 1623.
- Trol.—Trollope's *Analecta Theologica*, London, 1842.
- Vall.—Valla; from the *Critici Sacri*.
- Van Ess; from the *Polyglotten-Bibel*.
- Vat.—Vatablus, *Biblia Sacra*, vol. ii., Salamanca, 1584.
- Vitr.—Vitringa, *Anacrisis Apoc.*, Weissenfels, 1721.
- Vorst.—Vorstius.
- Wakef.—Wakefield's Translation of the N. T., Cambridge (Mass.), 1820.
- Wells, Help for the more clear and easy Understanding of the Holy Scriptures, Oxford, 1715, 1717.
- Wesl.—Wesley, Explanatory Notes upon the New Test., New-York, 1850.
- Wetst.—Wetstein.
- Whist.—Whiston, Essay on the Rev. of St. John, London, 1744.
- Whitb.—Whitby, Paraphrase and Commentary on the Epp., Philadelphia, 1848.
- Wits.—Witsius, *Commentarius in Ep. Judae Ap.*, Leyden, 1703; with occasional reference to his other works.
- Wolf.—Wolfius, *Curae Philologicae et Criticae*, Ilmburgh, 1735.
- Words.—Wordsworth, Translation of the Apoc., London, 1849.
- Zeg.—Zegerus; from the *Critici Sacri*.
- Züll.—Züllig.
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- Bretsch.—Bretschneider, *Lexicon Manuale in N. T.*, 2d ed., Leipzig, 1829.
- Buttm.—Buttmann's Greek Grammar, by Robinson, New-York, 1851.
- Ges.—Gesenius, *Thesaurus Vet. Test.*, Leipzig, 1829–53.
- Green, Grammar of the N. T. Dialect, London, 1842; and Lexicon to the N. T., London.
- Gusset.—Gussetius, *Lexicon Linguae Hebraicae*, Leipzig, 1743.
- Herm.—Hermann ad Viger. de Idiotismis, 4th ed., Leipzig, 1834.
- Hesych.—Hesychius, *Glossae Sacrae*, ed. Ernesti, Leipzig, 1785.
- Hoog.—Hoogeveen; from Hermann's Viger.
- Johns.—Johnson's English Dictionary, Philadelphia, 1818.
- Kühn.—Kühner's Greek Grammar, by Edwards and Taylor, New-York, 1853.
- L. and S.—Liddell and Scott's Greek-English Lexicon, Oxford, 1845.
- Leigh, *Critica Sacra*, London, 1650.
- Nork, *Vollständiges Hebr.-chald.-rabbin. Wörterbuch*, Grimma, 1842.
- Pas.—Pasor, *Manuale N. T.*, Leipzig, 1640.
- Pass.—Passow, *Handwörterbuch der Griech. Sprache*, Leipzig, 1841–53.
- Phavor.—Phavorinus.
- Rich.—Richardson's English Dictionary, London, 1838.
- Rob.—Robinson's Lexicon of the N. T., New-York, 1850; and of the O. T., Boston, 1844.
- Scap.—Scapula, *Lexicon Graeco-Latinum*, Basle, 1620.
- Schirlitz, *Wörterbuch zum N. T.*, Giessen, 1851.
- Schleusner, *Lexicon in N. T.*, Glasgow, 1817.
- Schöttg.—Schöttgen, *Lexicon in N. T.*, ed. Krebs, Leipzig, 1765.
- Steph.—Stephanus, *Thesaurus Graecae Lingue*, ed. Valpy, London, 1816–26.
- Suic.—Suicer, *N. T. Glossarium*, ed. Hagenbuch, Zürich, 1744.
- Suid.—Suidas.

- Tittm.—Tittmann, *De Synonymis in N. T.*, Leipzig, 1829, 1832.  
 Trol.—Trollope's Greek Grammar to the N. T., London, 1842.  
 Vig.—Viger, *De Iliotismis*, ed. Hermann.  
 Wahl, *Clavis N. T. Philologica, ed. minor*, Leipzig, 1831.
- Webst.—Webster's English Dictionary, 2 vols. 4to, New-York, 1828; and Goodrich's 8vo ed., New-York, 1852.  
 Win.—Winer, *Grammatik des neutest. Sprachdiensts*, 5th ed., Leipzig, 1844.

The following Versions, having been directly collated throughout, are included under their respective general references; thus:—

- English verss. = Wiclit, Tyndale, Cranmer, Genevan, Rhemish; —Allwood (Rev., ch. iv.—xxii.), Daubuz (Rev.), Doddridge, Hammond, Kenrick, Lord (Rev.), Macknight (the Epp.), Murdock, Newcome, Penn, Sharpe, Stuart, Thomson, Tregelles (Rev.), Wakefield, Wells, Wesley, Wordsworth (Rev.).  
 Latin verss. = Vulgate; —Beza, Calvin (Il. Pet., I. John, Jude), Carpzov (Il. Pet.), Castalio, Coceius (Il. Pet., Jude, Rev.), Erasmus, Pagninus, Pareus (Jude, Rev.), Vatablus, Vitrina (Rev.).
- German verss. = Luther; —Allioli, Bengel (Rev.), De Wette, Ebrard (Rev., ch. xi.—xxii.), Hengstenberg (Rev.), Herd. (Rev.), Meyer, Moldenhawer, Stier (Jude).
- French verss. = Geneva, Martin, Swiss; —Beausobre and L'Enfant, Arnaud (Jude).
- Foreign verss. = all the versions here classed, as Latin, German, French; together with the Syriac, Dutch, Italian, and Greenfield.

Of these Versions, Wiclit, the Rhemish, Allioli, Kenrick, being translated from the Vulgate; and Murdock, from the Syriac; are cited, not as authorities, but for the sake of comparison.

## E R R A T A.

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| <p>Page 14, Revised Version, verse 6, <i>for shall read</i> should afterward.<br/>         " 14, " " " 8, <i>for *day read *day.</i><br/>         " 16, Note s, <i>for except Peile read except Newc., Peile.</i><br/>         " 23, " r, <i>for Mey. read Knapp, Mey.</i><br/>         " 25, Revised Version, verse 13, <i>for dwelleth righteousness read righteousness dwelleth.</i><br/>         " 31, " " " 5, <i>for hath read *hath.</i><br/>         " 32, Note r, <i>dele Newc. marg.</i><br/>         " 38, Chap. 3: 1, Note b, <i>after Newc. read</i> (has it as a supplement).<br/>         " 40, Note a, <i>dele Lachm.</i><br/>         " 41, " q, <i>dele Newc. marg.</i><br/>         " 45, " n, <i>dele the reference to Lachm.</i><br/>         " 49, " n, <i>for 14. read 14."</i><br/>         " 51, Revised Version, verse 16, <i>for them that read those who.</i><br/>         " 55, " " " 5, <i>for a new commandment unto thee read unto thee a new commandment.</i><br/>         " 55, Note a, <i>for transpose read Tisch. transposes.</i><br/>         " 80, " w, <i>after E. V. read</i> (according to the Hexapla).<br/>         " 87, " x, <i>for Hades, q. d. the invisible state? read Hades.</i><br/>         " 88, Revised Version, verse 19, <i>for shall read are to.</i><br/>         " 92, Revised Version, verse 10, <i>for shalt . . . shall cast read art about to . . . is about to cast.</i></p> | <p>Page 92, Note s, <i>after E. V. read</i> (according to the Hexapla).<br/>         " 93, Note v, <i>for N. m read N. n.</i><br/>         " 93, " a, <i>for Treg. read Lachm. and Treg.</i><br/>         " 98, " p, <i>dele Newc. marg.</i><br/>         " 100, " k, <i>for Tisch. ἀνα read Lachm. and Tisch. ἀνά.</i><br/>         " 101, Revised Version, verse 10, <i>for shall read is about to.</i><br/>         " 105, Note d; see ch. 21: 6, N. x.<br/>         " 106, Revised Version, verse 1, <i>for be read come to pass.</i><br/>         " 108, " " " 7, <i>for an read ἀν.</i><br/>         " 108, Note g, <i>for αὐτό read ἡ αὐτό.</i><br/>         " 113, " p, <i>for Lachm. and Tisch. read Lachm., Treg., Tisch.</i><br/>         " 141, Revised Version, verse 1, <i>for rod read a rod.</i><br/>         " 173, Note z, <i>it was not observed that the author had himself corrected the Latin erratum.</i><br/>         " 196, " o, <i>for in read is.</i><br/>         " 198, Revised Version, verse 8, <i>for righteousness read righteousses.</i><br/>         " 219, " " " 7, <i>read is in Italics.</i><br/>         " 221, " " " 15, <i>for scorchers read sorcerers.</i><br/>         " 247, " " " 2, <i>dele the first from.</i></p> |
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- In several instances the Greek accents and Hebrew points have been broken off in the press.



# THE SECOND EPISTLE OF PETER.

## KING JAMES' VERSION.

### CHAP. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

<sup>a</sup> Acts 15: 14 is the only other place where this Jewish form of the name is used of Peter, and this circumstance may have led to the substitution in B. and some minor MSS. of the more common Σίμων, which Lachm. alone edits.—E. V. *marg.*;—Fr. S.;—Vall., Erasm., Engl. Ann., Cocc., Moldenh., Mack., Mey., De W., Alf., Peile. At Acts 15: 14 and elsewhere the text of E. V. has *Simeon*, which, as answering still more nearly to the Hebrew שִׁמְעוֹן, and as always employed for it in E. V., I would here adopt (see ch. 2: 6, N. c; Rev. 7: 6, N. o). And so G.;—Dt.;—Vat., Bez., Zeg., Drus., Beng., Carpz., Clarke;—all the lexicons.

<sup>b</sup> Dodd, Newc., Murd., Kenr. See Rev. 2: 2, N. h.

<sup>c</sup> Wakef., Mack., Thom., Scott, Murd., Kenr. See Rev. 1: 5, N. v., &c.

<sup>d</sup> We are not unnecessarily to substitute a secondary sense for the primary, (as Rob. takes πίστης here to mean the *gospel*). No reason can be given why the connection between ‘faith’ and ‘righteousness’ in this verse may not be the same as between ‘faith’ and ‘blood’ Rom. 3: 25, ‘faith’ and ‘Christ Jesus’ Gal. 3: 26; &c. For διεκ τὸν Θεόν as the object of faith, see Rom. 1: 17; 3: 21; 10: 3; &c.—W., T., R.;—Vulg., Syr. (= Greenf.’s 2), Germ., It., Fr. S.;—Hamm., Cocc., Beng., Moldenh., Wakef., Thom., Scott, Penn, Scholef., Bloomf., Sharpe, Trol., Peile, Kenr., Huth.—The general remark above applies equally to ἐν

## GREEK TEXT.

### CHAP. I.

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἵστημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ

2 χάρις ἡμῶν καὶ εἰρήνη πληθυνθείη  
ἐν ἐπιγινώσει τοῦ Θεοῦ, καὶ Ἰησοῦ  
τοῦ Κυρίου ἡμῶν.

## REVISED VERSION.

### CHAP. I.

<sup>a</sup>SYMEON Peter, a servant and an apostle of Jesus Christ, to <sup>b</sup>those <sup>c</sup>who have obtained like precious faith with us <sup>d</sup>in the righteousness of <sup>e</sup>our God and Saviour Jesus Christ;

2 Grace <sup>f</sup>unto you and peace be multiplied in the knowledge of God, and of Jesus our Lord.<sup>g</sup>

in v. 2, and is there supported by T., R.;—Vulg., Syr. (*as before*), It., Fr. G.;—M.;—S.;—Castal., Bez., Cocc., Sharpe, Kenr. Even where the primary sense cannot so well be retained in English, its presence in the original is scarcely less obvious; *e. g.* v. 4, *ἐν ἐπιθυμίᾳ*, if connected with *ἐν κοσμῷ*, means ‘lying, sunk, in lust;’ or, if with *φθορᾶς* (De W., Huth.), ‘corruption, having its source or ground in lust.’ And so ch. 2: 16, 18; &c.

<sup>e</sup> E. V. *marg.*; and so in the text at v. 11 and ch. 3: 18, where the order is the same as here;—W., T., C., G., R.;—Latin verss. (*Dei nostri et Salvatoris [Serratoris]*). Dt., Fr. G.;—M.;—S.;—Wells, Wolf, Dodd, Wels., Gill, Mack., Thom., Scott, Clarke, Slade, Valpy, All., Horne, Trol., Bloomf., Scholef., Peile, Kenr.;—Midd., Green. This construction is vindicated at v. 11 and elsewhere by Win., though he omits any reference to this text; and De W., while he does not himself adopt it here, acknowledges that it is required by the ordinary rule of grammar.—Many others connect *ἡμῶν* with *τοῦ Θεοῦ*, but repeat before *σωτῆρος* either the pronoun (Syr., &c.) or the article (Germ., &c.).

<sup>f</sup> The Greek order is to be preferred as better suggesting the mutual relation of ‘grace’ and ‘peace.’ In every other parallel case it appears in E. V., and here also is retained by T., C., G., R.;—Latin verss.;—Mey., All., De W.

<sup>g</sup> Here ends the sentence containing the inscription and salutation.

## KING JAMES' VERSION.

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

<sup>b</sup> V. 3 is the protasis of v. 5; v. 4, an epexegetical confirmation of v. 3.—This structure of the context is recognized more or less distinctly in the German and French verss.;—Occ., Arct., Dt. Ann., Est., Wells, Whith., Wolf., Beng., Bens., Carpz., Pott., Thom., Ros., Bloomf., Trol., Sharpe, Barn., Dav., Peile;—Win.—The ὡς, in connection with the genitive absolute, indicates, not a standard of comparison, but the ground of the subsequent exhortation.

<sup>1</sup> See v. 1, N. c, &c.

<sup>1</sup> In the treatment of the tenses the older versions and commentators often quite unnecessarily, and sometimes to the injury of the sense, disregarded the common principles of the language. Here the reference may very well be historical, to the life and ministry of the Saviour.—E. V., Rom. 8: 30; 1 Cor. 1: 9; Gal. 1: 6, 15; &c.;—W.;—Wakef., Sharpe. See v. 14, No. a.

<sup>k</sup> E. V. *marg.*; v. 4; Rom. 6: 4; Gal. 1: 15; 2 Thess. 2: 14; &c.;—T., C., R.;—foreign verss. (except the Dt., which, however, has *door* in the marg.; Bez., whom E. V. often errs in following; and Carpz.);—Arct., Est., De D., Grot., Charn., Wits., Wells, Vitr., Whitb., Alb., Wolf., Dodd., Wesl., Pyle, Wakef., Newc., Thom., Ros., Bloomf., Sharpe, Scholef., Dav., Kenr., Huth.;—Schöttg., Tittm., Win., Green, Bretsch., Rob. See ch. 3: 5, N. m.

<sup>1</sup> In the Sept. ἀπετή is found for דָּנָה the *majesty* of God, Hab. 3: 3; Zech. 6: 13, and in the plural for דָּנְהָי or תְּהִלָּה His *praise* or *praises*, Is. 42: 8, 12; 43: 21; 63: 7. In the N. T. it occurs only in Phil. 4: 8 (*moral excellence*); 1 Pet. 2: 9 (plural: the *perfections* existing in the divine nature, and illustrated in the calling of the Church); and in the present context. In this verse, and among such as rightly interpret the διά, or else follow the reading of the Vulg., Lachm. and Tisch., ιδίᾳ δόξῃ καὶ ἀπετή, it has been rendered, I. *virtus*, *Tugend*, *rirtū*, *virtu*, *virtue*, (T., C., R.;—Latin verss.,\* Germ., It., Fr. M.,—S.;—Wells. B. and L., Dodd., Newc., Thom., Scott, Sharpe, Kenr.), the moral attributes, (as these words are here most naturally taken to mean; though Zeg. explains by *pote-*

## GREEK TEXT.

3 ΩΣ πάρτα ἡμιν τῆς θείας δύνα-  
μεως αὐτῶν τα προς ζωὴν και εἰσέ-  
βειν δεδωρημένης, δια τῆς ἐπιγνώ-  
σεως του καλεσαντος ἡμᾶς δια δόξης  
και ἀπετής,

## REVISED VERSION.

3 <sup>b</sup>Forasmuch as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him <sup>i</sup>who <sup>j</sup>called us <sup>k</sup>by glory and <sup>l</sup>might:

stas, Wells by *power*, B. and L. by *force*, Dodd. and Scott by *energy*, Wesl. by *fortitude*, Gerl. by *Gotteskraft*. of God, or (Castal., Arct., Clar., Moldenh.) of Christ; δόξα being then supposed to denote the natural attributes (Beng.) or the manifestation of the moral:—2., *bonitas* sive *misericordia*, *Güte*, *benignitas*, *kindness*, *beneficence*, *goodness*, &c., (Est., Carpz., Mey., Ros., Bloomf., Trol.;—Schöttg.), a sense unexampled in the N. T. and Sept., and of at least doubtful occurrence anywhere:—3., *puissance*, *robur*, *potentia*, *power*, *Macht*, *Kraft*, *θεία δύναμις*, *Gottesmacht*, *efficacia*, (Fr. G.;—Drus., Heins., De D., Grot., Hamm., Mede, Charn., More, Vitr., Homb., Alb., Pyle, Greenf., Van Ess, Goss., All., Stoltz, De W., Scholef., Barn., Dav.;—Bretsch., Win., Rob., Sehirl.). In this view I am led by the following considerations to acquiesce:—(1.), Excepting Matt. 9: 13, where *καλέω* is merely the outward summons, it is God, the Father, who is always in the N. T. represented as calling men, by Jesus Christ His Minister; Rom. 8: 30; 9: 11, 24; 1 Cor. 1: 9; 7: 17 (according to the reading of Griesb. and all subsequent editors); &c.;—(2.), the writer, having in v. 2 mentioned, as the joint element and medium of all spiritual blessing, the knowledge of God, and of Jesus our Lord (comp. John 17: 3), seems now to make separate reference to the former, as in v. 8 he does to the latter;—but, (3.), while ἀπετή in classic Greek often bears the general sense of *excellence*, of body or mind, it is nowhere employed distinctively for the moral perfections or holiness of God; ‘ἀπετήν pro ἀγναστόν non facile uspiam invenies’, says Drus.; and so Scott;—ncr, (4.), is it the characteristic force of δόξα to express either the manifestation of those moral perfections apart from the natural, or the natural perfections themselves apart from the moral; John 17: 6; 2 Cor. 4: 6; Eph. 1: 17; Heb. 1: 3;—(5.), the specific signification adopted rests on the etymology (as commonly given) and familiar classical usage;—(6.), is kindred with that in the apodosis, v. 5, N. x;—(7.), thus imparting additional force to the exhortation; *q. d.* ‘Let your faith exhibit something of the energy of its source’;—and, (8.), it brings out more sharply the correspondence (‘Explicatur,’ says Beng., ‘quid sit *dirina potentia*.’) between the beginning of the verse and its close, ἀπετής answering to δύναμεως, and δόξης to θείας. By δόξα, therefore, I here understand *whatever is glorious* in the divine nature; by ἀπετή, its corresponding *efficiency* (so Huth.: ‘δόξα bezeichnet das Sein, ἀπετή die Wirksamkeit.’); and this requires us to dispense with the hendiadys (*glorious kindness*, *glorious power*, &c.) assumed by most; which Rom. 6: 4 also shows to be unnecessary. δόξα being there properly defined by Mey. as ‘die glorreiche Gesamtvollkommenheit Gottes;’ nor is that construction favoured by the plural relative of v. 4.

\* It is worthy of note, that the Vulg. habitually translates δύναμις (as at ch. 2: 11) by *virtus*, and is followed by W., *virtue*. The only remains of this in E. V. are in Mark 5: 30; Luke: 6, 19; 8: 46.

## KING JAMES' VERSION.

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all

<sup>m</sup> The verb is not passive, but middle deponent, as in v. 3; and is so taken by Vulg., Syr.;—Casta., Bez., Pisc., Engl. Ann., Cocc., Wolf., Wesl., Moldenh., Carpz., Thom., All., Trol., Penn., Scholef., De W., Dav., Kenr., Huth.;—Bretsch., Win., Wahl, Rob., Schirl.

<sup>n</sup> ‘The promises well-known, and superior to all others (Cocc.), even to those held by the national Israel (Aret.).’ Comp. Heb. 7: 19; 8: 6; 11: 40.—Foreign verss. generally; Bez. (*illa*); Mack., Wakef. (*these*), Sharpe, Dav.

<sup>o</sup> Foreign verss. (except Fr. S., B. and L.)—Wesl., Mack., Wakef., Thom., Bloomf., Sharpe, Barn., Murd., Kenr. (*be made*), Peile.

<sup>p</sup> Scholef.: ‘Not having escaped its entanglement, but having escaped from it after being entangled.’—It., Fr. G.,—M.;—Erasm., Vat., Cocc., (change *corruptionem* of the Vulg. into *a corruptione*), Bez. (*ex*), Engl. Ann., Wells, Thom., Greenf., Murd., Peile.

<sup>q</sup> Here begins the apodosis of v. 3 (see N. h.).

<sup>r</sup> ‘It is really curious to observe,’ says Win. (§ 57. 6), ‘how the commentaries (until within a period of ten years) are constantly tutoring the apostles, and almost always foisting upon them a different conjunction from what actually stands in the text . . . This has introduced great arbitrariness into the N. T. exegesis;’ and, accordingly, this same abuse, which extends also to the prepositions, is one of the most frequent blemishes in E. V.

The truth about  $\delta\epsilon$  is thus expressed by Kühn.: ‘ $\Delta\epsilon$  most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives ( $\tau\epsilon$ ,  $\tau\alpha\iota$ ) and the adversative ( $\alpha\lambda\lambda\alpha$ , etc.); since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding is placed in contrast with it.’ Similar to this is Win.’s own doctrine, and De W.’s. The former (§ 57. 4, 6) describes this particle as ‘antithetically connective, adding something else different from that which precedes . . . Nowhere is  $\delta\epsilon$  a mere copula or particle of transition.’ The ordinary misconception of this word arises mainly from these two circumstances, that very often, as where the diversity, though never entirely absent, is less prominent than the mere addition, (see, for example, the subsequent clauses; though even there the Latin verss. retain

## GREEK TEXT.

4 δὲ ὅν τα μέγιστα ἡμῖν καὶ τίμια ἐπαγγελματα δεδώρηται, ἵνα διὰ τοτῶν γειησθε θείας χοικοιοι φίσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐνεπιθυμίᾳ φθορᾶς.

5 καὶ αὐτὸς τοῦτο δέ, σπουδὴν πάσ-

## REVISED VERSION.

4 Whereby <sup>m</sup>he hath given unto us <sup>n</sup>the exceeding great and precious promises, that by these ye might <sup>o</sup>become partakers of the divine nature, having escaped <sup>p</sup>from the corruption that is in the world through lust:

<sup>q</sup>5 <sup>r</sup>But <sup>s</sup>for this very reason

<sup>m</sup> *vero* or *autem*), we have no exact English equivalent for it, and that very often also the idea, to which  $\delta\epsilon$  introduces a limitation or contrast, is not expressed at all either in the sentence or the context. The present is a case of the latter sort. ‘God’s grace having already done so much, abuse not that grace to your encouragement in indolence and sin, *but &c.*’ Nor is this case essentially changed by the previous occurrence of  $\tau\alpha\iota$  in the same clause. Rob., indeed, (s.  $\delta\epsilon$ . 2. d), translates  $\tau\alpha\iota$  . . .  $\delta\epsilon$  by *and also*, and refers to Buttm. § 149. m. 9. of the Gram. ‘Very often,’ says Buttm., ‘this junction’ ( $\tau\alpha\iota$  and  $\delta\epsilon$  in one sentence) ‘occurs where we say *and also*: for since in Greek one cannot say  $\tau\alpha\iota$   $\tau\alpha\iota$ , in such cases the looser connective  $\delta\epsilon$  supplies the place of  $\tau\alpha\iota$  or our *and*. E. g. Cyr. 3. 3. 44  $\tau\iota\tau\iota$   $\pi\epsilon\rho\iota$   $\psi\chi\omega\tau$   $\tau\omega\tau$   $\iota\mu\epsilon\tau\epsilon\rho\omega\tau$   $\iota\sigma\tau\iota\tau$   $\delta\alpha\gamma\omega\tau$ .  $\tau\alpha\iota$   $\pi\epsilon\rho\iota$   $\gamma\tau\alpha\iota\chi\omega\tau$   $\delta\epsilon$   $\tau\alpha\iota$   $\tau\epsilon\chi\omega\tau$ . If now we should here translate  $\tau\alpha\iota$  . . .  $\delta\epsilon$  literally: *but also for your wives and children, this would give an entirely false emphasis to the construction; it means simply: the contest is now for your own lives, and also (and in addition) for your wives and children.*’ For reasons already stated, *and also* may frequently be the best practicable translation, but let it be observed that the example does not sustain the doctrine; *wives* and *children* being mentioned, not merely ‘in addition,’ as still other interests, though omitted in the quotation, are there mentioned and introduced by the simple copula, but as carrying the tenderest appeal of all to the hearts of those addressed.\* Rob.’s own references to the N. T. are equally unsatisfactory; he cites not one passage that is not damaged by entirely sinking the proper power of the  $\delta\epsilon$ . And the same remark is true of Cyr. 1. 4. 26 (25), to which he also appeals. Says Win. (§ 57. 4, b): ‘ $\tau\alpha\iota$  . . .  $\delta\epsilon$  in one sentence, as often in the best authors, is *but also* (*aber auch*), *et . . . vero*, *et . . . autem* (connection with opposition), and has no difficulty.’ So Schirl.—Vulg. (*autem*), Syr. (= *et . . . vero*);—Erasm., Vat., (*sed et*), Castal., Bez., Aret., (*vero*), Cocc. (*et . . . autem*), Moldenh. (*so . . . doch*), De W. (*so . . . aber auch*), Kenr. (*but*), Huth. (*aber auch*). Many others have simply *also* or its equivalent.

\* ‘Divine grace having supplied the motive, and the spiritual ability.’ Comp. John 15: 5; Phil. 2: 12, 13; 4: 13; 1 John 4: 19; &c.—This force of  $\alpha\tau\tau\iota\tau$   $\tau\omega\tau$  as an adverbial accusative

\* Such, I perceive, was Hoog.’s understanding of the passage. After remarking that  $\tau\alpha\iota$  . . .  $\delta\epsilon$  may be rendered *and moreover*, *and indeed*, but that ‘here too  $\delta\epsilon$  retains its adversative sense,’ he cites the whole sentence, and adds: ‘i. e.  $\pi\epsilon\rho\iota$   $\tau\omega\tau$   $\mu\alpha\lambda\iota\sigma\tau\alpha$   $\delta\epsilon$   $\pi\epsilon\rho\iota$   $\tau\omega\tau$   $\gamma\tau\alpha\iota\chi\omega\tau$   $\tau\alpha\iota$   $\tau\epsilon\chi\omega\tau$ .

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
diligence, add to your faith, virtue; and to virtue, knowledge;	<i>αὐτοὶ παρεισερέγχαστες, ἐπιχορηγίσατε ἐν τῇ πάστει ἵμων τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,</i>	also do ye, contributing all diligence, furnish <sup>w</sup> in your faith <sup>x</sup> fortitude; and <sup>w</sup> in <sup>x</sup> fortitude, knowledge;
6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;	<i>6 ἐν δὲ τῇ γνώσει τὴν ἐγχράτειαν, ἐν δὲ τῇ ἐγχρατειᾳ τὴν ἴπομονήν, ἐν δὲ τῇ ἴπομονῇ τὴν εὐσέβειαν,</i>	<sup>x</sup> 6 And in knowledge, <sup>z</sup> self-control; and in <sup>z</sup> self-control, patience; and in patience, godliness;
7 And to godliness, brotherly	<i>7 ἐν δὲ τῇ εὐσέβειᾳ τὴν φιλαδελ-</i>	<sup>y</sup> 7 And in godliness, brotherly

is noticed by Pass. (s. *obtus* H. C), Kühn. (§ 278. R. 2); and is here applied (some, however, overlooking the strengthening *αὐτό*) by Fr. G.,—M.;—Engl. Ann., Hamm., Wells, Wolf, Barn., (as an allowable explanation), Owen, More, Whitb., Guyse, Pyle, Moldenh., Carpz., Mey., Ros., Greenf., Sharpe. Scholef., Bloomf., De W., Huth.;—Vig. (p. 589), Win. (§ 21. 2. 3), Trol., Green, Wahl, Rob., Schirl.

<sup>z</sup> Beng. regards the *παρά* of the participle *παρεισεν*. as = *sub*, indicating modesty. It is rather equivalent to *on your side* (De W., Huth.), and the easiest way of compensating this seems to be by expressing the subject of the finite verb, as in W., R.;—Vulg. (which is, therefore, thought by some to have followed the reading of A. *αὐτοὶ δέ*, edited by Lachm.), Syr., Dt., It., Fr. G.,—M.;—Castal., Bez. (but as a supplement). Engl. Ann. (in one version), Wells, Mack., Gerl. B. and L. (*de votre côté*), Thom. (*on your part*). Peile (*do you also on your part*).

<sup>a</sup> See N. t.—Dt. (*toebrengende*);—Bez. (*praeterea collato*), Aret. ('obiter afferentes quasi de suo'), Grot. (*conferte*), Clarke (*furnishing*), Bloomf., Barn. (*bringing in*). Peile. The word occurs nowhere else in the N. T., and is rendered by Pas., Leigh, Ssic., Wahl, *confero*; by Rob., *to bring forward along with*, *to exhibit therewith*; by Schirl., *darzubringen*.

<sup>b</sup> Everywhere else (4 times) E. V. translates this verb, according to its secondary sense, *to minister*. See also E. V.'s treatment of the cognate noun in Eph. 4: 16; Phil. 1: 19. Here it follows Bez. (*adjicite*) and the Syr. The suggestion of Dodd., Clarke, Dietl., and some others, about *leading up as in a dance*, is more fanciful than sound.—W., T., C., R., (*minister*);—Vulg. (*ministrare*), Germ. (*reichet dar*);—Erasm., Calv., Vat., Wolf., (*subministrate*), Aret., Cocc., (*suppeditate*), Moldenh., Stoltz, (*use darstellen*), Wakef., Bloomf. ('furnish forth, supply, in order'). De W. ('eig. reichert dar, steuert bei gleichsam als Beitrag zum Heilswerke'), Kenr. (as R.). Huth. (as Germ.);—Pas., Schottg., (*suppedito, subministro*), Ssic. (*suppedito, exhibeo*), Schleus. (*praesto, ostendo, exhibeo, una ostendo, simul declaro*), Bretsch. (*subministro, praesto*), Wahl (*declaro*), Pass. (*gewähren, gestatten, zukommen lassen*), L. and S. (*to furnish or supply besides*), Rob. (*to furnish besides, to supply further, to minister*), Schirl. (*noch dazu gewähren*). See v. II, N. p.

<sup>c</sup> See v. I, N. d. 'Abide in that to which you have attained, and, in the spirit and power of that, go on unto perfection. Each Christian grace lies contiguous to every other'—(and hence great stress is not to be put on the order of enumeration)—

'thongh of the whole domain faith is the centre and citadel.' It accords with this, in part, that some (More, Wolf., Moldenh., Pott) make *ἐν = δέ*. Or: 'Let one grace be *in* the other, mingled with it, and exhibited along with it,' which includes the explanations that make *ἐν = σύ* (as G.;—Dt. *bij*;—Pagn., Carpz., Wakef. *furnish your belief with*, Mey. and All. *verbindet mit*, Ros. *una cum*, Wahl), as well as that which might regard the construction as parallel to Rom. 5: 5, and other similar instances, where *ἐν* with the dat. comprehends *εἰς* with the accus. Any one of these methods is preferable to saying with Grot.: '*ἐπιχορηγήσῃ* hoc loco *adjicere*, et *ἐν* abundat.'—W., T., C., R.;—Vulg. (*in* with the abl.), Gerl., Dt. *marg.*;—Erasm., Calv., Vat., Castal., Cocc. (as Vulg.), De W., Huth., (*in, bei*). Kenr.

<sup>x</sup> This restricted sense of *ἀρετή*, *fortitude, firmness, courage*, which is even more akin to the original force of the word, is here preferred, 1., as more readily admitting and inviting the subsequent specification;—2., as more accordant with Peter's use of the term elsewhere (see v. 3. N. I);—and, 3., as having a more general concurrence of testimony in its favour; e. g. Zeg., Grot., Hamm., More, Whitb., Bens., Beng. (*strenuus animae tonus ac vigor*), Guyse, Dodd., Wels., Mack., Newe., Thom., Clarke, Scott, Greenf., Trol., Dr. John Brown, De W. (gives *die Tugend*, adding as explanatory, along with Beng.'s note, '*sittliche Tüchtigkeit, Charakter, insbesondere Seelenstärke*');—and so Huth.); Kist. (*kraft*), Stoltz (*Standhaftigkeit*), Dr. Tayler Lewis (regards it as equivalent to *ἀρετά*, as applied by Plato to the Deity in the sense of *energy of will*), Barn., Wright (Translator of *Seiler's Bibl. Herm.*). Many others, as Gill, Ros., allow this interpretation.—It is observable that no other N. T. writer employs this very common Greek noun, except Paul, and that but once, Phil. 4: 9.

<sup>y</sup> For *and*, throughout vv. 6, 7, see v. 5, N. r.—For *in*, throughout the same verses, see v. 5, N. w.

<sup>z</sup> Rob. and Green define *ἐγχράτεια* as '*continence, temperance, self-control*'. But in modern English *continence* is commonly used with special reference to the virtue of chastity, and *temperance*, in like manner, of moderation in eating and drinking; if, indeed, the later and much narrower application of the latter term to abstinence from intoxicating drinks has not come to be still more current and popular. *Ἐγχράτεια*, on the other hand, retains throughout the N. T. (Acts 24: 25; Gal. 5: 23), as in the Sept. (Sir. 18: 30, &c.) and classical Greek, its general etymological force. See Schleus. Wahl, Pass., L. and S., Schirl.

## KING JAMES' VERSION.

kindness; and to brotherly kindness, charity.

S For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

(*Selbstbeherrschung, Mässigung*).—Oec. (teaches the necessity of this grace to the Christian, ὡς ἀν μὴ εἰνβρίζοι τῷ μεγίθει τῆς δωρέας), Wakef. (*self-command*). Mack. (*government of your passions*), Van Ess (*Selbstbeherrschung*), Kenr. (*'self-control in regard to sensual enjoyments'*) Huth. (*'Beherrschung der eignen Begierden'*). The foreign verss. generally are not liable to the objection here taken to E. V.

<sup>a</sup> T., C., G.;—Syr., Germ. (*gemeine Liebe*), Dt. (*liefde [jegens allen]*), Fr. S.;—Erasm., Vat., Grot., Ros., (*dilectionem*;—for the Vulg. *charitatem*), Beng. (*amor*), Dodd., Wesl., Moldenh. (*as Germ.*), Wakef. (*[universal] love*), Mack. (*love to all men*), Newc., Thom. (*universal love*), Clarke, Greenf., All. (*[Menschen-] Liebe*), Stoltz, Van Ess, Kist., Goss., De W., (*Menschen liebe*), Penn, Gerl. (*allgemeine Liebe*), Sharpe, Murd.;—Rob. I recommend that *ἀγαπή* be everywhere so rendered.

<sup>b</sup> The writer enforces the exhortation by an appeal to the common experience of Christians. He does not suppose a case, but, with his eye on the ease before him, the profession and standing of those addressed (vv. 1, 10), what properly belongs to that (vv. 3, 4, 9), and their actual attainments (vv. 12, 19), he announces the present working of a general law of the divine life;—and hence, perhaps, the omission of *ἴμασι* in connection with *ἀργοῖς*. The effect, indeed, depends on its cause; but the necessary conditions are assumed as realized in these believers. Nor is this view contradicted by the hortative style of the previous context. Apostolic zeal and intercessions, no less than apostolic joy and thanksgivings, are ever quickened by the fidelity of the churches. Comp. Rom. 1: 8–11; Eph. 1: 15–18; Col. 1: 3–10; 1 and 2 Thess. throughout; &c.—Erasm., Pagn., Vat., (change the Vulg. *si adsint* into *cum adsint*), Wesl., Mack., Thom., (retain the participial construction), Dietl., Huth., (*indem*;—for Luth.'s *wo*).

<sup>c</sup> For the dat. of the possessor after *ἴπαρχω*, see Acts 3: 6; 4: 37; 28: 7.—Dav. (*belong to*);—Bretsch., Wahl, Rob., Sehirl.

<sup>d</sup> ‘The natural development of the *ἴπαρχοτα*’ Beng.: ‘*Veritatem celeriter sequitur abundantia*’ Comp. Job 17: 9; Prov. 4: 18; Matt. 13: 33; John 15: 2; Eph. 4: 12–16; Phil. 3: 12–14; Heb. 6: 1; &c. What is meant is, not the believer's present abundance, or his superiority to others (Wahl: ‘*nobis ... magis insunt, quam in aliis.*’), but his own continual growth in grace. In 1 Thess. 3: 12 E. V. renders this verb, taken transitively, *make to increase*.—Fr. S. (*se multiplicant*);—Grot., Ros., (*non aderunt tantum sed et accrescent in dies.*’). Coec. (*sive copiosiora fiant*), Gill (*'increase in their acts and exer-*

## GREEK TEXT.

*φιαρ, ἐν δὲ τῇ φιλαδελφίᾳ τὸν ἀγάπην.*

*Σ ταῦτα γάρ ἴμιν ἵπαρχοτα καὶ πλεούσοντα, οὐκ ἀργοὺς οἵδε ὄχαρποντος καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν*

## REVISED VERSION.

kindness; and in brotherly kindness, <sup>a</sup>love.

S For <sup>b</sup> these things <sup>b</sup>being <sup>c</sup>yours, and <sup>d</sup>increasing, <sup>e</sup>render <sup>f</sup>you <sup>f</sup>not <sup>g</sup>idle nor <sup>h</sup>unfruitful <sup>h</sup>as to the knowledge of our Lord Jesus Christ.

cises, &c.’), Moldenh. (*immer zunimmt*), Clarke (*'increase and abound'*), Bloomf. (*continually increasing*), Stoltz (*sich vermehret*), Kist. (*sich mehret*;—which De W. also allows), Peile (*on the increase*), Huth. (*'crescere, zunehmen'*; cf. Rom. 5: 20; 6: 1)—in both of which places Alf. has *multiply*). This sense of the word is recognized by all the lexicons, and here applied by Schleus., Rob. (*'to abound more, to be abundant, to increase'*).

<sup>e</sup> It. (*renderanno*);—Penn, Murd., Dav., Kenr. (*will render*);—Schöttg., Schleus., Wahl, (here use *reddo*), Rob. (*to cause to be, to render, to make*).

<sup>f</sup> W., R.;—foreign verss. (except All.);—Murd., Kenr.

<sup>g</sup> E. V., 6 times out of 8;—T., C., G.;—Syr. (as in Matt. 20: 6), Germ. (*faul*), Dt. (*ledig*), It. (*ozioso*), French verss. (use *oisif*);—Erasm. and subsequent Latin verss. (*otiosos*;—except Bez., *inertes*), Engl. Ann., Hamm. (*lothful*;—and so Wells, Guyse, Wesl., Mack., Scott, Murd.), Dodd. (*inactive*), Moldenh., De W., (*müssig*), Thom., Mey. (*ohne Thätigkeit*), Greenf. (*βιώσιν*), Van Ess, Goss., (*unthätig*), Sharpe, Barn.;—the lexicons.

<sup>h</sup> ‘As regards your onward progress *into &c.*’ As the Christian life has its beginning, element, and support, in the knowledge of God and of Christ (vv. 2, 3; John 17: 3; &c.), so there it looks to find its consummation (I Cor. 13: 12; Phil. 3: 10; 1 John 3: 3; &c.). Between this knowledge, moreover, and the sanctification of the Church, there exists a reciprocating action. Comp. ch. 3: 18; Ps. 25: 9, 14; Prov. 3: 32; Hos. 6: 3; Matt. 5: 8; 6: 22; John 14: 21, 23; Phil. 3: 15; &c. To make *εἰς = εἰν* (Grot., Ros., &c.) involves a tautology, which is not concealed by the introduction (E. V., Vulg., and many others) of the future tense. Nor ought it to be avoided by translating *ζαΐστησι ερσcheinen lassen, darstellen* (Dietl.), *will show you to be* (Bloomf.; who appeals in vain to Thucyd. ii. 42 and Soph. Ant. 657).—Dt. Ann. (*'of, tot de kennis, d. is, tot meerder en overvloediger kennis: gelyk ond. 3: 18.'*), Fr. S. (*pour*);—Erasm., Pagn., Vat., Castal., (*ad cognitionem*;—for Vulg. *in cognitione*), Aret. (*tum demum recte cognoscitur Christus, si studio virtutum recte inflammati fuerimus: ut illa sit argumenti vis hoc loco: Tum demum utiliter cognoscetis Christum: Ergo, &c.'*), Hamm., Wakef., (*unto*), Coec. (*in cognitionem*), Thom., Dav., (*for*), Mey. (*hinsichtlich*), Sharpe (*towards*), Bloomf. (*quod attinet ad*), De W. (*für*;—and adds: ‘The writer regards all these virtues but as steps to the knowledge of Christ.’), Huth. (*in Beziehung auf*);—and explains as De W.);—Wahl (*ratione habita*), Schirl. (*in Rücksicht auf*).

## KING JAMES' VERSION.

9 But he that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things,

<sup>1</sup> A negative illustration and proof of the truth asserted in v. 8, (which, accordingly, no recent edition of the Greek text allows to end in a full pause), that increase of holiness increases also the range and clearness of spiritual vision. Nor in any case is γάρ = δέ.—E. V. nowhere else translates γάρ, but, except in 1 Pet. 4: 15; and once, Rom. 5: 7, *yet*;—G., R.;—Latin verss. (except Castal. and Carpz.), Syr., Dt., Fr. S.;—Beng., Thom., Ros., Bloomf., Sharpe, De W., Murd., Kenr.;—Win.—The conditional μή suggests that the case of the barren professor is put only hypothetically, q. d. *he that should lack*, &c.

<sup>2</sup> Able to look only, and that but with bleared eyes, at the things which are seen (2 Cor. 4: 18). To the things which are not seen, but are far above out of his sight (Ps. 10: 5), to wit, the glory of Christ, the grand object of the saving knowledge just spoken of, he is, therefore, blind (Is. 53: 2; 2 Cor. 4: 6).<sup>3</sup> This word occurs nowhere else in the N. T., and is translated by many (Steph., Bochart, Suic., Wolf, Bens., Moldenh., Mack., Newe., Thom., Clarke, Penn, Trol., Dietl., Peile) according to what they regard as its etymological force (*μύω, ὄψ*), *shutting the eyes*, the blindness being voluntary. But as μύω, from which the verb immediately comes, is not one who thus wilfully closes his eyes, but one who, in order to see an object, is compelled by a defect in the organ to wink, or contract the eyelids, (Huth.); and hence its current use, according to Pass., for *short-sighted*. The It. here has *ammicando con gli occhi*, so the *μυωπάζοντες* are described by Aristotle, Probl. sect. 31, thus: οἱ ἐξ γενετῆς τὰ μὲν ἔγγις βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὄρωτες ἐναντία δὲ πάσχουσιν οἱ γερῶντες τοῖς μυωπάζοντος τὰ γὰρ ἔγγις μή ὄρωτες τὰ πόρρωθεν βλέποντον. And so is the word here understood by G. (as E. V.);—Dt., Fr. G.,—M.,—S.;—Pagn. (*qui eminus nihil cernat*), Bez. (*nihil procul cerneris*). Aret., Est., Grot., Hamm., Cocc. (*parum prospicieus*). Wells, Guyse, Dodd, and Sharpe (*short-sighted*). Berl. Bib., Beng., Wesl. in the note (*purlbind*), Scott, Mey. (*kurzsichtig*); and so Ros., Stolz, Van Ess, De W., Stier (*blödsichtig*), Barn., Huth.;—Pas., Pass., L. and S., Rob., Schirl.—T., C.;—Vulg. and its followers, Germ.;—Erasm., Calv.,

## GREEK TEXT.

9 ὁ γάρ μὴ πάρεστι ταῦτα, τηφ-  
λός ἐστι, μωπάζων, λιθηνὸν λαβῶν  
τὸν καθαρισμὸν τὸν πᾶλαι αἴτον  
μαρτιῶν.

10 Διὸ μᾶλλον, ἀδελφοί, σπουδά-  
σατε βεβαιάν ὑμῶν τὴν κλῆσιν καὶ  
ἐκλογὴν ποιεισθαν ταῦτα γαρ ποιον-  
τες οὐ μὴ πταίσητε ποτε.

11 οἵτω γαρ πλουσίως ἐπιχορηγη-  
θήσεται ὑμιν ἡ εἰσοδος εἰς τὴν αἰώνιον  
βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆ-  
ρος Ἰησοῦ Χριστοῦ.

12 Διὸ οὐκ ἀμελήσω ὑμᾶς δεῖ ἵπο-  
μανήσκειν περὶ τούτων, καίπερ εἰδ-

## REVISED VERSION.

9 <sup>1</sup>For he that lacketh these things is blind, <sup>2</sup>being near-sighted, <sup>3</sup>having forgotten <sup>4</sup>the cleansing away of his old sins.

10 Wherefore the rather, brethren, <sup>5</sup>be diligent to make your calling and election sure; for, <sup>6</sup>doing these things, ye shall never fall:

11 For so there shall be <sup>7</sup>richly furnished unto you <sup>8</sup>the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to remind you always of these things, though ye know

Vat., B. and L., translate according to the gloss *ἀγλαφῶν, groping*. Hesych. *ἀφαλμῶν*.

<sup>2</sup> The participial construction is retained by R.;—Latin and French verss., Dt., It.;—Wesl., Wakef., Thom., Scott, Penn, Sharpe, Kenr.

<sup>3</sup> Comp. Sept. Job 7: 21; Acts 22: 16; Heb. 1: 3 (Greek and E. V.). In E. V. the noun is twice, *cleansing*; the verb very often, *cleanse*.—The substantive construction is retained by W., R.;—Vulg., Syr., Germ., Dt., It., Fr. G.,—M., S.;—Calv., Castal., Aret., Hamm. (*the purification of*;—and so Gill, Wakef., Mack., Thom., Penn), Dodd., Wesl., Newc., Scott, Dav., (*purification from*), Moldenh., Huth., (*der Reinigung von*), Greensf., All., De W., Murd. (*the purgation of*), Kenr., Peile (*the cleansing of*);—Win.

<sup>4</sup> E. V., ch. 3: 14; Tit. 3: 12;—W. (*be ye busy*);—Hamm., Murd., (*be ye . . diligent*), Wesl., Kenr., (*be . . dil.*).

<sup>5</sup> The participial construction is retained by W., R.;—Vulg., Syr., Dt., It., French verss.;—Castal., Cocc., Wakef. and Murd. (*by doing*), Mack., Kenr.

<sup>6</sup> E. V., Col. 3: 16; 1 Tim. 6: 17;—Germ., Dt., Fr. S.;—Cocc. (*locupletem in modum*), Guyse, Moldenh., Mack., Newe., Penn, De W., Barn., Dav., Peile (*in rich abundance*), Huth. (*in reicher Fülle*).

<sup>7</sup> The same word as in v. 5 (see N. v.). God deals with his children on the principle of Luke 6: 38.—Wakef. (*ye shall be furnished with*), Dav. (*afforded*), Peile (*shall you . . be f. with*).

<sup>8</sup> The article points to *that* great object of Christian hope; *εἰσελθε εἰς τὴν καρπὰν τοῦ κυρίου σου* (Matt. 25: 21).—W.;—German and French verss. (except All.), Dt., It.;—Thom., Penn, Sharpe, Kenr., Peile.

<sup>9</sup> Wesl., Wakef., Newc., Penn, Sharpe, Murd., Dav.

## KING JAMES' VERSION.

though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.

## GREEK TEXT.

ότας, καὶ ἐστηριγμένους ἐν τῷ παρώντῃ ἀληθείᾳ.

13 δίκαιον δὲ ἱγοῦμαι ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει

14 εἰδὼς ὅτι ταχινή ἔστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσε μοι.

15 σπουδάσω δὲ καὶ ἔκάστοτε ἔχειν ὑμᾶς μετα τὴν ἐπὶκυν ἐξόδον, τὴν τοιτοῦτον μαρτύρην ποιεισθαι.

## REVISED VERSION.

them, and <sup>a</sup>are established in the present truth:<sup>t</sup>

13 <sup>b</sup>But I think it <sup>c</sup>right, <sup>d</sup>so long as I am in this tabernacle, to stir you up <sup>e</sup>by way of remembrance;

14 Knowing that <sup>f</sup>the laying aside of my tabernacle is<sup>g</sup>speedy, as <sup>h</sup>also our Lord Jesus Christ <sup>i</sup>shewed me:

15 <sup>j</sup>But I will endeavour that ye may <sup>k</sup>even <sup>l</sup>at all times be able, after my <sup>m</sup>departure, to <sup>n</sup>call these things to mind.

<sup>a</sup> Dodd., Wesl., Wakef., Mack., Thom., Penn, Murd., Kenr.

<sup>b</sup> 'On the contrary'—in opposition to ἀμεινόνω. See v. 5, N. r. The adversative power is preserved in R.;—Vulg., Syr.;—Erasm., Calv., Vat., Castal., Bez., Hamm., Dodd., Moldenh., Carpz., Ros., Gerl., De W., Kenr.

<sup>c</sup> 'A matter of fraternal and official obligation.' Comp. Rom. 1: 14.—E. V. elsewhere, except Phil. I: 7, (*right, righteous, just*);—W. (*justly*);—Vulg. (*justum*), Syr. (= Murd. *right*), Germ. (*billig*), Dt. (*recht*), It. (*ragionevole*), Fr. G.,—M.,—S., (*juste*);—Erasm., Pagn., Calv., Vat., Bez., Aret., Cocc. (*as Vulg.*), Castal., Carpz., (*aequum*), Engl. Ann., Gill, ('*Or, just*'), B. and L. (*de mon devoir*), Guyse ('*a piece of justice*'), Dodd., Wesl., Moldenh. (*as Germ.*), Wakef., Newc., Thom., Scott, Mey. (*für Schuldigkeit*), Ros. (*rectum*), Greenf. (P73), All., Van Ess, Kist., De W., Dietl., (*use Pflicht*), Penn, Sharpe.

<sup>d</sup> Wesl., Scott, Penn, Murd.

<sup>e</sup> E. V. ch. 3: 1;—Dodd.

<sup>f</sup> This literal rendering, 1., avoids unnecessary periphrasis;—2., gets rid of the mixture of metaphors assumed by De W. and others;—3., is more consonant with the writer's anticipations of martyrdom.—In the other case where ἀποθ. occurs (1 Pet. 3: 21) it is rendered in E. V. '*the putting away*'; and so W. here; G. (*the time that I must lay down*), R. (*the laying away*);—Vulg. (*depositio*), Dt. (*de afflegging*);—Cocc. (*as Vulg.*), Berl. Bib., Beng., De W., (*die Ablegung*), Wakef., Thom., (*must lay aside*), Mack. (*the putting away*);—the lexicons, (Leigh, Rob., Green, as above).

<sup>g</sup> 'In its approach, and therefore soon to be expected,' or, '*in its execution; sudden.*' The word occurs again in ch. 2: 1 (nowhere else in N. T.), and there in E. V. it is *swift*.—W. (*swift*);—Vulg. (*velox*), Dt. *marg.* (*haastig*);—Cocc. (*as Vulg.*), Berl. Bib. (*geschwind*), Beng., Huth., (*repentina*), Scott, Murd., Kenr.;—Pas. (*celer, pernix*), Leigh (*quick*), Sicc., Schöttg., (*celer, relax*);—to which Schleus. adds *citus, repentinus*, but translating it here, *breri*). Bretsch. (*repentinus, subitus*), Wahl (*celer, repentinus*), L. and S. (*quick, swift, fast, fleet, speedy*), Rob. (*swift, speedy*, adding for explanation: '*i. e. near at hand, impending.*') See ch. 2: 1, N. j.

<sup>h</sup> The emphatic *καὶ* bears always on what follows, and is not superfluous here, even according to the first-mentioned, and most commonly assumed, interpretation of *ταχινή* (see N. y). Peter might know, as an old man, that his death was near, and then he knew also from his Lord's prophecy, John 21: 18 '*when thou shalt be old &c.*', that he was not to live out all his days.—E. V., Luke 6: 36; 11: 1; &c.;—Vulg., Syr., Germ. verss. (Moldenh. giving it the force of *αὐτός selbst*), Dt., It., Fr. G. and M. (*lui même*), Fr. S.;—Erasm., Pagn., Calv., Vat., Cocc., Murd., Kenr.—See v. 15, N. c.

<sup>i</sup> See v. 3, N. j. Here the aorist seems to refer historically to *that occasion*, John 21.—The *hath* is omitted by C., R.;—Wesl., Wakef., Newc.

<sup>j</sup> 'And not only so, *but &c.*' Or: '*Notwithstanding* what I know respecting my speedy death, and for that reason.' See v. 13, N. t. &c.

<sup>k</sup> See v. 14, N. z. C., R., (*also*);—Latin verss., except Castal. and Cocc., (*et*;—Calv. *etiam*), Syr., Dt. (*ook*), It. (*ancora*), Fr. G.,—M.,—S., (*aussi*);—Oec., B. and L. (*si bien . . . même*), Wakef., Penn, (*as C.*), Mey., All., De W., (*auch*), Greenf., Murd. (*too*). But most of these err in attaching the *καὶ* to *σπουδάσω*.

<sup>l</sup> 'In every emergency'—the only N. T. instance in which *ἐκάστοτε* occurs.—T. (*on every side*);—Syr. (= *constanter*), Germ. (*allenthalben*), Dt. (*bij alle gelegenheid*), Fr. G.,—M., (*continuellement*);—Bez. (*subinde*), Cocc. (*singulis temporibus*), Berl. Bib., Huth., (*jederzeit*), Beng. ('*quoris tempore; quotiescunque usus venerit.*'), Wakef. (*on every occasion*), Penn, Gerl. ('*allezeit; Wörtlich, jedesmal*'), De W. (*allezeit*). The adverb belongs to *ἔχειν*, not to *ποιεῖσθαι*.

<sup>m</sup> 'Out of this tabernacle'; vv. 13, 14. The word occurs once again in this same relation, Luke 9: 31; and once of the Jewish exodus, Heb. II: 22, where E. V. has *departing*.—T., C., G., (*departing*);—Syr. (= Murd. *departure*), Germ. (*Abschied*), Dt. (*uitgang*), It. (*partita*), French verss. (*départ*);—Erasm., Pagn., Vat., Bez., Wolf., (*exitum*), Calv., Castal., Carpz., (*discessum*), Engl. Ann., Clarke, (*going out*), Cocc. (*excessum*), Guyse, Dodd., Gill ('*or, Exodus'*), Moldenh. (*as Germ.*), Wakef., Thom., Mey. (*Weggang*), Penn, Murd., Kenr.

<sup>n</sup> Somewhat nearer the middle force of the original, and, like

## KING JAMES' VERSION.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure

that, a variation of the phrase in vv. 12, 13.—It. (*rammemorari*), Fr. G.,—M., (*vous remettre... dans votre souvenir*), Fr. S. (*vous rappeler*);—Whitb. (*make a remembrance*). Moldenh., Van Ess. All., Goss., Huth., (*euch erinnern*), Wakef. (*recollect for yourselves*), Thom. (*recollect*), De W. (*euch in Erinnerung rufen*);—Rob. (*call to mind, bear in recollection*).

<sup>a</sup> E. V. does not show as clearly as the Greek does, that the writer is speaking of the precedent grounds of the apostolic testimony, while Scholef's version adopted in our first edition: 'For it was not from having followed cunningly devised fables that we &c., but from having been eye-w. &c.' exhibits the scene on the mount as the sole ground. For the familiar use of the aorist for the pluperfect, see Buttm. § 137. 3, 6; Win. § 41. 5.—The pluperfect is introduced in the last clause by Wakef. and Murd.

<sup>b</sup> The participial construction of this verse imports that it is logically subordinate to v. 18, where we find the corroboration (*γάρ*) of the *ἐπόπται γενηθέντες*.

<sup>c</sup> Nowhere but in this chapter is *φέρομεν* rendered in E. V., *come*;—Dt. (*gebragt werd*), It. (*essendo recata*);—Erasm. and the later Latin verss. (*delatā*;—except Calv. and Coce., *allatā*), Mack. (*being brought*), Peile (*was borne*). Others (Vulg., Fr. S., &c.) retain the participial form. See v. 18, N. n.

<sup>d</sup> Not *tantus*, but *talis*, as in *talia fatur* (Virg., *Aen.* i. 131).—R. (*this manner of*);—Latin verss. (*hujusmodi*;—except Coce., *tali*). Syr. (= Greenf. ٧٣);—B. and L. (*cette*), Moldenh., Mey., All., De W., (*diese*), Wakef., Kenr., (*this*), Mack. (*of this kind*), Penn (unnecessarily marks *as this* as supplied), Murd. (*thus*), Peile ('*in these words*').—For δ—δ, see 1 John 2: 7, N. o.

<sup>e</sup> 'We, who made known unto you &c. (v. 16); and, in particular, 1 Peter.' See 1 John 2: 20, N. p, &c. In this case the proposed arrangement of the verse seems to be the easiest way of indicating the emphasis.—Latin verss. (express the pronominal subject);—B. and L. (*nous... nous-mêmes*), Beng. ('Jo-

## GREEK TEXT.

16 Οὐ γαρ σεσοφισμένοις μάθοις ἐξακολουθίσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦν Χριστὸν δίδακτον καὶ παρουσίαν, ἀλλ᾽ ἐπώπται γενηθέντες τῆς ἔκεινου μεγαλειότητος.

17 λαβὼν γαρ πάρα Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνὴς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεπεῖς δόξης, Οὗτός ἐστιν ὁ νιός μου ο ἀγαπητός, εἰς ὃν ἐγὼ εἰδόκησα.

18 Καὶ ταῦτην τὴν φωνὴν ἡμεῖς ἥκοισαμεν ἐξ οὐρανοῦ ἐνεχθείσαι, σὺν αὐτῷ ὄντες ἐν τῷ ὅρε τῷ ἄγιῳ.

19 Καὶ ἔχομεν βεβαιότερον τὸν

## REVISED VERSION.

16 For we <sup>a</sup>had not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but <sup>a</sup>had been eye-witnesses of his majesty.

17 <sup>b</sup>For he received from God the Father honour and glory, a voice <sup>b</sup>being borne to him <sup>b</sup>such as this from the excellent glory: This is my beloved Son, in whom I am well pleased;<sup>b</sup>

18 And this voice <sup>b</sup>we, <sup>b</sup>being with him <sup>a</sup>on the holy mount, heard <sup>b</sup>borne from heaven.

19 <sup>a</sup>And we have <sup>b</sup>more sure

hannes etiam adhuc vivebat.'), Wesl. (*as above*), Thom. (*we ourselves*).

<sup>a</sup> T., G.,—It., Fr. G.,—M.,—S.;—Hamm., Wesl., Mack.·

<sup>b</sup> A case of *εἰν* before heights and surfaces.—E. V., Luke 8: 32; &c.;—German and French verss., Dt.;—Mack., Newc., Thom., Clarke, Penn, Sharpe, Kenr., Peile;—Win.—For δ—δ, see 1 John 2: 7, N. o.

<sup>a</sup> See v. 17, N. i. W., R., (*brought*);—Vulg. (*allatam*), Germ. (*gebracht*), Dt. (*als zij gebracht is geweest*), It. (*recata*);—Erasm. and later verss. (*delatam*;—except Cocc., *latam*), Mack. (*as W.*), Peile.

<sup>b</sup> 'Having seen that glory, and heard the voice.'—W., R.;—Latin verss. (except Castal.), Syr. (= Murd. *and... moreover*), Dt., Fr. S.;—Hamm., Dodd., Wesl., Moldenh., Wakef., Mack., All., Penn, Gerl., Sharpe and Peile (*and so*), De W.

<sup>c</sup> 'Than ever;—the transfiguration of the Lord having been to us, according to His own declared design, an ocular confirmation of the promises respecting His second coming in power.' See the connection in which all the three narratives of the transfiguration stand: Matt. 16: 28 + 17: 1; &c.; Mark 9: 1 + 2, &c.; Luke 9: 27 + 28, &c. Huth. objects, 1., the want of a *τιν* or *ἴκιν* *τούτοις*;—2., that this thought is not dwelt upon in what follows;—(De W. had already suggested both these scruples; but he properly regards them as insufficient to set aside the interpretation);—3., that 'if the transfiguration-testimony stood higher with the writer than that of prophecy, his readers must have been invited rather to lay the former to heart.' The answer to this is: 1. The question being, not so much whether the Messiah of prophecy was to be a mighty Prince, as (v. 16) whether Messiah's crown would yet be seen on the head of Jesus of Nazareth, the writer appeals to the transfiguration, in which the audible voice of God proclaimed the Divine Sonship of the man of sorrows, and to which the Lord had himself referred as a type of the coming kingdom;—but, 2., that appeal is not made as to something intrinsically surer than the prophetic scriptures,

## KING JAMES' VERSION.

word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

## GREEK TEXT.

προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαιροῦτι ἐν αὐχηρῷ τόπῳ ἔως οὐκέτερα διανύσῃ, καὶ φωσφόρος ἀνατείλῃ, ἐν ταῖς καρδίαις ὑμῶν

20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφής, ἴδιας ἐπιλύσεως οὐκ γίνεται.

but as to a historical elucidation to the eye and ear of their true reference and import, as well as an additional seal;—3, the readers, therefore, who had not been with the writer on the holy mount, but who had the lamp of prophecy in their hand, are very naturally commended for giving heed thereunto, burning, as it now did, with a brighter flame. Βεβαύτερον is taken as a predicate by (probably R.;—It., Fr. G.,—S.) ;—Oec., Grot., Beng., Wesl., Wakef., Mack., Newc., Thom., Midd., Clarke, Knapp, Ros., Penn, Sharpe, Trol., Stolz, Dr. John Brown, De W., Dav., Dietl., Peile. Others (Erasm., Zeg., &c.) allow this construction.—All., Bloomf., &c., understand the clause thus: ‘We have a surer, viz. the prophetic, word.’ But how surer, than the visible glory of the transfiguration and the immediate voice of God, or than the apostolic word regarding these facts? ‘To the Jews,’ answer Whitb. and others. But to the unbelieving Jews there is no reference whatever in the passage. ‘The appearance and voice on the mount were transient, and only three persons witnessed the interesting scene’ (Scott, &c.). But the record remained, nor was there, between the writer and his readers, any dispute or doubt as to its perfect accuracy; not to mention that against a very large portion of the Scriptures, prophetic and historical, the same, or a similar, objection might be urged. The more plausible answer of Sherlock, Guyse, Gill, Bloomf., Huth., that the transfiguration was in itself only a historical occurrence, or, at the most, but a type, and not an express prophecy, of the future coming in power and glory, has been already met in the remarks on Huth.’s third objection, above.—The other explanations of βεβ., as used for a positive (Syr., Germ.;—Vat., Zeg., Carpz., &c.) or for a superlative (Ar., Dt., Fr. M.;—Pagn., Bez., &c.), are mere evasions of a difficulty.

<sup>a</sup> ‘Prophecy as a whole’—*universum testimonium* (Beng.)—‘all whose rays, from whatever point they come, and whatever else they touch in passing, converge upon the throne of our Lord’s glory.’ See Luke 24: 26, 27; Acts 3: 19–21; 1 Pet. 1: 10, 11. (‘Far off His coming shone.’ Milton, *P. L.* vi. 769).—R.;—Dt., It., French verss.;—Berl. Bib., Beng., Wesl., Moldeh., Wakef., Mack., Newc., Thom., Clarke, Mey., Ail., Stolz, Penn, Sharpe, Trol., De W., Barn., Kenr., Peile, Huth.

<sup>b</sup> The word προφητικός, which occurs only here and Rom. 16: 26, is here rendered by an adjective in R.;—Latin and German verss. (except Mey.), Dt., It., Fr. S.;—Hamm., Dodd., Mack., Thom., Clarke, Penn, Barn., Kenr.

<sup>c</sup> See Ps. 119: 105, where for the Heb. נֶה (Greenf.’s word

## REVISED VERSION.

the prophetic word, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until day dawn, and the daystar arise, in your hearts;

20 Knowing this first that “no prophecy of Scripture cometh from one’s own interpretation:

here) the Sept. has λύχνος; E. V., *lamp*;—also 2 Sam. 21: 17 in the Heb., Sept., and E. V. *marg.*—W. (*lantern*), R. (*candle*);—Latin verss. (*lucernae*;—except Carpz., *lychnum*), Syr. (as in Ps. 119: 105), Dt. *marg.* (*lantaern, kaersse*), It. (*lampana*), Fr. G.,—M., (*chandelle*), Fr. S. (*lampe*);—B. and L. (*flambeau*), Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Mey. (*Leuchte*; and so Stoltz, De W.;—for Luth.’s *Licht*), Penn, Sharpe, Trol., Barn. (*candle, lamp, or torch*), Kenr., Peile. See Pass., and the lexicons generally;—also Rev. I: 12, N. c.

<sup>d</sup> The participial form is retained by W., R.;—Latin verss., Syr., Dt., It. Fr. S.;—Dodd., Wakef., Mack., Newc., Thom., Scott, Penn, Sharpe, Kenr., Peile.

<sup>e</sup> ‘Many Edd. have οὐχίρα: the Editors did not consider that the day spoken of was not yet in existence, in which case the article is more properly omitted. Φωσφόρος is used as a proper name.’ Midd.

<sup>f</sup> This punctuation leaves it doubtful, as the text does, whether ‘in your hearts’ is to be construed with the words immediately preceding, or, as some have thought, with ‘take heed.’ Sch. encloses ως λύχνῳ . . . ἀνατείλῃ in a parenthesis.

<sup>g</sup> In the only other passage of the N. T. where γραφή occurs without the article, 2 Tim. 3: 16, E. V. also omits it;—W., R.;—Wells, Dodd., Wesl. (*Scripture prophecy*), Wakef., Mack., Newc., Scott, Penn, Sharpe, Kenr., Peile.—The word here referring to the whole volume of inspiration, it is printed with a capital S, in accordance with the rule of the Amer. Bible Soc.’s recent Revision.

<sup>h</sup> Πᾶσα . . . οὐ = οὐδεμία. See Win. § 21. I.—Huth.: ‘γίνεται is = εστίν?’ But, while the past tenses of γίνομαι are often used as corresponding parts of εἰναι, this is not true of the present. Here the distinction, as between fieri and esse, is strictly maintained, γίνομαι carrying with it the idea of origin, result, or change of state. E. V., accordingly, renders it variously, to be made, Matt. 9: 16; 27: 24; Mark 2: 21; I Cor. 14: 25; Heb. 7: 12 (less accurately in v. 18);—to be wrought, Mark 6: 2;—to be done, Mark 4: 11; Luke 9: 7; 23: 8; Acts 4: 30; 14: 3; &c.;—to become, Matt. 13: 22; Mark 4: 19, 32;—to arise, Mark 4: 37;—to come, Acts 26: 22; 28: 6; I Tim. 6: 4; (Acts 27: 33, ἔμελλεν ἡμέρα γίνεσθαι day was coming on);—to come to pass, Mark 11: 23; 13: 29; Luke 12: 55 (less accurately in

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
21 For the prophecy came not in old time by the will of man: but holy men of God spake <i>as they were moved by the Holy Ghost.</i>	21 οὐ γάρ θελήματι ἀνθρώπου ἤτε έχθη ποτε προφητεία, ἀλλ' ἐπὸν Πνεύ- ματος Ἁγίου φερόμενοι ἐλαλησαν οἱ ἄγιοι Θεοῦ ἀνθρώποι.	21 For <sup>a</sup> not by <sup>b</sup> man's will <sup>a</sup> was <sup>b</sup> prophecy <sup>a</sup> brought <sup>c</sup> at any time, but <sup>d</sup> the holy men of God spake <sup>e</sup> being moved by the Holy <sup>f</sup> Spirit.

<sup>a</sup> The negative is kept here by R.;—Latin verss., Syr.;—B. and L. (*ce n'est pas par*), Mack., Mey., Greenf., All., Van Ess, De W., Murd., Peile.

<sup>a</sup> W., R.;—Fr. S. (*une volonté d'homme*);—Van Ess (*eines Menschen Willkuhr*).

<sup>a</sup> See v. 18, N. n., &c. W., R.;—Vulg. (*allata est*), Germ. (*ist hervor gebracht*), Dt. (*is voortgebracht*), It. (*fu recata*), Fr. G.,—M., (*a été apportée*), Fr. S. (*fut app.*);—Erasm., Pagn., Calv., Vat., Bez., (*as Vulg.*), Hamm., Cocc. and Beng. (*lata est*), Dodd., Moldenh. and All. (*as Germ.*), Mack.

<sup>b</sup> W., R.;—Fr. S.;—Hamm., Wells, Beng. (*prophetia sine articulo, indefinite dicitar*?), Dodd., Wsel., Moldenh. and later German verss. (*eine Weissagung*), Wakef., Mack., Newe., Thom., Penn, Sharpe, Bloomf., Barn., Kenr.

<sup>c</sup> The *οὐ . . . ποτέ* here answers to the *πᾶσα . . . οὐ* of v. 20.—E. V. marg.; I Cor. 9: 7 (*any time*); I Thess. 2: 5; &c.;—W. (*any time*). R.;—Syr.;—Castal., Cocc., Wits., Beng., Carpz., Ros., (*unquam*), Engl. Ann. (*or, at any time?*), Hamm. (*as W.*), Pyle (*ever*), Mack., Newe., Mey. and De W. (*je*), Kenr.;—Schöttg.,

v. 54); 21: 7, 28, 31, 36;—*to draw* (*εγγύει nigh unto*), John 6: 19. In other cases, where E. V. translates by the simple copula, it fails, as here, to give the full force of the original; e. g. Matt. 12: 45, Luke 11: 26, *comes to be*;—Luke 6: 36, the disciples are required to *become* what God essentially *is*; comp. I Pet. 1: 16;—Luke 15: 10, *joy arises*, a fresh spring of joy;—20: 33, *does she become?*;—Rom. 11: 6, *comes to be* no more grace;—Heb. 11: 6, that God *is*, and, in the order of his providence, becomes a rewarder, &c. (See Kitto's *Journal of Sac. Lit.*, Vol. vi. pp. 433–6).—Besides 17 cases of *κατ' ιδίαν*, *ιδίος* occurs 96 times, and is 78 times translated in E. V. by *own, his own, her own, &c.*, according to the reference; and in all the other (omitting the present text) 17 instances this is still the force of the word.—*Ἐπίκλησις* (Pass.: '1. Lösung, Befreiung wovon; 2. Auflösung; Erklärung, Deutung?'), found nowhere else in the N. T., is employed by Aquila for בְּנֵי קֶרֶב Gen. 40: 8 (Sept. διασφῆται; E. V. *interpretations*), and by Symmachus for בְּנֵי קֶרֶב Hos. 3: 4 (understanding probably by the word an oracular response, or the means by which it was obtained. Theodotion here has ἐπικυ-*πέρ*; and Aquila, the same form at Gen. 41: 8). The etymological idea of *unloosing, setting free from entanglement*, and hence, figuratively, of *making clear, settling by exposition*, is apparent in the N. T. use of *ἐπικλέω*, Mark 4: 34 (E. V. *expounded*); Acts 19: 39; and, according to some copies, in the Sept. Gen. 41: 12.

Bretsch., Schirl. Many others (T., C.;—Germ., Fr. S.;—Bloomf., Huth., &c.) connect with the negative (as in E. V., v. 10) = *never*.

<sup>a</sup> W., R.;—Germ., Dt., It., French verss.;—Engl. Ann. (*or those?*), Beng., Wsel., Moldenh., Wakef., Mack., Thom., Mey., Ros. (*illi*), Greenf., Kist., Goss., Van Ess (*jene*).—But Griesb. and all the later editors cancel the *α* 'on the evidence of almost all the authorities' (Huth.). I recommend that this reading be adopted, and that the article be omitted.

<sup>c</sup> Not merely the manner of their speaking, but 'that they spoke at all in the utterance of prophecy, was immediately and absolutely dependent on the divine impulse.'—Nothing answering to the E. V. supplement (which was taken from T.) is found in W., R.;—any foreign vers.;—Engl. Ann., Hamm., Wakef., Mack., Thom., Clarke, Penn, Kenr.—For *φέρομαι*, in the sense of being *borne along, drieben*, see Acts 27: 15, 17. Here also the Germ. verss. have *getrieben*; Dt., *gedreven zijude*; It., *essendo sospinti*; French verss., *poussés*;—Erasm., Calv., Ros., *impulsi*; Engl. Ann., Hamm., ([*being*] carried), Thom. (*by an impulse*).

<sup>d</sup> Guyse, Dodd., Wakef., Newe., Thom., Scott, Penn, Sharpe, Murd.

Dismissing the conjectural emendation *ἐπικλήσεως* (Calv., Grot., &c.) as of no manuscript authority; and the Syriac construction of *ιδίας* with *γραφῆς*, which would also require *ἐπίκλησις*; and even the gloss of Suid. making *ἐπίκλησις* = *ἔφοδος, accessus*; we may still arrange the interpretations and translations of this verse—(*Crueem fixit interpretibus*, says Wolf.)—into three classes, according as *ιδίας* is referred to, 1., the readers of prophecy; 'they are not to interpret, each for himself,' irrespectively of, (1.), *Catholic consent*—the Romish idea; or, (2.), *divine illumination*, or the *general sense of Scripture*. So perhaps T., C., (*hath any pr. int.*);—and so Bede, Luth. ('Petrus hat es verboten, du sollst nicht auslegen; der Heilige Geist selbst soll es auslegen oder soll unausgelegt bleiben.'), Erasm., Bez., Aret., Par., Dt. Ann. (as one reference), Engl. Ann., Cocc., Mor., Marek, Wells. B. and L., Carpz., Pott, Scott, Steiger, Kenr.;—Schöttg.:—2., to *prophecy itself*; 'no pr. is of self-interpretation,' but needs light from the event, or other revelations. So Syr., Ar.;—Werentz, Horsley, Wakef., Thom., Ros., Bloomf., Horne, Trol., Dr. John Brown, Dietl., Peile;—Bretsch. under the word *ιδίος*, Wahl, Schirl. But (1.), a multitude of prophecies, themselves all equally indeterminate, could not by combination be made to determine the meaning of one another. All prophecy, prior to the fulfilment, must be only useless and bewildering. The 'light shining in a dark place' would itself be darkness;—(2.), this interpretation is, therefore, irreconcileable with the nature of Christian faith and hope; Heb. 11: 1, &c.;—(3.), it contradicts the testimony of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II.	CHAP. II.	CHAP. II.
BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even	1 ἘΓΕΝΟΝΤΟ δὲ καὶ ψευδοπρόφηται ἐν τῷ λαῷ, ὃς καὶ εἰ ἴψιν ἔσορται ψευδοδιδάσκαλοι, οἵτινες παρεισάγοντιν αἱρέσεις ἀπωλείας, καὶ τὸν	But there were <sup>a</sup> also false prophets among the people, <sup>b</sup> as also <sup>c</sup> among you there shall be false teachers, who privily shall bring in <sup>d</sup> destructive <sup>e</sup> sects, <sup>f</sup> even deny-

<sup>a</sup> ‘Besides the true, just spoken of.’ See ch. 1: 14, N. z, &c.—The particle is here kept in its proper relation by W., R.;—all foreign versions (except the three older French, which omit it);—Guyse, Dodd., Wakef., Mack., Thom., Clarke, Trol., Bloomf., Murd., Dav., Kenr.

<sup>b</sup> See ch. 1: 14, N. z, &c. Comp. 1 Cor. 10: 11.

<sup>c</sup> The *ἐν λαῷ* retains its place in W., R.;—Latin and German verss., Syr., Dt.;—Mack. Most others translate *ψευδο-* in immediate connection with *οἵτινες*.

<sup>d</sup> Germ. (*verderbliche*), Dt. (*verderfelijske*);—Erasm., Vat., Castal., Grot., Carpz., Pagn., Bezz., Pisc., (*exitiales*), Engl. Ann., Sharpe, Barn., (*of destruction*), Cocc. (*exitii*;—for Vulg. *perditionis*), B. and L. (*pernicieuses*). Dodd., Wesl., Moldenh. (*as Germ.*;—and so Mey., De W.), Wakef., Mack., Newe., Thom., Penn., Bloomf. (*pernicious*), Murd., Peile (*'pern. or dest.'*);—Schleus., Bretsch., Wahl, (*as Erasm.*), Win., Rob. See v. 3, N. p. I recommend that the note: ‘Gr. sects of destruction,’ be set in the margin.

<sup>e</sup> Αἱρέσις=‘electa vitae disciplina, secta’ (Bretsch.), ‘sect, school, party’ (Rob.). retains this its ‘true original meaning’

(Dav.)—‘uniform import’ (Campb.)—in E. V., Acts 5: 17; 15: 5; 24: 5; 26: 5; 28: 22; and might have been so rendered elsewhere, Acts 24: 14; 1 Cor. 11: 19; Gal. 5: 20; 2 Pet. 2: 1; though in the last three places Bretsch. and Rob. give as a secondary sense, *dissensio, discord*. Under *ἀπώλεια*, indeed, Rob. translates the word in this instance *heresies*. But this use, which Bretsch., Wahl, Green, do not mention at all, is assigned by the general lexicons (Steph., Pass., L. and S.), to the later ecclesiastical period. And so it is by De W., though he adopts it here, less, probably, (and the same thing may be said of Huth.), on account of any peculiarity in the present context, than because of his previous decision respecting the post-apostolic origin of the epistle. E. V. follows Bez.—W., T., C., R.;—Vulg., Germ., French verss.;—Erasm., Calv., Vat., Castal., Carpz., Thom., Greenf. (אַמְּנָנָה), Barn. (the idea of *sect* or *party* is that which is conveyed by this word, rather than *doctrinal errors*), Kenr. Peile (*heresies—less doctrinal than sectarian and schismatical*);—Wahl, Win.

<sup>f</sup> ‘These ruptures of the one body being but the manifestation of a departure from the one faith,’ and hence the ecclesiastical use of *αἱρέσις*.

Scripture respecting some prophecies; 1 Tim. 4: 1;—(4.), sets aside one main end of prophecy, the guidance and consolation of the Church; John 16: 13, Rev. 1: 1–3, &c.;—(5.), is at variance with the experience of the people of God in past ages, as of Noah, Abraham, David, Daniel, &c. See also Matt. 2: 5;—and, (6.), there are very many prophecies of Scripture that do interpret themselves just as readily and satisfactorily, as Micah’s prophecy of the birth of the Messiah in Bethlehem, or as any of its plainest narratives:—or, 3., to the *prophets*; either, (1.), ‘they could not themselves explain their own prophecies; so Oec., Knapp, Till., De W.;—Schleus., and Bretsch. under the word *ἐπηλύσεις*; or, (2.), ‘they did not of themselves interpret’ the future, or the hidden counsels of God. So W. (*made by proper interp.*), R. (*made by private interp.*), G., as if reading *ἐπηλύσεις*, (*is of any private motion*);—Vulg. (*propria interpretatione non fit*), Germ., notwithstanding Luth.’s comment, (*geschieht aus eigener Auslegung*), Fr. M. (*ne procède daucun mouvement particulier*);—Calv. (who, however, can find no authority for *ἐπηλύσεις*, which he seems to regard as necessary to this sense), Cam. (*sensus itaque Petri Apostoli hic videtur esse, Prophetas non suae mentis sensum edidisse, sed fuisse interpretes consilii divini, et sententia verborum est alia, Prophetas non suam, sed Dei mentem hominibus exposuisse*), Dt. Ann. (as another reference, and the first mentioned), Grot. (whose bolder criticism adopts

*ἐπηλύσεις* as the true reading), Wits. (who would make matters sure by uniting with this the first view also), Owen, Hamm. (who, with others, after Cam., finds a metaphor in *ἐπήλα*, drawn from *loosing, starting, horses in a race*; ‘*of their own incitation, motion, letting loose*’). Pears., Cler. (‘Malim *ἐπήλα* interpretari quasi solutionem linguae aut oris.’), Whib. (‘*of their own incitation, motion, or the suggestion of their own private spirits*’), Beng. (‘*interpretatio, qua ipsi res antea plane clausas aperuere mortalibus.*’), Guyse (*the product of any man’s own invention*), Dodd. (*of private impulse*), Wesl. (‘It is not any man’s own word. It is God, not the prophet himself, who thereby interprets things till then unknown.’), Gill (*of a man’s own impulse*), Moldenh. (*aus eigner Entwicklung herrühre*), Mack. (*of pr. invention*), Newe. (*of pr. utterance*), Clarke (*by the mere pr. impulse of his own mind*), Henderson, *Congregational Lecture on Inspiration*, pp. 485–6, (*pr. or uninspired disclosure*), Barn. (*of their own disci.*), Turner, Huth. (‘*geschieht aus, oder hängt ab von eigner [d. i. des Verkündigers menschlicher] Deutung der Zukunft.*’);—Rob. (*cometh of pr. [particular] int., i. e. is not an int. of the will and purposes of God by the prophets themselves.*). This view, (1.), satisfies the universal term in the proposition;—(2.), explains the use of *γίνεται* (*ita enim loquitur ut ostendat unde sit Scriptura, nam vox γίνεται ortum significat.* Cam.);—(3.), intimates that the ‘light

## KING JAMES' VERSION.

denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them

<sup>a</sup> So translated five times (1 Tim. 6: 1, 2; 2 Tim. 2: 21; Tit. 2: 9; 1 Pet. 2: 18) in E. V., according to the proper meaning of the word, which denotes, as opposed to *servant*, ‘master, head of a family, paterfamilias’ (Rob.)—Hausherr (Pass. Schirl.). In three instances (Luke 2: 29; Acts 4: 24; Rev. 6: 10), where it is used of God the Sovereign Ruler, it is fitly rendered *Lord*; but in the two remaining cases, (here and Jude 4), where it is spoken of the Saviour, it seems better to preserve the original idea, especially since in Jude it is employed along with Κύρος, Lord, and here in connection with the purchase of his servants. Comp. 1 Cor. 6: 19, 20: 7: 22, 23.—Castal., Coec., (herum), B. and L. (*Haitre*), Penn, Sharpe.

<sup>b</sup> See ch. 1: 3, N. i. &c.

<sup>c</sup> The apposition by asyndeton, at which many stumble, of this clause with that which precedes, suggests that the one action is simultaneous, as it were identical, with the other. See Prov. 8: 36; and note also the opposition between παρεισάγοντες and επάγοντες.—The participial form is retained by R.; Latin verss. (except Castal., Carpz.), Syr., Dt., It. Fr. G.,—M., S.;—Dodd., Mack., Newe., Thom., Penn, Bloomf., Murd., Kenr.; and of these, Dt., Fr. S., Bloomf., Murd., alone supply any connective particle.

<sup>d</sup> See ch. 1: 14, N. y. R.;—Guyse, Wakef., Thom., Penn.

<sup>e</sup> Or, according to the more approved reading, ἀσελγεῖας (Jude 4), which I recommend to be followed, *lascivious ways*. So E. V. *marg.*—‘This reading, says Bloomf., ‘is found in almost all the MSS., Versions, and early Editions, except the Erasmian and Stephanic ones, has been preferred by almost all critics, and was adopted by Wetst., and edited by Beng., Griesb., Matth., Knapp, Tittm., and Vater.’ (To these may be added Mey., Sch., Lachm., Hahn, Tisch., Theile.) ‘And rightly; for

shining in a dark place’ did not originate there;—(4.), furnishes a strong motive (γυμνόςοτες) for ‘taking heed’;—and, (5.), draws after it (γαρ) the more explicit statement of v. 21;—nor does any other interpretation meet all of these five points. The more

## GREEK TEXT.

ἀγοράσαται αὐτοῖς δεσπότην ἀρούριον, ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν

2 καὶ πολλοὶ ἔξακολουθίσουσιν αἰτῶν ταῖς ἀπωλεῖαις, δι’ οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημήσεται

3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ἴμᾶς ἐμπορεισοντας οἵς τὸ κρίμα εκπλακαὶ οὐκ ἀργεῖ, καὶ ἡ ἀπωλεία αὐτῶν οὐκ ῥυτάζει.

4 Εἰ γάρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς

## REVISED VERSION.

ing the <sup>a</sup>Master <sup>b</sup>who bought them, <sup>c</sup>bringing upon themselves <sup>d</sup>speedy destruction.

2 And many shall follow their <sup>e</sup>destructive ways, by reason of whom the way of <sup>f</sup>the truth shall be evil spoken of;

3 And <sup>g</sup>in covetousness shall they with feigned words make merchandise of you; <sup>h</sup>for whom the judgment <sup>i</sup>from of old lingereth not, and their <sup>j</sup>destruction slumbereth not.

4 For if God spared not <sup>k</sup>angels <sup>l</sup>when they sinned, but,

both external and internal evidence are in favour of it.<sup>m</sup> Of the older verss., it is followed by Vulg., Syr., Ar., It.

<sup>a</sup> Foreign verss.;—Hamm., Campb., Wakef., Thom., Penn.

<sup>b</sup> See ch. 1: 1, N. d. W., R.;—Vulg., Syr.;—Calv. (restores the Vulg. *in*, for the *per* of Erasm.). Greenf., Sharpe, Stier, De W., Murd., Huth. (‘as it were surrounded by avarice, living in it, mastered by it. To paraphrase *ἐν* by *διά* is not correct.’).

<sup>c</sup> W. (*to which*), R. (*unto whom*);—Vulg. (*quibus*), Dt. (*over wie*), It. (*sopra i quali*), Fr. M. (*qui leur est destinée*), Fr. S. (*pour eux*);—Erasm., Pagn., Bez., Aret., Par., Coec., Wolf., Beng., Ros., (as *Vulg.*), Moldenh. (*in Anschung welcher*), Mack. (*to them*), Thom. (*for them*), Sharpe (*against whom*), De W. (*eig. für die*), Huth. (*‘Dat. incommodi.’*).

<sup>d</sup> Mack., Newe., Thom., Clarke, Pott, Mey., Bloomf., De W., &c., connect *ἐπάγει* with *ἀριμα*, =pronounced of old (comp. Jude 4); Fr. S., Huth., &c., with *ἀργεῖ*, =erer since it was pronounced.—E. V., ch. 3: 5 (*of old*);—Syr. (=Greenf. **Ἐπάγει**), Germ. (*von lange her*), Dt. (*van over lang*), Fr. M. (*depuis long-temps*);—Coec. (*ab antiquo*), Wells, B. and L. (*as Fr. M.*);—Berl. Bib. (*von alters her*), Mack., Thom., (*of old*), De W. (*von längst her*), Peile.

<sup>e</sup> See v. 1, N. d. Guyse, Dodd., Wesl., Wakef., Mack., Newe., Thom., Sharpe, Bloomf., Murd., Kenr., Peile. This is the fourth occurrence of the word in these three verses, and E. V. renders it in as many different ways.

<sup>f</sup> ‘Who excel in strength’ (Ps. 103: 20). Calv.: ‘Argumentum est a majori ad minus.’—E. V., v. 11;—W., R.;—Wakef., Thom., De W., Peile.

<sup>g</sup> Peile. Comp. v. 5, N. z. Several use a participle.

common construction, indeed, would have a preposition, as *ἐπ*, *ἀπό*, with the genitive; but this case is also employed thus simply by itself to express the relation of dependence or origin. See Rom. 9: 16. Buttm. § 132. 3. Kühn. § 273. 1.

## KING JAMES' VERSION.

down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample

## GREEK TEXT.

ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους·

5 καὶ ἀρχαίον κόσμου οἷς ἐφείσατο, ἀλλ᾽ ὄγδοον Νοε δικαιοσύνης κήρυκα ἐφίλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπιτίξας·

6 καὶ πόλεις Σοδόμων καὶ Γομόρφας τεφρώσας καταστροφῇ κατεκρί-

## REVISED VERSION.

having cast *them*<sup>t</sup> to hell, delivered *them*<sup>u</sup> unto chains of darkness, <sup>v</sup>having been reserved <sup>w</sup>for judgment;

5 And spared not the old world, but <sup>x</sup>kept Noah, <sup>y</sup>a preacher of righteousness, <sup>z</sup>with seven others, <sup>z</sup>when he brought <sup>a</sup> the flood upon the world of the ungodly;

6 And, <sup>b</sup>reducing to ashes the cities of Sodom and <sup>c</sup>Gomorrah, condemned *them*<sup>d</sup> to an overthrow, <sup>e</sup>having made *them* an <sup>f</sup>ex-

<sup>\*</sup> The participial construction is retained by E. V. at v. 6, and here by Dt., It., Fr. G.,—M.,—S.;—Dodd., Wesl., Wakef., Mack., Thom., Clarke, Sharpe, Peile.

<sup>†</sup> For the omission of *down*, see Germ., Dt., It., Fr. G.,—S.;—Coc., Beng., Mack., Thom., Clarke, All., Peile.

<sup>‡</sup> Wakef., Newc., (*to*), Peile. Very many, from Vulg. (probably) and Syr. to De W., Dav., Dietl., connect *σειραῖς* as a dative of the instrument or manner with *ταρταρώσας*. On reconsideration, I adhere to the construction of E. V., for two reasons: 1. *παρέδωκεν* naturally requires a dative;—2., and chiefly, *ζόφος* in the other three instances of its occurrence (v. 17; Jude 6, 13), is used only as a characteristic of hell itself. Some, indeed, (as Mack., Thom., &c.), would translate: *confining in Tartarus with or in chains*.

<sup>§</sup> Fr. S. (*gardés*);—Erasm., Pagn., Bez., (*servatos*), Newc. (as E. V., but marking *to be* as a supplement), Huth. (would render the received text thus: ‘*als solche, die [bis jetzt] aufbewahrt worden sind.*’).—But all the recent editors have *τηρουμένους*. (except Lachm., *κολαζούμενος τῷρεῖν*), which, says Bloomf., ‘is found in almost all the best MSS. and early editions.’ I recommend that this reading be adopted, and translated: *being reserved*. Sharpe (*reserved*), De W., Huth., (*als solche, die aufbewahrt werden*), Peile (*being kept*);—Win. (*eigentl. als solche, welche [nun] aufb. werden*). See v. 9, N. x.—E. V. seems to come, through W., T., C., G., from the Vulg. *reservari*.

<sup>¶</sup> Fr. S. (*pour*);—B. and L. (*as Fr. S.*), Wakef., Mack., Newc., Thom., Sharpe, De W. (*für*), Peile.

<sup>||</sup> E. V. so translates everywhere else, except Mark 10: 20; 1 Tim. 5: 21; where *keep* is equally suitable. From this statement are also to be excepted three instances of the middle voice, Luke 12: 15; 2 Tim. 4: 15; 2 Pet. 3: 17, where it is properly rendered *bevare*;—W., R.;—Vulg. (*custodivit*), Syr., Germ. (*bevahrete*), Dt. (*bevaard heeft*). Fr. G.,—M., (*à gardé*), Fr. S. (*garda*);—Castal., Carpz., Ros., (*use conservare*), Bez., Coc., (*as Vulg.*), Hlamm., B. and L. (*ayant préservé*), Dodd., Wesl. (*preserved*);—and so Wakef., Thom., Penn, Murd., Kenr., Moldenh., De W., (*use bewahren*), Greenf. (*τηρεῖν*), All. (*erhalten*);—the lexicons.

<sup>¶</sup> Marginal note: ‘Gr. *Noah the eighth.*’ But this idiom, however intelligible to a Greek, does not convey to the English reader what all scholars understand by it. To give that *meaning*, therefore, is not commentary, but translation.—Wakef., Mey. (*nebst noch sieben Personen*), Goss., Penn, Sharpe, Dav.;—Trol., Green, Schirl. Others give the same sense in various ways. The transposition (Mey., Penn) is occasioned by the change of idiom.

<sup>||</sup> *Ἐπάξας* is translated by a finite verb in W., T., C., G.;—Syr. (=Murd. *when he br.*), Germ., Dt. (with *als*), Fr. G.,—M.,—S. (with *lorsque*);—Castal., Coc. (with *quum*). B. and L., Dodd. (*as above*);—and so Mack., Newc., Thom., Moldenh., All., Stier, (with *da*), Carpz., Wakef., Mey. (with *als*), Penn, De W. (with *indem*), Peile (with *at the same time that*).

<sup>¶</sup> The *in*, retained by E. V. from W., &c., does not belong to the verb, nor is there anything for it in E. V., v. I; Acts 5: 28, (the only other places where the word occurs);—any foreign vers. (except the Latin and Mey.);—Dodd., and the later Eng. lish;—Rob., Schirl., Green.

<sup>||</sup> *Τεφρώ* (a N. T. *ἀπαξ λεγ.*) is rendered, *to reduce to ashes*, by Guyse, Dodd., Mack., Penn, Kenr., Peile;—Green.

<sup>¶</sup> This orthography, which accords with the Greek, appears in most editions of E. V., and in Rob.’s Lex., &c. Yet it seems desirable to restore the O. T. form *Gomorrah* in the five instances where the word occurs in the N.;—and this has been done by the Amer. Bible Soc.—See ch. 1: 1, N. a, &c.

<sup>||</sup> ‘To an utter and permanent subversion.’—So E. V. renders the dative of the punishment after *κατακρίω* in the other places where it occurs; Matt. 20: 18; Mark 10: 33;—Dt., Fr. G.,—M.;—Hlamm., B. and L., Guyse, Wesl., Moldenh., Thom., Ros., Greenf., Bloomf., Stolz, Van Ess, All., De W., Dav., Kenr. (*to be overthrown*), Huth.;—Wahl, Rob., Schirl.

<sup>¶</sup> Here the ruin is regarded as accomplished and still abiding. Comp. Jude 6, *τετράρχειν*.—It.;—Bloomf., Peile (*making for all time; properly having instituted or established*). Others (Dt.;—Moldenh., All., De W.) use the same time, in a finite form.

<sup>||</sup> The more usual form, and always employed by E. V. elsewhere for *ὑπόδειγμα*; John 13: 15; James 5: 10; Heb. 4: 11.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto those that after should live ungodly;	<i>τελειώσεις</i>	ample <sup>a</sup> of those that <sup>b</sup> shall <sup>c</sup> be ungodly;
7 And delivered just Lot, vexed with the filthy conversation of the wicked:	<i>τοις ταῖς τῶν ἀθετῶν ἐν ἀσελγείᾳ ἀρατροφῆς, ἐρρίσατο.</i>	7 And delivered righteous Lot, <sup>b</sup> worn down with the filthy <sup>c</sup> behaviour of the <sup>m</sup> lawless:
8 (For that righteous man dwelling among them, in seeing and hearing, vexed <i>his</i> righteous soul from day to day with <i>their</i> unlawful deeds;)	<i>βλέψατι γαρ καὶ ἀκοῦσαι δίκαιος, ἔγκατοικων ἐν αὐτοῖς, ἔμεραν ἐξ ἔμερας ψυχὴν δικαιαῖν ἀρόμοις ἐργοῖς εἰσαπάριζεν.</i>	8 (For <sup>a</sup> in seeing and hearing <sup>b</sup> did <sup>c</sup> the righteous man, dwelling among them, <sup>d</sup> day after day <sup>e</sup> tortured <sup>f</sup> his righteous soul with <sup>g</sup> their unlawful deeds):
9 The Lord knoweth how to deliver the godly out of tempta-	<i>9 οἶδε Κύριος εἰςεβεῖς ἐκ πειρασ-</i>	9 The Lord knoweth how to deliver the godly out of <sup>h</sup> tempta-
<sup>a</sup> Not so much <i>for</i> their warning, as <i>of</i> their doom.—E. V., wherever else (4 times) <i>πόδι</i> is followed by the genitive;—W., R.;—Vulg.;—Pagn., Castal., Coce., Guyse, Dodd., Carpz., Penn., Bloomf., De W.	and S. All the other lexicons acknowledge the etymological force.	<sup>i</sup> This verse being inserted parenthetically between the pro-tasis and apodosis of a protracted sentence, and having no syntactical connection with either, I adopt the amended punctuation of the Amer. Bib. Soc.'s late Revision, enclosing the verse, and detaching it by colons from vv. 7, 9. Comp. Ch. 1: 3—5.
<sup>b</sup> <i>Μέλλω</i> , construed with the infinitive of another verb, is in translation merged in a future of that verb in E. V., Matt. 2: 13, and often elsewhere (see Rev. 10: 7, N. y);—and so here, and in the indicative mood, by R.;—Vulg. ( <i>acturi sunt</i> );—Pagn. ( <i>sunt ricturi</i> ), Peile.		<sup>j</sup> The Greek order is retained by Syr.;—Thom., Greenf., De W., Peile.—Vulg., Erasm., and others, who also retain it, err in connecting <i>βλέψατι καὶ ἀκοῦσῃ</i> with <i>δίκαιος</i> .
<sup>k</sup> Germ. (uses <i>Gottlos</i> , as a substantive);—Castal. ( <i>impii es-sent futuri</i> ), Berl. Bib., Beng.. ( <i>gottlos sein</i> ), Dodd., Moldenh. (as Germ.);—and so Mey., De W.), Newe., Peile. See Jude 15, the only other place where the word occurs.		<sup>l</sup> A different word from that in v. 7.—E. V., 8 times out of 12;—W. ( <i>tormented</i> );—Latin verss. (use <i>crucio</i> or <i>excrucio</i> ), Syr., Germ. (uses <i>quälen</i> ), Dt. ( <i>heeft gekweld</i> ), It., Fr. S.;—Hamm., Guyse, Dodd., Wesl., Mack., Newe., Clarke, (as W.), B. and L. ( <i>étoit tourmentée</i> ), Moldenh. ( <i>marterte</i> ), Wakef. ( <i>was tormenting</i> ), Thom. ( <i>was tormented</i> ), All. (uses <i>peinigen</i> ), Scott, Penn, Kenr., Peile, (use <i>torture</i> ), De W., Huth., (as Germ.), Barn. ( <i>tortured or tormented</i> ). See the lexicons.
<sup>l</sup> E. V., v. 8, <i>bis</i> , and 38 times elsewhere;—Wells, Dodd., Wesl., Wakef., Mack., Newe., Scott, Murd. The needless variation in this context began with T., and is found in no foreign vers., except B. and L., Mey. See 1 John 1: 9, N. a.		<sup>m</sup> De W., Peile.
<sup>n</sup> The literal sense of the word, which occurs but once again in the N. T., Acts 7: 24, and is there in E. V. <i>oppressed</i> .—Dt. ( <i>vermoedt</i> ), It. ( <i>varagliato</i> );—Pagn., Bez. ( <i>fatigatum</i> ), Bloomf. ( <i>wearied out</i> ), Baru. ( <i>wearied, burdened</i> );—Leigh ('He laboured under it as under a burden.'), Pass. ( <i>niederarbeiten</i> ), Rob., as the proper meaning, ( <i>to work down, wear down by labor</i> ), Green ( <i>to weary out</i> ).		<sup>o</sup> Lit. <i>day out of day</i> .—Dt. ( <i>dag op dag</i> );—Mey. ( <i>tagtäglich</i> ), Greenf. (□□ □□), Penn, Peile;—Rob.
<sup>o</sup> Conversation in this general sense, if not entirely obsolete, is sufficiently so to justify its disuse in the book of the people. Guyse, Wesl., Campb., Wakef. ( <i>manners</i> ), Mack., Newe., Thom. ( <i>conduct</i> );—and so Clarke, Burn., Dav., Murd., Kenr., Peile, Sharpe, Bloomf. Excepting It., Fr. G., B. and L., the foreign verss. are free from ambiguity.		<sup>p</sup> Notwithstanding the opinion to the contrary of Par., Ros., Win., De W., and others, the construction is regular throughout, this verse and the next furnishing a full and suitable apodosis to vv. 4—7. So the Syr. may be understood (notwithstanding the commencement at v. 9 of a new Lesson in the ecclesiastical division), Dt., It., Fr. G.,—S.;—Bez. (according to the punctuation of some editions), Aret., Hamm., Coce. ('commodissime, quod dieitur vers. 9 suspenditur a <i>Si</i> , quod est vers. 4.'), Whitb., B. and L., Wolf., Beng. ('norit, specimina hoc ostendunt. De voluntate Domini, dubium non est.'), Dodd., Wesl., Carpz., Wakef., Newe., Thom., Mey., Sharpe, Barn., Murd., Peile.
<sup>q</sup> In the N. T. this word occurs only here and ch. 3: 17, and in neither place is there any reason for concealing its strict meaning. On the contrary, there is in the context (vv. 8, 10) special reason for retaining it.—Erasm. and later Latin verss., except Coce. <i>profanorum</i> , (use <i>nefarious</i> );—Ros. explaining it as <i>exlex, legum contemptor, legibus repugnans</i> , Hamm. (which broke all laws), Berl. Bib. ( <i>ungebundenen</i> ), Dodd., Wakef., Mack., Newe. <i>marg.</i> , Clarke, Bloomf. ( <i>men who trampled on all laws</i> ), De W. ( <i>unbändigen</i> ), Dav., Murd., Peile;—Leigh, L.		<sup>r</sup> This word occurs seventeen times in the singular in the N. T., and only in this instance appears in E. V. as a plural. What may have been at first merely an error of the press, has kept its place in all subsequent editions that I have looked into, including the last one of the Amer. Bible Soc. All other verss. (except Castal. and Greenf.) have the singular.

## KING JAMES' VERSION.\*

tions, and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed ; they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring

## GREEK TEXT.

μοῦ ῥίεσθαι, ἀδίκους δὲ εἰς ἡμέραν  
χρίσεως κολαζομένους τηρεῖν

10 μάλιστα δὲ τοῖς ὅπιστοις σαρκός  
ἐν ἐπιθυμίᾳ μισμοῦ πορευομένους, καὶ  
κυριοτήτος καταφρογοῦντας. Τολ-  
μηταὶ αἰθύδεις, δόξας οὐ τρέμουσι  
βλασφημοῦντες.

11 ὅπου ἄγγελοι ἵσχυνται δυνάμει

## REVISED VERSION.

tion, "but "the "unrighteous to reserve "under punishment unto the day of judgment ;

10 But chiefly "those "who walk after the flesh in the lust of uncleanness, and despise "government. "Daring men, "self-willed, they "tremble not "while railing at dignities;

11 Whereas angels, "who are greater in "strength and "power,

\* See ch. 1: 5, N. r. R.;—Latin and Germ. verss., Syr.;—Peile (*on the other hand*).

† Along with the contrasting force of the δέ, I restore the Greek order. So Latin and German verss., Syr., Dt.

‡ Here the general character is meant, as in 1 Cor. 6: 9.—E. V., 4 times elsewhere ;—Hamm., Wells, Dodd, Wesl., Wakef., Mack., Newc., Scott, Peile ;—Rob. (*unrighteous, wicked*).

§ Gr. *being punished*—which I recommend as a marginal note. Since the Vulg. *cruciando*, verss. and commentaries have nearly all concurred in making *κολαζομένους*=*κολασθόσομένους*,—an exegetical licence, which Beng.'s suggestion : 'futurum : et tamen praesens, quia poena certa et imminens. v. 3,' is not sufficient to warrant. This use of the present participle is with reason denied by Win., whose own explanation, however, which finds the idea of futurity in the *τηρεῖν* and then makes *κολαζομένους*=*τηρεῖν* (ὡστε) *κολάζειν* (*κολάζεσθαι*), is still more unsatisfactory. Nor is there any necessity for forcing the construction. The sense yielded by a strict adherence to the present time accords with other representations of Scripture (Luke 16: 23); especially with those in the protasis (see vv. 4—6, which set forth a preliminary and continuons punishment of the wicked, besides that which shall be awarded at the *ξπίσις*, NN. v, e), and in the parallel Jude 6, 7.—Syr. (=dum cruciantur; at least not necessarily, as the Latin interpreter and Bloomf. [the latter also erring in citing here 'the Pesch. Syr.', which does not contain this Epistle], *cruciando*, or, as Murd., *to be tormented*. That *τηρεῖν* is rendered by a finite future, does not affect this point.), Dt. marg. and note ('Of, *gestrafft werdende*, namel. nu reeds naar de ziel.);—Bez., Cocc., (*poenas dantes*), Hamm. (*being punished*), Huth.

¶ See ch. I: 1, N. b, &c.

§ See ch. I: 1, N. c, &c.

\*\* As a marginal note I recommend: 'Or, *lordship*' (W. *lord-shipping* ;—see Rob. and Green).—E. V. marg. has, 'Or, dominion ;' and so the text of R. and Dodd.

¶ As E. V. translates the verb, Jnde 9 and generally elsewhere, *durst*, so the remarkable parallelisms of this chapter with Jude should, as far as possible, be preserved.—Hamm.,

Dodd. (as an adjective, *daring* ;—and so Wesl., Sharpe, Murd., and others), Dav. (*daring* [*self-w.*] *persons*), Peile (*daring*, [*self-w.*] *men*). According to the lexicons, and the punctuation of our text and the other recent editions (except Mey., Bloomf.), *τολμηταὶ* is here used as a substantive, and is qualified by *αἰθύδεις*, as if we should say : *self-willed braves*. The slight change of construction is occasioned by the want of a suitable equivalent.

• There is nothing for the supplied words of E. V. in R.;—Vulg., Syr., Germ., Fr. G.,—M.,—S.;—Erasm., Calv., Vat., Castal., Aret., Hamm., Cocc., B. and L., Beng., Dodd. and the later English verss., Carpz., Mey., De W.

† E. V. everywhere else ; Mark 5: 33 ; Luke 8: 47 ; Acts 9: 6 ;—Syr. (=commoretur), Germ. (*erzittern*), It. (*hanno orrore*), Fr. S. (*tremblent*);—Pagn., Castal., Bez., Pisc., Carpz., (*horrent*), Hamm., Cocc. (*tremunt*), Beng. (*contremiscunt*), Thom., Greenf. (יְמַלְּאָתָה), Sharpe, Murd. (*shudder*).

‡ R. (*blaspheming*);—Vulg. (*blasphemantes*), Syr.;—Hamm., Thom. (*when they rail at [irrele]*), Cocc. (*dum blasphemant*), Beng. (*as Vulg.*), Murd. (*while they bl.*), Kenr. (*as R.*). See Win. § 46. 1.—E. V. rendering *βλάσφημον* in v. 11 railing, and the same vice being expressed in the original by the cognate verb in vv. 10, 12, it is better to preserve this uniformity, which appears also in Syr., Germ., Fr. G.,—S.;—Castal., Beng., Carpz., Newc., Mey., Greenf., De W., Kenr. Wesl. here uses *rail at*.

§ I recommend that in all cases of personal reference *which* be laid aside as antiquated; *e. g.* Matt. 6: 1, 4, 6, 9, &c.; Luke 3: 23, &c.—Dodd., Wesl., Mack., Newc. (*that*), Thom., Penn, Sharpe, Kenr.

¶ E. V., 4 times out of 11 ; (once elsewhere, as here);—W., R.;—Vulg. (*fortitudine*), Syr. (= יְמַלְּאָתָה), German verss., except Mey., (*Starke*), Dt. (*sterkte*), It. (*forza*), French verss. (*force*);—Erasm., Pagn., Calv., Vat., Aret., Cocc., Beng., (robore), Castal., Wolf., Bez., (*viribus*), Dodd., Wesl., Wakef. (*might* ;—and so Thom., Murd.), Mack., Bloomf., Kenr. See Rev. 7: 12, N. o.

|| E. V., ch. I: 3, 16; &c.;—R.;—It., French verss.;—Pagn., Castal., (*potestate*), Calv., Bez., Cocc., (*potentia*), Dodd., Wesl., Wakef., Mack., Thom., Bloomf., Kenr., Peile. See Rev. 12: 10, N. r.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not railing accusation against them before the Lord.	μεῖζονες διτες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.	bring not <sup>a</sup> against them before the Lord <sup>b</sup> a railing <sup>c</sup> judgment.
12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:	12 οὗτοι δέ, ὡς ἄλογα ζῷα φυσικά γεγενημένα εἰς ἀλογίν καὶ φθοραγ. ἐν οἷς ἀγρούστι βλάσφημούτες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρίσονται,	12 But these, as <sup>a</sup> natural <sup>b</sup> brute beasts <sup>c</sup> born <sup>d</sup> for capture and destruction, <sup>e</sup> railing <sup>f</sup> in things that they understand not, shall utterly <sup>g</sup> perish in their own corruption,
13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in	13 κομιόμενοι μισθὸν ἀδικίας. Ἡδονὴν ἔχοντες τὴν ἐν ἡμέρᾳ τρυφῆν,	13 <sup>a</sup> And so receive the <sup>b</sup> wages of unrighteousness. <sup>c</sup> Accounting

<sup>a</sup> The Greek order is retained by Latin verss. (except that Vulg., as also Syr., follows the text, edited by Lachm. and Tisch., which omits παρὰ κτείνει), It.;—Greenf.

<sup>b</sup> Hamm., Dodd., Wels., Wakef., Mack., Newe., Thom., Sharpe, Bloomf., Murd., Kenr.

<sup>c</sup> Beng.: ‘Judicem, eumque praesentem, reveriti, abstinenti judicio... Deo convenit judicium, non angelis.’—E. V., 41 times out of 48; (only in the parallel Jnde 9, as here);—W. (*doom*). T., C., G., R.;—foreign verss., (Castal. changing *judicium* to *sententiam*);—Engl. Ann., Guyse (*censure*), Barn., Kenr.;—the N. T. lexicons do not recognize the sense, *accusation*.

<sup>d</sup> The sense is given by some paraphrastically, as G. (*led with natural sensuality*);—Dt. (*die de natuur volgen*), It.; Fr. G.,—M.,—S.;—Pagn., Bez., &c.;—others (T., C.,—Germ.;—Erasm., Calv., &c.) connect φυσικά as if φυσικῶς, wth *γεγενημένα*, and, with the same result as to sense, Lachm. and Tisch. edit the transposed reading of A. B. C., and many cursive MSS., *γεγενν. φυσ.* Vulg. and Syr., which do not translate the participle, attach φυσ. to εἰς ἄλ. καὶ φθ.

<sup>e</sup> Milton, *P. L.* vii. 506—8:

‘Not prone  
‘And *brute* as other creatures, but indu’d  
‘With sanctity of reason.’

<sup>f</sup> E. V., 39 times; (nowhere else, as here);—C. (*brought forth*);—Protestant German verss., Dt. (*voortgebracht*);—marg. ‘geteelt of geboren’), It., Fr. S.;—Erasm., Calv., Vat., (genita), Castal., Cocc., Beng., (nata), Wels., Penn.;—Rob. The comma of E. V., though retained in the Amer. Bible Soc.’s Revised Edition, is worse than superfluous, and does not appear in the original Edition of 1611.

<sup>g</sup> The substantive forms are retained by W., R.;—Latin verss. (except Pagn., Bez.), Syr., Dt. *marg.*;—Berl. Bib., Guyse, Wakef., Mack., Thom., Stolz, De W., Murd.;—Rob., &c.

<sup>h</sup> See v. 10, N. e. The participial construction is retained by W., R.;—Latin verss. (except Castal., Carpz.), Syr., It., French verss.;—Dodd., Wels., Wakef., Mack., Newe., Thom., Murd., Kenr., Peile; and cannot be changed without injury. The point of comparison with the beasts is not the railing, but the

ignorance, sensuality, and utter destruction of these men. Dt. (*dewijl sie lasteren*).

<sup>a</sup> ‘In cases where their ignorance unsuits them for any thing else but to rail, and helps them in that.’ E. V. would require *ἄτερι* or *κατά ἄν*, or *εἰς ἄ-*.—W., R.;—Vulg., Syr., It.;—Erasm., Calv., Vat., Cocc., Whitb. (in the note), Beng., Wakef. (*in their ignorance*), Newe.

<sup>b</sup> The difference of idiom renders it impossible to retain the exact form of the original; *εἰς φθορὰν...ἐν τῇ φθορᾷ αἰτῶν καταφθαρίσονται*. The Dt. attempts it partially (*zullen in hunne verderrenheid verderren worden*);—De W. fully (*zum Verderben...werden in ihrem Verderben sich verderben oder verderbt werden*), Beng. less successfully in Latin (*in corruptionem...in corruptione suā plane corrumpentur*).

<sup>c</sup> The participial construction of the Greek intimates that this clause, instead of announcing an additional punishment, is merely an explanatory appendage of the previous *καταφθαρίσονται*. Hence the use of the present participle in R.;—Vulg., It.;—Erasm., Calv., Vat., B. and L., Beng., Dodd. and the later English verss. (except Peile). But, *κομιούμενοι* being future in form as well as in sense, Pagn., Castal., Bez., employ the future participle; G., E. V., Fr. G.,—M., &c., a finite future, which appears also, but without the repetition of the future sign, in W., T., C.;—Germ.;—Moldenh., De W. Cocc. (*dum reportabunt*), Whitb. (*Gr. receiving, by this destruction, v. 12'*), Carpz. (transposes, thus: *poenam dabunt malitiae atque interibunt*), Mey. (*indem sie...empfangen*), Ros. (*atque ita accipient*), Peile (*it being certain that they shall reap*).

<sup>d</sup> E. V., v. 15;—W. (*hire*);—Guyse, Dodd., Wakef., Thom.

<sup>e</sup> The construction and punctuation of vv. 12—16 are very various. I adhere closely to the text before me, preserving in particular its accumulation of participial and exclamatory clauses, as best suited to the tone of impetuous invective which pervades the passage, and which was, we can well believe, characteristic of the writer. (See Rev. 1: 13, N. h.). The Fr. S. arrangement is nearly identical. It commences a period, however, at the beginning of v. 13, and errs in translating *κομιούμενοι* as a present participle, (*Recerant*).—For *accounting*, see E. V., ch. 3: 15;—Dodd., Wakef., Murd.

## KING JAMES' VERSION.

the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you ;

14 Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children :

\* Τρυφήν.. ἐντρυφῶντες. The affinity is preserved, though with various degrees of accuracy, by Vulg., Syr., Fr. G.,—M.,—S.;—Calv., Hamm., Cocc., Wells, Mack., Newc., Thom., Mey., Ros. For the noun, Wakef. has *revels*;—for the participle, R., Hamm., Wells, Mack., Newc., Thom., have *riot*, *rioting themselves, living in riot* ; Peile and Rob., *revelling*.

\* T., C., G.;—Vulg., and such as follow it, (*diei delicias*), Germ.;—Calv., Grot., Beng., De W., Dav., Huth.;—Bretsch., Rob.;—take *ἐν ἡμέρᾳ* as= *for a day, for a season, temporary*. But to find ‘the pleasures of sin’ pleasurable, so long as they last, is not such a proof of a reprobate mind as that furnished by the sense which we retain, and which, while justified by classical usage (‘*ἐν ἡμέρᾳ*, bei *Tage*, Pind. Ildt. u. Att. von Aesch. u. Thuc. an.’ Pass.), is at the same time strikingly parallel to such passages as Acts 2: 15; 1 Thess. 5: 7; and is given by Syr.;—Hamm., Wells, Whitb., Bens., Guyse, Dodd., Wesl., Gill, Pyle, Wakef., Mack., Newc., Thom., Scott, Clarke, Penn, Sharpe, Trol., Bloomf., Barn., Peile.—The meaning *daily* appears in Dt., It., Fr. G.,—M.;—Occ., Pagn., Castal., Bez., Cocc., Vitr., B. and L., Moldenh., Carpz., Pott, Mey., Ros.;—Schöttg., Schleus., Wahl, Schirl.—Fr. S. (*tout le jour*).

\* See N. u. Nothing is supplied in R.;—Latin verss., Syr.;—Wesl., Wakef., Kenr., Peile.

\* W., T., C., G., R.;—Latin verss. (except Pagn., Bez., Carpz.), Dt., Fr. S.;—Wells, Newc., Scott, Penn, Sharpe, Stier, De W., Peile, Huth.;—Rob.

\* Sharpe, Peile and Rob. (*frauds*). The Vulg. and many other verss. follow the reading *ἀγάπαις* (Jude 12), edited by Lachm.

\* The participial construction is retained by W., T., C., G. (*in feasting*;—after Bez., *conrirando*), R.;—Latin verss. (except Pagn., Carpz.), Syr., Fr. S.;—Dodd., Thom., Sharpe, De W., Kenr.

\* Aret. : ‘Habitat enim Venus in oculis et toto vultu.’—E. V. has this in the marg. as the proper meaning of the Greek, and in the text at Rom. 7: 3 bis, and James 4: 4;—Occ. (οὐδὲν ἀλλα βλέποντων ἡ μοιχαλίδας), Erasm., Calv., Vat., Engl. Ann., Est., Hamm. (*the ad.*), Cocc., Owen, Wolf., Beng., Dodd., Pyle, Moldenh., Mack., Till., Scott, Clarke, Ros., De W., Barn., Peile (*an harlot*;—though his supplement of *ἀνεχῆς* from the sub-

## GREEK TEXT.

σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑπὸν,

14 ὁφθαλμοῖς ἔχοντες μεστοῖς μοιχαλίδος καὶ ἀκαταπαίστονς ἀμαρτίας, δελεύζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμασμένην πλεορεξίαις ἔχοντες, κατάρας τέκνα,

## REVISED VERSION.

*it pleasure to revel* \* *in the day time, spots* \* *and blemishes, revelling* \* *in their own* \* *deceits, while* \* *feasting with you,*

14 Having eyes full of <sup>b</sup> an adulteress and <sup>c</sup> ceasing not from sin, <sup>d</sup> alluring unstable souls, <sup>e</sup> having <sup>f</sup> a heart exercised <sup>g</sup> with covetous practices, <sup>h</sup> children of a curse,

sequent *ψυχὰς ἀστηρί*, or from v. 8, cannot be allowed), Huth;—Bretsch., Wahl, Rob. The other lexicons do not produce another instance of the use of *μοιχαλίς* for *μοιχαλία*; and even here the latter term is found in some of the MSS., and may have been read by the Vulg., *adulterii*.

\* In the case of verbal adjectives in *-τος*, the idea of *ability* or *inability* is only secondary and inferential, and it is not here introduced by Dt., It., French verss.;—Calv., Est., Hamm., Cocc., Wesl., Moldenh., Mack., Ros., Greenf., Penn, Sharpe, De W., Dav., Huth.;—Bretsch., Rob., Schirl.—The Vulg. reads *ἀκαταπάντοτον, incessabilis delicti*.

\* The etymological meaning of *δελεύζειν*, *to catch by a bait*, is thus preserved by E. V., v. 18;—R.;—Wakef. (*luring*), Mack., Newc., Kenr.;—and appears also in German verss., Dt., It., Fr. S.;—Erasm. and subsequent Latin verss., except Carpz., (*inescantibus*;—for Vulg. *pellicientes*), Hamm., Dodd., Wesl., Thom., Penn, Peile, (*ensnaring*), B. and L., Barn.

\* See v. 13, N. u. The participial construction is retained in R.;—Latin verss. (except Carpz.), Dt., It., Fr. S.;—Dodd., Wesl., Wakef., Newc., Thom., Penn, Sharpe, Murd., Kenr.

\* That, in respect to the indefinite article, the form *an* be used before all vowels and diphthongs not pronounced as consonants, and also before *h* silent or unaccented; and that the form *a* be employed in all other cases.’ This rule of the Amer. Bible Soc. is followed also in this Revision.

\* For *πλεορεξίας*, Griesb. and all the later editors have *πλεορίας*, on the authority of ‘almost all the MSS., at least of any note’ (Bloomf.). I recommend that this reading be followed, and translated: *in covetousness*. See Win. § 30. 4.

\* ‘The relation of *children* being implied in the connection in which they are thus placed with the *curse*’ (Scholef.). Comp. E. V., Eph. 2: 2, 3; Job 41: 34.—W. (*the sons of cursing*), R. (*the ch. of malediction*);—Vulg. (*maledictionis filii*), Syr., Dt. (*kinderen der verrloeking*), It. (*figliuoli di maledizione*), Fr. G.,—M.,—S., ([des] *enfants de malédiction*);—Cocc. (*exsecrationis filii*), Berl. Bib. and later German verss., except Moldenh. and Mey., (*Kinder des Fluchs*), Dodd., Gill. (*or, ch. of the c.*), Wakef., Mack. (*ch. of the c.*), Sharpe (*ch. of cursing*), Murd., Kenr., (*ch. of maled.*).

## KING JAMES' VERSION.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the

## GREEK TEXT.

15 καταλιπόντες τὴν εὐθεῖαν ὅδον, ἐπλαρίθησαν, ἔξαρσον οὐκέτας τὴν ὁδὸν τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὼρ ἀδικίας ἤγαπτοςεν,

16 ἐλεγξιν δὲ ἔσχεν ἴδιας παραγόμενος ἵποζήγιον ἀφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκάλυσε τὴν τοῦ προφήτου παραφρονίαν.

17 Οὗτοι εἰσὶ πηγαὶ ἄνηδοι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἵσι ὁ

## REVISED VERSION.

i15 Having forsaken the right way, they went astray, having followed the way of Balaam the son of Bosor, who loved the wages of unrighteousness,

16 But had a reproof of his transgression; a dumb ass, having spoken with man's voice, restrained the madness of the prophet.

17 These are wells without water, clouds driven by a tempest; for whom the blackness

<sup>1</sup> See v. 13. N. u.

<sup>1</sup> The participial construction is retained by R. (*leaving*);—Vulg. (*derelinquentes*);—Dt., It., Fr. G., M., S. (*après avoir abandonné*);—Erasm., Pagn., Calv., Castal., (*relicta recta ria*), Vat. (as Vulg.), Bez., Cocc., Carpz., (*derelicta &c.*), Aret. (*relinquentes*). B. and L. (*en quittant*), Dodd. (*deserting*), Mack., Thom., Penn, Kenr. (*forsaking*), Sharpe, Murd. (*having left*).—All the recent editors cancel the τὴν, ‘almost all authorities being against it’ (Huth.). With this reading Midd. compares Sept. Is. 33: 15, and remarks: ‘A straight road appears to be equivalent to *rectitude*. I cannot, however, but remark that the style of St. Peter is even more anarthrous than that of St. Paul.’

<sup>2</sup> ‘The one thing followed immediately upon the other.’ See Ch. 1: 3, N. j. &c.

<sup>3</sup> Latin verss. (*sequuti*);—Kenr.—Wakef. has *wholly following*; q. d. *following out*. But it is better to regard the ι\xi as resuming the idea of the first clause, that of deviation from the right way. And so in ch. 1: 16; 2: 2; the only other places where the word occurs.

<sup>4</sup> E. V.;—Whitb., Dodd., Mack., Newc., Penn, &c., err in supplying *the*, the second τοῦ being in apposition with Βαλαὰμ.—Dt. (*den [zoon] van B.*);—Wesl., Wakef.

<sup>5</sup> W. (*he had*), R.;—Vulg. (*habuit*), Germ. (*hatte*), Dt. (*hij heeft gehad*), It. (*egli ebbe*);—Pagn. (*sustinuit*), Bez., Cocc., (as Vulg.), Dodd., Wakef., Bloomf., (*he received*), Wesl., Mack. (*received*);—and so Newc., Penn), All. (*empfing*), Sharpe, De W. (*erhielt*), Peile.

<sup>6</sup> W. (*reproving*);—Dodd. (*the rep.*), Wakef., Bloomf. (*rep.*) The other verss. cited in N. n retain, of course, the substantive construction, and generally with an indefinite article.

<sup>7</sup> Germ. (*seiner Uebertretung*), Dt. marg. (*overtreding*);—Pagn., Bez., (*suae transgressionis*), Cocc. (*propriae tr.*), Dodd., Moldenh. and Huth. (as Germ.), Wakef., Mack. (*for his own tr.*), Newc., Bloomf. (*for his tr.*), Thom., Penn, Murd.

<sup>8</sup> W.;—It., French verss.;—Berl. Bib., Beng., Wakef., Thom., Van Ess, All., Bloomf., Murd., Kenr., Peile.

<sup>9</sup> Many retain the etymological sense of (*beast under the yoke*) *beast of burden*, &c. But from the horse not being indigenous in Palestine, and the ass being, therefore, in much more

common use, the general term ἵποζήγιον seems to have acquired the force of a specific designation. Hence its frequent occurrence in the Sept. (as in Ex. 22: 9, 10; &c.) for **רַעֲבָן**. Comp. Matt. 21: 5 with Zech. 9: 9 (Sept. and Heb.).

<sup>10</sup> ‘On that one occasion’; not as in v. 18. And besides, it is the fact of an ass having thus spoken, rather than what it said, that is represented as restraining, &c.—It.;—Castal., Bez., Cocc., (substitute the perfect participle of *loquor* for the Vulg. present), Peile.

<sup>11</sup> Syr. (= **תְּנַשְּׁאַלְתָּה**, Greenf.’s word), Germ. (*wehrete*), Dt. (*heet verhinderd*), French verss. (*réprima*);—Castal., Bez., (*inhibuit*);—for Vulg. *prohibuit*), Cocc. (*coercuit*), Dodd., Wakef. (*stopped*), Mack., Peile, (*put a stop to*), Thom., Mey. (*hemmte*), Ros. (*cohibusit*), All., De W., (as Germ.), Stolz, Kist., (*that Einhalt*), Van Ess (*steuerte*), Penn, Bloomf. (*repressed*);—Wahl, Rob., Green, Schirl.

<sup>12</sup> Griesb. and all subsequent editors (except Bloomf.), for νεφέλαι, read **χαὶ διμίχλαι** (Vulg. *et nebulae*), with the approbation of De W. and Huth. Beng. had marked this reading as one, though not quite certain, yet superior to the other in the authority of MSS.; and Bloomf. (*Supp.*) acknowledges that it has also ‘a certain support from internal evidence, as existing in the circumstance that νεφ. has every appearance of being a gloss or easier reading.’ The latter was probably transferred from Jude 12. I recommend that the margin contain this note: ‘Or, as many copies read, *and mists*.’

<sup>13</sup> E. V., Luke 8: 29; James 3: 4;—W.;—Dt. (*gedreren*). It. (*sospinte*), Fr. S. (*poussées*);—Calv., Castal., Cocc., (use *agor*), Est. (*impulsae*); Hamm., Beng. and Mey. (*getrieben*), Wesl., Wakef., Mack., Newc. (*driven away*), Thom. (*impelled*), Greenf. (כְּבִיבָּה), Penn, Sharpe (*driven along*), De W. (*gejagte*), Murd., Dav., Peile.

<sup>14</sup> Hamm., Dodd., and all subsequent verss.

<sup>15</sup> Wakef., Mack., Thom., Scott, Penn, Murd., Peile.

<sup>16</sup> E. V., Jude 13;—G. (*black*);—Latin verss. (*caligo*), It. (*la caligine*);—Hamm., Wells, Whitb., Dodd., Wesl., Wakef. (*blackest*), Mack., Newc., Thom. (*gloom*), Murd., Dav.;—Rob.

## KING JAMES' VERSION.

mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the

## GREEK TEXT.

ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

18 Ὑπέρογκα γιρ ματαιότητος φθεγγόμενοι, δελεᾶζοντων ἐν ἐπιθυμίᾳς σαρκὸς, ἀσελγείας, τοῖς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀρστρεφομένους,

19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τὰς

## REVISED VERSION.

of darkness <sup>a</sup>for ever <sup>b</sup>hath been reserved.

18 For, <sup>b</sup>speaking great swelling words of vanity, they allure <sup>c</sup>in the lusts of the flesh, <sup>d</sup>by <sup>e</sup>leisious ways, those <sup>f</sup>who were greatly escaped from <sup>g</sup>those who live in error;

19 <sup>i</sup>Promising them liberty, <sup>j</sup>while they themselves are <sup>k</sup>slaves

<sup>a</sup> That *εἰς αἰῶνα* (which Lachm. and Tisch. alone of the recent editors omit) belongs not to *τετήρηται*, but to *τοῦ σκότους*, (= 'ever-during dark,' Milton, *P. L.* iii. 45. It is even translated by an adjective, *sempiterna, everlasting, ewig, eternal*, by Castal., Thom., All., Van Ess, Dav.), may be inferred from the *τοῦ* before *σκότ.* (comp. Matt. 8: 12; 22: 13; 25: 30) and especially from the time of the verb (see N. a). It is kept in immediate connection with *τοῦ σκότ.* by the Germ. verss. (Mey. *welches ewig währt*), Dt.;—Erasm. and later Latin verss. (the Vulg. and Syr. omitting *εἰς αἰῶνα*), Wells, Dodd., Greenf., Sharpe, Peile (*that shall be for ever*).

<sup>b</sup> The principle of Huth.'s remark at 1 Pet. 1: 4: 'The perfect indicates, gloriam illam cælestis hæreditatis ab omni eteritate esse paratam, conservatam et asservatam; comp. Col. 1: 5,' is equally applicable here. See Rev. 14: 10, N. x.

<sup>c</sup> The participial construction is retained by G. (*in sp.*), R.;—Vulg., Syr., Dt., It., Fr. G. (with *en*;—so Fr. M.,—S.);—Pagn., Castal., Bez., (*loquendo*), Cocc., B. and L., Dodd., Wels. and Penn (with *by*), Carpz., Mack., Thom., De W., Kenr., Dav., Peile.

<sup>d</sup> 'Themselves held captive in them.' See ch. 1: 1, N. d.—W., R.;—Vulg.;—Cocc., B. and L., Dodd., Wels., Kenr., Huth.;—some of these understanding it of the *δελεαζόμενοι*, as if *ἐν*=*εἰς*.

<sup>e</sup> The dative of the instrument, and not dependent on a supplied *ἐν*; nor, indeed, is *through* given as a supplement in the original edition of E. V. Some cursive MSS. have *ἐν* before *ἀσελγ.*, while others have the genitive *ἀσελγείας*, a reading followed by Vulg., Syr., &c., and edited by Tisch.—Mack., Thom., Sharpe.

<sup>f</sup> See v. 2, N. k. The verss. generally retain in some way the force of the plural (as Dodd., 'all variety of *lasc.*'); Mack. in the comment., *all kinds of *lasc.**; Thom., *acts of *lasc.**), for which the *much* of E. V. was intended as a compensation (comp. ch. 3: 11), and was, therefore, not marked as a supplement in the original edition.

<sup>g</sup> See ch. 1: 1, N. c., &c.

<sup>h</sup> The word occurs 10 times, and in E. V. is 6 times *indeed*, once *certainly*, once *of a truth*, once *rerily*;—Dt. (*waarlijk*), Fr. G.,—M., (*réellement*), Fr. S. (*réellement*);—Oec. (*ἐνθῆσις*), Erasm., Pagn., Calv., Vat., Bez., Par., Cocc., (*vere*), Engl. Ann.,

Thom., (*indeed*), Hamm., B. and L. *marg.* (*as Fr. S.*), Berl. Bib. (*wahrhaftig*), Moldenh., De W., (*wirklich*), Mack. (*actually*), Scott (*truly, actually*), Greenf. (*眞に*), Dav.;—the lexicons.—But all the recent editors (for Beng.'s final judgment, see the *Gnomon*) give up *ὄντως*, and (except Bloomf., who says: 'I doubt not that the true reading is *ὄντις*, *within a little, almost*', and then adds: 'Or perhaps the true reading may be *ὄντιον* ... in the very same sense.') adopt ('and with reason,' says Bloomf., —not, however, as he intimates, *ὄντιον*, but) *ὄντιος*, which, Huth. thinks, 'expresses *time* as well as *measure*, answering to the German *kaum, eben*.' Vulg. has *paululum* (W., R., *a little*; All., *kaum*; Kist., *eben*); It., *un poco*; Castal., *propemodum*; while *ὄντιος* (used by Aquila at Is. 10: 7 for *Ὥῃ*) is explained by Beng. as *parum*; Dodd., *almost*; Gill, Mack., *a little*; Newc., Peile, *nearly*; Mey., *erst vor Kurzem*; Ros., *vix, μόλις*; Penn. *somewhat*; Gerl., *kaum*; De W., *wenig*; Barn., *little, but a little, scarcely*;—Bretsch., Wahl., *paululum*, *parum*; Rob., 'little, but a little, not yet fully'; Green, *little, scarcely*. I recommend that this reading be adopted, and translated: *scarcely*, and that the note: 'Or, according to some copies, *really*,' be set in the margin. E. V. *marg.* has: 'Or, for *a little, or, a while, as some read*,' referring probably to the reading *ὄντιον*, which is followed by Grot. (*ad tempus*) and Wakef. (*for a short time only*).—Knapp, Mey., Lachm., Theile, Tisch., edit *ἀποφεύοντας* (A. B. C., &c.), with the approbation of De W. and Huth.

<sup>i</sup> See 1 Pet. 1: 1, N. b., &c.

<sup>j</sup> G., R.;—Vulg., Syr., Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal., Bez. (*pollicendo*), Aret., Cocc., Dodd., Wakef., Thom., Sharpe, Kenr., Dav., Peile.

<sup>k</sup> R. (*whereas*);—Vulg. (*cum*), Syr., Fr. S. (*tandis que*);—Pagn., Vat., Bez., Aret., Cocc., (*as Vulg.*), Wakef. (*whilst*), Thom., Murd., Kenr., Dav., Peile.

<sup>l</sup> The latter half of the verse shows that *δοῦλος* has here its strict sense.—T., C., G., (*bond servants*), R.;—French verss.;—Wells (*bondmen*), Guyse, Dodd., Wels., Wakef., Mack., Newc., Thom., Scott, Clarke, Mey., Penn, Sharpe, Bloomf., Barn., Murd., Dav., Kenr., Peile (*bond-slaves*), Huth.—The article is omitted by W.;—foreign verss. generally;—Dodd., Wakef., Mack., Thom., Scott, Clarke, Penn, Sharpe, Bloomf., Kenr.

## KING JAMES' VERSION.

servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto

<sup>1</sup> The use of *of* for *by* is marked by Johnson as already obsolete in his day, and is here avoided by Guyse, Dodd., and later verss.

<sup>2</sup> The pronouns *ω* and *τούτῳ* are treated as neuter, the force of the statement as a general proposition being thus strengthened, by R.;—Syr.;—Guyse, Wakef., Mack., Newc., Thom., Sharpe, Barn., Murd., Peile.

<sup>3</sup> An indefinite pronoun, and without a substantive, is employed by Latin, German, and French verss., Dt., It.;—Dodd., Wakef., Thom., Penn, Barn.

<sup>4</sup> The proper force of the perfect is allowed in one or the other, or both, of these instances by Germ.;—Hamm., B. and L., Beng., Moldenh., Peile, Huth.

<sup>5</sup> See ch. I: 14, N. z, &c. The *καί* is retained by W., R.;—Latin verss. (except Castal.). Syr., Dt., It.;—Beng., Dodd., Wesl., Moldenh., Carpz. (*ricissim*), Mack., Newc., Sharpe, Murd., Huth.

<sup>6</sup> The verbal correspondence between the *δοῦλοι* and the *δοῦλωται* is preserved by W., R.;—foreign verss. (except Fr. G.,—M.,—S.;—Castal., Greenf.);—Wells, Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Murd., Kenr., Peile, Huth.

<sup>7</sup> The participial construction is retained in R.;—Vulg., Fr. G.,—M.,—S., (*après s'être retirés*);—Pagn., Castal., Aret., Beng., Dodd., Mack., Thom. (*after fleeing*), Penn (*after having esc.*), Bloomf., Kenr., Peile (*after having emancipated themselves*).

<sup>8</sup> See ch. I: 4, N. p.

<sup>9</sup> Lachm., with Huth.'s approbation, inserts *ἡμῶν* after *Κριόν*.

<sup>10</sup> The *δέ* does not abound (Grot.), but marks the contrast to the preceding clause.—T., C., G.;—Germ. (*aber*), Fr. G.,—M., (toutefois);—Erasm., Vat., Est., (tamen), Cocc. (vero), Beng. (autem). Antitheton inter duo participia?; Peile.

## GREEK TEXT.

φθορᾶς ὃ γάρ τις ἀπειπται, τούτῳ  
καὶ δεδούλωται.

20 Εἰ γαρ ἀποφυγόντες τὰ μάσ-  
ματα τον κόσμου ἐν ἐπιγνώσει τοῦ  
Κριόν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,  
τοιτοις δὲ πάλιν εμπλακείτες ἀπειπ-  
ται, γεγονεν αὐτοῖς τα ἐσχάτα χει-  
ρού των πρώτων.

21 κρείττον γάρ ἣν αὐτοῖς μὴ ἐπε-  
γνωκέται τὸν ὁδὸν τῆς δικαιοσύνης,  
ἢ ἐπιγνοῖσιν ἐπιστρέψαι ἐκ τῆς πα-  
ραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

22 συμβεβηκε δὲ αὐτοῖς τὸ τῆς

## REVISED VERSION.

of corruption; for <sup>1</sup>by <sup>2</sup>what <sup>3</sup>any  
one <sup>4</sup>hath been overcome, <sup>1</sup>by  
<sup>2</sup>that <sup>3</sup>hath he <sup>4</sup>also been <sup>4</sup>en-  
slaved.

20 For if, <sup>1</sup>having escaped  
<sup>2</sup>from the pollutions of the world  
through the knowledge of <sup>1</sup>the  
Lord and Saviour Jesus Christ, they are  
<sup>2</sup>yet entangled again  
therein, and overcome, the <sup>1</sup>last  
<sup>2</sup>state is <sup>3</sup>become worse with them  
than the <sup>1</sup>first.

21 For it <sup>1</sup>were better for  
them not to have known the way  
of righteousness, than, <sup>2</sup>having  
known *it*, to turn <sup>3</sup>back from the  
holy commandment delivered  
unto them.

22 But <sup>1</sup>there hath happened

<sup>1</sup> One or other, or both, of these superlative forms are retained by all the foreign verss. (except Vulg. and Castal.);—Dodd., Wesl., Wakef., Mack., Newc., Thom., Dav., Peile.

<sup>2</sup> Dodd., Wesl., Wakef. (*supplies condition*), Mack. (*supplies pollutions*), Newc., Thom., Murd., Dav., Kenr., Peile.

<sup>3</sup> Buttm.: 'Where *γένορα* can be translated as a present, *I am*, it has always the more special sense, *I am by birth*, or *I have become*.' This is invariably observed in the N. T., nor is *γένορα* ever in E. V. translated as the present, or *ἴγεγόνειν* as the imperfect, of *εἰμί*, except in the following cases, where, however, the proper force of *γένομαι* can easily be vindicated, and is in some of the instances of importance to the sense;—John 6: 17; 14: 22; Rom. 11: 5; Heb. 5: 11 (comp. v. 12); James 2: 10 (comp. v. 11); 5: 2; 2 Pet. 2: 20; 1 John 2: 18 (see N. g.). Here the distinction is recognized by W., R.;—all the foreign verss. (except Fr. G.,—M.,—B. and L., Greenf.);—Mack., Kenr., Peile (though his inexact rendering, *is really*, is not required either here, or in Rom. 2: 25; James 2: 10, 11, to which he refers for 'a similar use of *γένορεν*?').

<sup>4</sup> The imperfect (indicative or subjunctive) is retained by W., R.;—Vulg., Gerin., Dt., It.;—Calv., Aret., Cocc., B. and L., Moldenh., Wakef., Sharpe, De W., Kenr.

<sup>5</sup> Dt.;—Pagn., Castal., Bez., (ablative absolute), Dodd., Wesl., Mack., Thom. and Sharpe (*after knowing*), Murd. (*after having kn.*), Dav. (*knowing*), Peile (*after having had knowledge*).

<sup>6</sup> R.;—Vulg., Syr., It.;—Pagn., Castal., Bez., Hamm. (*return backward*), Moldenh., Carpz., Murd., Kenr., Huth. (referring to Mark. 13: 16; Luke 8: 55).

<sup>7</sup> The grammatical relation between *συμβεβηκε* and *τό* is pre-  
served by W., R.;—foreign verss. (except Mey.);—Hamm., Mack.,  
Penn, Murd., Kenr.

## KING JAMES' VERSION.

them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

## CHAP. III.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>a</sup> Comp. the construction in Matt. 21: 21. Here it is copied as above by R.;—Vulg.;—Hamm., De W. Most other verss., varying the construction, yet render the *τό* by a demonstrative pronoun.

<sup>b</sup> Spoken δειπνησάς (Win. § 46. 2. b); *q. d.* ‘See, a dog, &c.’—The indefinite article is used in one or other, or both, of these cases by W.;—Fr. S.;—Guyse, Mey., De W., Kenr., Peile, Huth.;—Win.

<sup>c</sup> The participial construction is retained, or replaced by a relative, in Vulg., Syr., Fr. S.;—Erasm., Calv., Vat., Castal., Hamm., Mey., De W., Peile, Huth.;—Win.

<sup>d</sup> See v. 21, N. z.

<sup>e</sup> R.;—B. and L. ([s'est replongée] *dans*).

<sup>f</sup> Latin verss. (*use volutabrum*);—Thom. (for both nouns: *wallowing slough*), Kist. (*Pfuhl*), De W. (*Wälzorte*), Huth. (*Ort zum Wälzen*);—all the lexicons. The possessive pronoun, which does not appear in any foreign vers., is omitted by Dodd., Wakef., Kenr., Peile.

<sup>g</sup> The genitive is retained by Latin verss., Syr.;—De W.

<sup>h</sup> The article is not used by W.;—Wakef.

<sup>i</sup> The singular is retained by E. V. elsewhere;—W., C., R.; foreign verss. (except Fr. M.);—Mack., Newc. (*understanding*), Thom., Sharpe, Murd., Kenr., Peile (*purpose*; in close connection with μῆνθος. of v. 2).

<sup>j</sup> The participial construction is retained by It.;—Cocc., Wakef., Mack., Newc., Sharpe, De W., Peile.

<sup>k</sup> De W., thinking it ‘scarcely possible’ (*kaum möglich*) to take ἡμῶν as in apposition with ἀποστόλων, makes the latter, not ἐντολῆς, govern it (*unsrer Apostel*), and, in regard to the reading, ἡμῶν, ‘of nearly all the authorities’ (Huth.—This reading was followed by the Vulg., [De W. errs in adding *Oec.*], and has been edited by Matth., Lachm., Tisch.), says simply that, ‘notwithstanding the strong evidence’ in its favour, he distrusts it. Possibly he might have overcome his scruple, but for

## GREEK TEXT.

ἀληθίων παρομίας, Κίων ἐπιστρέψας  
ἐπὶ τὸ ἴδιον ἔξεραμα καὶ, Τοῦ λονσα-  
μένη, εἰς κιλισμα βορβόρου.

## CHAP. III.

ΤΑΥΤΗΝ ἡδη, ἀγαπητοῖ, δευ-  
τέραν ὧντιν γράφω ἐπιστολὴν, ἐν αἷς  
διεγείρω ὧντιν ἐν ὑπομνήσει τὴν εἰλι-  
χριτῆς διάνοιαν,

2 μηδεσθῆναι τῶν προειρημένων ἥμ-  
μάτων ὅπο τῶν ὧντιν προφητῶν, καὶ  
τῆς τῶν ἀποστόλων ὧντιν ἐντολῆς,  
τοῦ Κυρίου καὶ σωτῆρος·

## REVISED VERSION.

unto them <sup>a</sup>that of the true proverb: <sup>b</sup>A dog <sup>c</sup>that turned back to his own vomit; and: <sup>d</sup>A sow that was washed, <sup>e</sup>into <sup>f</sup>the wallowing place <sup>g</sup>of <sup>h</sup>mire.

## CHAP. III.

THIS second epistle, beloved, I now write unto you, in *both* which I stir up your pure <sup>a</sup>mind by way of remembrance,

2 That ye may be mindful of the words <sup>b</sup>spoken before by the holy prophets, and of the commandment of <sup>c</sup>us the apostles, of the Lord and Saviour:

the argument afforded by his construction of ἡμῶν against the Petrine origin of the epistle. With less caution Dav. asserts: ‘If ἡμῶν be the true reading, the passage is insuperably strong against the epistle’s authenticity ... The pronoun ἡμῶν cannot be taken in apposition with ἀποστόλων, *us the apostles*, else it would precede, not follow, ἀποστόλων. The examples adduced by Feilmoser from Acts 10: 41; 13: 32 (33); I Cor. I: 18, where the pronoun is put in apposition with an antecedent word, are not analogous to the present one, which is peculiar, on account of the τοῦ κυρίου καὶ σωτῆρος following. “*The commandment of our apostles of the Lord and Saviour*” denotes, “the apostles who have preached to us, and were sent by the Lord and Saviour.” Assuming this to be the correct interpretation, &c.’—somewhat slender grounds, at the best, on which to rest so serious a conclusion, in case the received text is to stand. But, besides being insufficient, these statements are equally inaccurate. 1., If the simple phrase, *our apostles* (supposing that to be the true construction), is enough to prove that the writer was not himself an apostle, then it proves still more clearly, not only that he was an impostor, but that he was also a very foolish one. He could not otherwise, after so carefully adjusting his mask (ch. 1: 1, 14, 16—18), thus clumsily ‘betray himself’ (De W.);—2., for the interpretation, which puts ἀποστ. in apposition with ἡμῶν, *our commandment who are apostles* (Luth., Calv., Wolf, Pott, Dietl.), ἡμῶν would, indeed, have to precede ἀποστ.;—but, 3., that this order is not necessary, if ἡμῶν, on the contrary, be in apposition with ἀποστ., is quite certain from the passages cited above. ‘Strange is it,’ Bloomf. also remarks, ‘that such perplexity should have been occasioned to the commentators by what is so common in the best Greek writers, especially Thucyd., and not rare even in Joseph. and Philo.’;—nor, 4., is the grammatical analogy destroyed, or even at all affected, by ‘the τοῦ κυρίου καὶ σωτῆρος following.’ This addition, of the original and paramount source of all the ministries and revelations of the Church, serves to strengthen the authority of the *prophets* and their *words*, as well as of the *apostles* and their *commandment*, and should,

## KING JAMES' VERSION.

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and

<sup>a</sup> Questions of interest, which this is not the place to discuss, respecting the chronological standpoint of the apostles, do yet demand from the translator the utmost exactness in rendering the apostolic designations of time. See 1 John 2: 18, N. b. At Heb. 1: 1, the reading now generally preferred (Griesb., Sch., Lachm., Tisch., &c.), *ἐπ’ ἐσχάτον τῶν ἡμερῶν τούτων*, is by Owen translated, ‘*in extremo dierum istorum*, in the end of these days;’ by Beng., ‘*in novissimo dierum horum.*’ Sept. Num. 24: 14, *ἐπ’ ἐσχάτον τῶν ἡμερῶν = ‘ultimo tempore dierum’* (Schleus.). Here also the adj. agrees, not with *ἡμέρας*, but *χρόνον* or *μέρον* understood.—Syr., Dt. (*in het laatste der dagen*), Fr. S. (*vers la fin des jours*);—Calv., Pise., Coec., (*in extremitate [postremo] dierum*), Haarm., Wakef., (*in the end of the [these] days*), Berl. Bib. (*am Ende der Tage*), Mack. (*in the last of the d.*), Peile (*toward the close of the d.*);—Win. (*am letzten der Tage*). Lachm. and Tisch. read *ἐσχάτων*.

<sup>b</sup> E. V., Jude 18, (the word occurs nowhere else); for the kindred noun *ἐμπαιγμῶν*, occurring only at Heb. 11: 36, E. V. has *mockings*; for the verb *ἐμπαιξω*, which occurs 13 times, everywhere to *mock*;—French verss. (*moqueurs*);—Dodd.—Before *ἐμπαιχται* all (for Beng., see *Gnomon*) the recent editors insert the words *ἐν ἐμπαιγμοῖς*, on the authority of A. B. C., &c., Syr., Arr., &c. I recommend that this reading be adopted, and that the version stand: *mockers in mockery*. Sharpe (*in scoffing*), Kenr. (allows that this is ‘a more strict translation’ than the Vulg. *in deceptione*);—Rob.

<sup>c</sup> E. V., vv. 13, 15; very often elsewhere;—R.;—Vulg. (*juxta*), Syr., It. (*secondo*), Fr. G.,—M.,—S., (*selon*);—Erasm., Vat., (*as Vulg.*), Calv., Aret., Coec., (*secundum*), Dodd., Murd.

<sup>d</sup> E. V., often. There is no verbal supplement in R. (*so*);—Vulg. (*sic*), Syr., Dt. (*alzoo [gelijk]*), It. (*in un medesimo stato*), Fr. S. (*au même état*);—Erasm., Calv., (*as Vulg.*), Pagn., Bez., Coec., (*ita*), Beng. (*sic. Adverbium praegnans. i. e. sic permanent, ut permanent.*), Wakef. (*just the same*), Mack. (*as at*), Greenf., De W. (*so*;—he censures the supplement

## GREEK TEXT.

3 τοῦτο πρῶτον γνώσκοντες, ὅτι ἐλείσονται ἐπ’ ἐσχάτον τῶν ἡμερῶν ἐμπάixται, κατὰ τις ιδίας αὐτῶν ἐπιθύμιας πορεύομενοι,

4 καὶ λέγοντες, Ποῦ ἔστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἣς γαρ οἱ πατέρες ἐκουψίθησαν, πάντα οὗτοι διαμένει ἀπ’ ἀρχῆς κτίσεως.

5 Λαλθάσει γαρ αὐτοῖς τοῦτο θελοντας, ὅτι οὐπαροι ἡσαν ἐκπαλαι, καὶ

## REVISED VERSION.

3 Knowing this first, that there shall come <sup>at</sup> the end of the days mockers, walking according to their own lusts,

4 And saying: Where is the promise of his coming? for, since the fathers fell asleep, all things continue <sup>thus</sup> from the beginning of the creation.

5 For <sup>b</sup>of this they are willingly ignorant, that, <sup>b</sup>by the word of God, <sup>b</sup>heavens were <sup>k</sup>from of old,

<sup>a</sup> *ἥς ἦν*, and, like Beng., explains the particle as involving rather, *wie es eben ist*, Murd. (*just as*), Kenr. (*as R.*), Huth. (*so: in dem Bestande, den es einmal hat, wie es gegenwärtig ist.*).

<sup>b</sup> Newc. To the grammatically allowable interpretation: ‘They that are of this mind are ignorant’ (Hamm., Homb., Pott, Ros., Mey., Bloomf., Barn., Huth.;—Bretsch., Wahl), De W. objects the elsewhere (in the N. T.) unexampled use of *θέλω*, the arrangement of the words, the analogy of v. 8, and the comparative feebleness of the sense.

<sup>c</sup> This inverted order was probably adopted, as it is here retained, for the sake of obviating the misconception that might arise in English from translating *λόγῳ* immediately before the *ἄν* of v. 6 (W., R., &c.). T., C., for the same purpose, render *δι’ ἄν*, *by the which things*. (It is not thought that Mack.’s explanation of the relative as a *pluralis excellentiae* referring to *λόγῳ*, or else as representing ‘two persons, God and his Word,’ need be any hindrance to the above arrangement.) As *τῷ τοῦ Θ. λόγῳ*, moreover, relates equally to the two previous clauses, it ought not to be specially attached to either.

<sup>d</sup> These articles are, one or more or all of them, omitted by W., R.;—Hamm., Wakef., Mack., Thom., Clarke, All., Penn, Gerl., De W., Murd., Kenr., Peile;—Win.—Before *οὐπαροι* and *γῆ*, or *γῆ* alone, Wakef., Thom., Penn, De W., Stier, introduce the indefinite article; while for *ἴδατος* here and *ἴδατι* in v. 6 it may be observed, that they stand in opposition, as an element of nature, to the *περὶ* of v. 7. See also N. l.

<sup>e</sup> ‘From the beginning, from the day of their creation.’ See ch. 2: 3, N. o. The word is found only in this epistle.—Syr. (= Greenf. *□גַּדְעָן*), Dt. (*van over lang*), It. (*ab antico*), Fr. G.,—M. (*de toute ancienneté*), Fr. S. (*d’ancienneté*);—Hamm., Coec. (*ab olim*;—for the *prius* and *olim* of other verss.), Berl. Bib., Beng., Huth., (*vom Alters her*;—‘not,’ says Huth., ‘vor Alters, ehemel’), Gill (*from the beginning*).

accordingly, as in our Text, Beng., Sch., Bloomf., be set off by a comma from the clause preceding. The prophets of the O. T. were Christ’s prophets (1 Pet. 1: 11); and, besides, it is by

no means improbable, that the reference is rather to those of the Christian Church. Comp. Eph. 2: 20; 3: 5; 4: 8—II; 1 Tim. 1: 18; 4: 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the earth standing out of the water and in the water:	$\gamma\hat{\eta}\varepsilon\xi\;\bar{\nu}\delta\alpha\tau\bar{\sigma},\; \kappa\bar{\alpha}\;\delta'\;\bar{\nu}\delta\alpha\tau\bar{\sigma}\;\sigma\nu\epsilon\sigma\tau\bar{\omega}\sigma,\;\tau\bar{\omega}\;\tau\bar{v}\;\Theta\bar{e}o\bar{u}\;\lambda\bar{o}\gamma\bar{w},$	and <sup>j</sup> earth <sup>l</sup> out of <sup>j</sup> water and <sup>m</sup> by <sup>j</sup> water <sup>n</sup> consisting;
6 Whereby the world that then was, being overflowed with water, perished:	$6\;\delta'\;\bar{\nu}\bar{v}\;\delta'\;\tau\bar{o}\tau\bar{e}\;\kappa\bar{o}\mu\bar{o}s\;\bar{\nu}\delta\alpha\tau\bar{i}\;\kappa\bar{a}\tau\bar{a}\lambda\bar{\nu}\sigma\theta\bar{e}i\bar{s}\;\dot{\alpha}\bar{p}\bar{a}\bar{w}\bar{a}\bar{h}\bar{e}\bar{t}\bar{o}\cdot$	6 <sup>o</sup> Whereby the world that then was, being <sup>p</sup> flooded with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.	$7\;\oi\;\delta'\;\bar{\nu}\bar{v}\;\bar{o}\bar{v}\bar{r}\bar{a}\bar{o}\bar{i}\;\kappa\bar{a}\;\bar{n}\;\gamma\hat{\eta}\;\bar{a}\bar{i}\bar{p}\bar{o}\bar{u}\;\lambda\bar{o}\gamma\bar{w}\;\tau\bar{e}\bar{\theta}\bar{h}\bar{\sigma}\bar{a}\bar{u}\bar{r}\bar{i}\bar{s}\bar{m}\bar{e}\bar{r}\bar{o}\bar{e}\bar{o}\bar{i}\bar{s}\bar{i}\bar{,}\;\pi\bar{u}\bar{r}\bar{i}\;\tau\bar{h}\bar{r}\bar{o}\bar{u}\bar{m}\bar{e}\bar{r}\bar{o}\bar{e}\bar{i}\bar{s}\;\bar{\nu}\bar{m}\bar{e}\bar{r}\bar{a}\bar{n}\;\bar{\kappa}\bar{r}\bar{i}\bar{s}\bar{e}\bar{w}\bar{s}\;\kappa\bar{a}\;\dot{\alpha}\bar{p}\bar{a}\bar{w}\bar{e}\bar{i}\bar{s}\;\tau\bar{a}\bar{v}\;\dot{\alpha}\bar{p}\bar{e}\bar{z}\bar{w}\bar{o}\bar{n}\;\dot{\alpha}\bar{v}\bar{h}\bar{r}\bar{a}\bar{p}\bar{o}\bar{w}\bar{o}\bar{.}$	7 But the heavens <sup>a</sup> which are now, and the earth, <sup>b</sup> have by <sup>c</sup> this word been <sup>d</sup> laid up in store, <sup>e</sup> being reserved <sup>f</sup> for fire <sup>g</sup> unto the day of judgment and <sup>h</sup> destruction of <sup>i</sup> the ungodly men.

1 'Earth out of water and by water ;—the divine word accomplishing its end by means the most unlikely (Job 26: 7, 8; 1 Cor. I: 27, 28. Comp. a similar collocation in 2 Cor. 4: 6: *ἐκ σκότους φῶς*), even (v. 6) by such as were then made subservient to a directly opposite effect. So far is it from being true, that the perpetuity of the universe, any more than its existence, is the result of powers inherent in itself, and independent of Him who *in the beginning created* (Gen. 1: 1), and still continually *upholdeth* (Heb. I: 3), all things.'— $\gamma\eta$  and  $\varepsilon\xi\delta\alpha\tau\omega\varsigma$  stand close together in W., C., R.;—Vulg., Syr., Germ., Dt.;—Erasm., Pagn., Calv., Vat., Bez., Carpz., Mack. It may be added in favour of this arrangement, that it obviates the too close connection between *water* and the subsequent relative.

<sup>m</sup> See ch. 1:3, N. k. W., C. and R. (*through*);—Vulg. (*per*), Syr. (=  $\tau\eta\pi$ ), Dt. *marg.* (*door*), Fr. S. (*au moyen de*);—Occ.

(*H γῆ ἐξ ὑδατος μὲν, ὡς ἐξ ὑλικοῦ αἰτίου, δι' ὑδατος δὲ ὡς διατελεικοῦ. ὑδωρ γὰρ τὸ συνέχον τὴν γῆν, χτί.), Erasm., Calv., Vat., Cocc., Beng., (*as Vulg.*), Engl. Ann., Gill, (*'or, by'*), Berl. Bib., Moldenh., Stoltz, Van Ess, De W., (*durch*), Dodd., Wakef. (*by means of*);—and so Trol., Bloomf., Murd.), Mack. (*as W.*), Scott, Clarke, Barn. (*through or by*), Kenr., Peile, Huth. (*'ἐξ οὐδατος significat, ex aqua, tanquam materia, terram ortam; quod factum est δι' ὑδατος, ipsius aquae vi, omnipotente voluntate divina.'*), Rob.*

<sup>2</sup> E. V. *marg.*; Col. I: 17;—R. (*through*);—Latin verss., except Carpz., (*use consisto*), It., French verss. (*use subsister*);—Engl. Ann., Gill, (as one rendering), Hamm., Dodd. (*subsisting*;—this verb is used by Scott and Clarke), Pyle, Mack. (*consists*; in the comment., *subsists*), Bloomf., Barn. ('*consisting or constituted*'), Peile (*held together*);—no lexicon justifies the rendering of E. V.

- Whatever ambiguity exists here as to the antecedent, is not greater than in the Greek, where δι' ἄν (see v. 5. N. i) has been referred to οὐπαρού (Vat.), to οὐρ. καὶ γῆ (Oec., Dt. Ann., Cocc., Wolf., Beng., Wesl., Trol., De W.), to οὐρ. καὶ γῆ and τῷ τοῦ Θεοῦ λόγῳ (Moldenh.), to the double ὕδατος (Calv., Guyse, Pott, Clarke, Mey., Barn., Murd., Kenr., Huth. who would include τῷ τοῦ Θ. λ.), and to the constitution of things just described (Pagn., Bez., Pisc., Grot., B. and L., Dodd., Newc., Ros.).

<sup>p</sup> While the Greek verb is not found elsewhere in the N. T.,

the cognate noun, occurring 4 times, is always in E. V. (as ch. 2: 5), *flood*.—Latin verss. (*inundatus*;—except Carpz., *diluvio*), Germ. (*mit der Sündfluth*), Dt. (*met het water van den zondvloed bedekt zijnde*), It. (*diluriato*), Fr. G.—M., (*submergé des eaux du déluge*), Fr. S. (*ensevelis*);—Dodd., Thom., (*diluged*), Wakef. (*by a flood*), Mack. (*overflooded*), Kenr., Peile (*under a deluge*).

<sup>a</sup> The grammatical relation of *viv* to *oipavō* is retained by W., R.;-Vulg., Syr., Germ., Dt., Fr. S.;-Cocc. (restores the Vulg. *coeli autem, qui nunc sunt, et terra,* for the *qui autem nunc sunt coeli ac terra,* of other verss.), Berl. Bib., Beng., Moldenh., Mack., De W., Murd., Kenr., Peile.

<sup>8</sup> The reading  $\tau\tilde{\varphi}\alpha\tilde{\nu}\tau\tilde{\varphi}\lambda\circ\gamma\varphi$  (A., Vulg.) is edited by Lachm. and Habn.

<sup>4</sup> In the other 7 cases of θησαυρίζω E. V. preserves the idea of laying up (Matt. 6: 19, &c.), treasuring up (Rom. 2: 5), heaping treasure together (James 5: 3). It is given here also by the Latin verss., Syr., Dt. (*als een schat weggelegd*), It., Fr. S. (*mis à part*);—Dodd, Gill, Wakef, Mack, Thom., Scott, Clarke, Barn., Murd.

<sup>1</sup> It., Fr. G.;—M.;—S.;—Whitb., Dodd., Mack., Thom., Murd.

Fr. G.,—M.; Wakef., Mack., Newc., Thom., Mey., All., Stolz, Penn, De W., Murd., Kenr.

<sup>w</sup> E. V., ch. 2: 4, 9; Jude 6; &c.;—R.;—Thom. (*for*), Sharpe (*until*), Kenr. Others have *on*, *at*.

\* G.;-Guyse, Dodd., Wesl., Mack., Newc., Thom., Sharpe.

<sup>7</sup> 'Who now mock at these terrors.' Calv.: 'Quoniam antem cum impiis habebat negotium, de ipsorum negotio nominatum loquitur.' Or as Beng.: 'Horum ipsorum, et reliquorum.'—R.;—foreign verss. (except Greenf.);—Wakef., Thom., (*these*).

## KING JAMES' VERSION.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

\* Literally: *let not this one thing escape you*. But it is more important to preserve the reference to v. 5. In this form, however, or as above, the Greek order of the verb and subject is retained by R.;—Latin and Germ. verss., Syr., Dt., It.;—B. and L., Dodd, Wakef., Mack., Thom., Murd., Kenr. Comp. E. V., v. 5.

<sup>a</sup> 'In opposition to the wilful ignorance of the mockers, v. 5.'—The pronoun, or the force of it, is expressed by W.;—Latin and Germ. verss. (except Moldenh.), Syr., Dt., It., Fr. G. and —M. (improperly marking it as a supplement);—B. and L., Guyse, Dodd., Wesl., Wakef., Mack., Thom., Scott, Clarke.

<sup>b</sup> Or, *The Lord of the promise is not tardy*. This construction, allowed by Win., is by many preferred. Thus C.;—Fr. S.;—Erasm., Pagn., Vat., (*qui promisit*), Engl. Ann. (allows it), Mack., Sharpe;—Bretsch. ('non cunctabitur dominus promissionis, i. e. vel: dominus qui promissionem dedit et ratam faciet, vel: dominus promissus ipse'). Wahl gives both constructions.—The primary sense of *βραδύω* (see the only other instance in the N. T., 1 Tim. 3: 15) suits the context better than the secondary, and appears in W.;—foreign verss.;—Dodd., Wesl., Wakef., Mack., Newc., Penn, Sharpe, Trol., Bloomf., Murd., Kenr.;—Pas., Leigh., Suic., Schöttg., Schleus., L. and S., Green, Schirl.

<sup>c</sup> For the omission of *men*, see W., R.;—foreign verss. generally;—Dodd., Mack., and later English verss., except Sharpe.—For *account*, see ch. 2: I3, N. u.;—Wakef., Mack., Peile.

<sup>d</sup> See N. b, and, in addition to the authorities there cited, Rob., who conforms to E. V. in his rendering of the verb—(although *to be slack* is not synonymous with *to be slow, to delay*, the other explanations he gives)—but translates this clause, 'as some count *it* tardiness,' and refers to the previous article on *βραδύω*.

## GREEK TEXT.

8 Ἐν δὲ τοῦτῳ μὴ λανθανέτω ἡμᾶς,  
ἀγαπητοῖ, ὅτι μία ἡμέρα παρὰ Κυρίῳ  
ώς χιλιαὶ ἔτη, καὶ χιλιαὶ ἔτη ὡς ἡμέρα  
μία.

9 οὐ βραδύνει ὁ Κύριος τῆς ἐπαγ-  
γελίας ὡς τινες βραδυτήτα ἡγούνται  
ἄλλα μακροθυμεῖ εἰς ἡμᾶς, μηδενό-  
μενός τινας ἀπολέσθαι, ἄλλα πάντας  
εἰς μετάροιαν χωρίσαι.

10 Ἡξει δέ ἡ ἡμέρα Κυρίου ὡς  
χλεπτῆς εἰν πυκτί, εἰν ἦ οἱ οὐρανοί<sup>e</sup>  
ροιζόδοι παρελείσονται, στοιχεῖα δὲ  
καυσοίμερα λιθίσονται, καὶ γῆ καὶ  
τα εἰν αὐτῇ ἐργα κατακαΐσονται.

## REVISED VERSION.

8 But <sup>b</sup>of this one thing be <sup>a</sup>ye, beloved, not ignorant, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 <sup>b</sup>The Lord is not <sup>b</sup>tardy concerning his promise, as some <sup>c</sup>account <sup>d</sup>tardiness; but is long-suffering <sup>e</sup>towards us, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief <sup>f</sup>in the night; in <sup>g</sup>which the heavens shall pass away with a <sup>b</sup>brushing noise, <sup>i</sup>but the elements shall <sup>j</sup>be dissolved with fervent heat, and the earth and the works <sup>k</sup>therein shall be burned up.

<sup>e</sup> Dodd. and later verss., except such as follow Lachm.'s reading δι *ἐν πυκτί* (Vulg. *propter ros*). Tisch. has εἰς *ἡμᾶς*.

<sup>f</sup> The reading *ἐν πυκτί* is marked by Beng. as inferior in manuscript authority to that which omits these words. They are bracketed by Knapp and Bloomf. (the latter remarking that they 'are probably an interpolation from 1 Thess. 5: 2'), and cancelled by all the other recent editors. I recommend the following as a marginal note: 'Many copies omit the words, *in the night*.'

<sup>g</sup> W.;—Dodd., and the later verss., though some render *ἐν ᾧ*, *when*.

<sup>h</sup> In *ροιζόδον* there is an onomatopoeia, which most verss. have sought to preserve:—W. (*great birr*);—Germ. (*grossen Krachen*), Dt. (*een gedruisch*), Fr. G.,—M.,—S., (*un bruit sifflant de tempête*);—Pagn., Beza, Pisc., Vitr., (*stridore*), Beng. ('vocabulum *ροιζός* habet literas *stridorem* referentes sagittae, aquae, &c.'), Thom. (*a crashing roar*), Trol., Peile, (*use whizzing*), Bloomf. (*a mighty crash—properly whiz*), Stier (*Geräusch*);—L. and S. (*with a rushing sound or motion*), Rob. (*with rushing sound—with a crash*).

<sup>i</sup> The connection by δέ indicates that this clause completes, by addition and contrast, the description of what shall befall the heavens.—R.;—Latin verss. (except that Castal. and Carpz. omit the particle), Syr., Germ.;—Moldenh., De W., Huth.

<sup>j</sup> The proper meaning of the verb, and the passive form, are recognized (though some translate as if *λιθίσθαι* were in the middle) by E. V., vv. 11, 12;—W., R.;—Latin and French verss. (except Carpz.), Syr., Dt. *marg.*, It.;—Hamml., Wells, Berl. Bib., Beng., Dodd., Moldenh., Mack., Newc., Thom., Mey., Penn, De W., Barn., Murd.

<sup>k</sup> There is nothing supplied by Syr.;—Dodd. (*its works*), Moldenh., Mack., Newc., Thom., Sharpe, De W., Murd., Peile

## KING JAMES' VERSION.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long-suffering of our Lord is salvation;

<sup>1</sup> Dodd., Newc., Penn., Sharpe, Kenr.

<sup>m</sup> 'Their doom being even now written on them, and working in them.' Comp. 1 Cor. 17: 31; 1 John 2: 17.—The present time is employed by Dt., Fr. S.;—Era m., Pagn., Calv., Vat., Cocc., (*solvantur*;—for the Vulg. *dissolvenda sint*), Beng. ('praesens: quasi id jam fiat.'), Wesl. (*are dissolved*;—Mack. also gives this as the strict rendering), Greenf. (Ὥηται), De W., Dietl., Huth.;—Win. (*aufgelöst wird*). He explains thus: 'That is, naturally destined to dissolution; the fate of dissolution inhering as it were in these things already.'

<sup>n</sup> Supplied as a compensation for the two plural forms. Comp. ch. 2: 18.

<sup>o</sup> See ch. 2: 7, N. l.

<sup>p</sup> This interpretation of the σενδ. appears in E. V. *marg.*;—Fr. M.,—S.;—Erasm., Vat., Castal., Engl. Ann. and Gill (as allowable), Hamm., Schmidt, Cocc., Wells, B. and L., Berl. Bib., Wolf., Beng., Dodd., Wesl., Mack. and Barn. (as the primary meaning), Bloomf., De W. (explaining thus: 'In this way they hasten it, that through repentance and holiness they complete the work of salvation, and render no longer necessary that μαρτυρία of v. 9.'), Peile, Huth.;—Steph.

<sup>q</sup> Διὸς ἦν is not = ἐν ᾧ (v. 10), but, as De W. and Huth. observe, marks the occasion or cause. Comp. Joel 2: 11; Mal. 3: 2.—W., C., R., (*by*);—Vulg. (*per*), Dt. *marg.* (*door*), It. (*per*), Fr. G. (*par*), Fr. S. (*à cause de*);—Erasm., Vat., Castal., Grot., Wolf., Carpz., (*as Vulg.*), Calv., Est., Cocc., Beng., (*propter*). Gill ('or, *by*'), Mey., All., De W., (*durch*), Scholef., Kenr. (*by*), Peile (*consequent on*), Dietl., Huth., (*um dessent-willen*);—many of these referring ἦν to παρονταν.

## GREEK TEXT.

11 Τούτων οὖν πάντων λνομέτων,  
παταποῖς δεὶ ὑπάρχειν ἴμας εν ὑγι-  
αις ἀναστροφαῖς καὶ εἰσερχεῖαις,

12 προσδοκῶντας καὶ σπειδοντας  
τὴν παρονταν τῆς τοῦ Θεοῦ ἡμέρας,  
δι' ἣν οὐρανοὶ πυροί μενοὶ λυθήσονται,  
καὶ στοιχεῖα καυσούμενα τήξεται;

13 Καιροῖς δὲ οὐρανοῖς καὶ γῆν  
καὶ ἄλλην κατὰ τὸ ἐπαγγελμα αὐτοῦ  
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατ-  
οικεῖ.

14 διὸ, ἀγαπητοί, ταῦτα προσδο-  
κῶντες, σπουδάσατε ἀσπιλοὶ καὶ ἀμ-  
υητοὶ αὐτῷ εἰρεθῆναι ἐν εἰρήνῃ,

15 καὶ τὴν τοῦ Κυρίου ἡμῶν μα-  
ρτυρίαν, σωτηρίαν ἡγείσθε καθὼς

## REVISED VERSION.

11 <sup>1</sup>Since then all these things  
<sup>m</sup>are dissolving, what manner of  
<sup>persons</sup> ought ye to be in <sup>n</sup>all holy  
<sup>v</sup>behaviour and godliness,

12 Looking for and <sup>v</sup>hastening  
the coming of the day of God, <sup>q</sup>in  
consequence of which the heavens  
being on fire shall be dissolved,  
and the elements <sup>r</sup> melt with  
fervent heat.

13 <sup>s</sup>But, <sup>t</sup>according to his pro-  
mise, <sup>u</sup>we look for new heavens  
and a new earth, wherein dwell-  
eth righteousness.

14 Wherefore, beloved, <sup>v</sup>looking  
for <sup>w</sup>these things, be diligent  
that <sup>w</sup> spotless and blameless ye  
may be found <sup>x</sup>by him in peace,

15 And <sup>y</sup> the long-suffering of  
our Lord account salvation; even

<sup>r</sup> Most translate according to the reading ταχίσται (C., Vulg., Lachm.), or take τήξεται itself in the future sense. 'Interim,' says Wolf., 'nihil est mutandum. Patet enim, Apostolum in duobus his commatibus, data opera, nunc praesenti λνομέτων et τήξεται, nunc futuro λυθήσεται de ea re uti, quae tam certa futura erat, ac si jam fieret.'—Cocc. (*liquescunt*), Penn, De W.

<sup>s</sup> G., R.;—foreign verss generally;—Hamm., Dodd., Wakef., Penn, Murd., Kenr.

<sup>t</sup> The Greek does not warrant the emphatic position of the pronoun, nor is emphasis of any kind allowed to the subject of the verb in W., T., G., R.;—any foreign verss. (except B. and L.);—Wesl., Mack., Newc., Sharpe, Kenr.

<sup>u</sup> The participial construction is retained by W., R.;—Vulg., Dt., It., Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., Cocc., Whith., Beng., Dodd., Mack., Ros., Sharpe, Kenr. See v. 17, N. g.

<sup>v</sup> A demonstrative is employed by W., R.;—foreign verss. (except Mey.);—Whitb., and the later English.

<sup>w</sup> This personal holiness being the matter of immediate concern and the condition of future peace, the original order is properly followed (more or less closely) by R.;—all foreign verss. (except Greenf.);—Mack., Kenr.—Ασπιλοὶ is rendered by an adjective in E. V., James 1: 27;—W., R.;—Latin and German verss., Dt., It.;—Dodd., Mack., Newc., Penn, Sharpe, Bloomf., Kenr., Peile.

<sup>x</sup> See ch. 2: 19, N. l.

<sup>y</sup> Here again the Greek order and construction are better, and are followed, one or the other or both, more strictly than in E. V., by W., R.;—foreign verss. (except Fr. M., B. and L.);—Dodd., Wesl., Wakef. (supplies *to be* before *salvation*);—and so Thom., Scott, Penn, Murd., Mack. (supplies *to be for*), Sharpe, Kenr., (supply *as*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;	καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφός Παῦλος κατὰ τὴν αὐτῷ δοθείσαν σοφίαν ἔγραψεν ἡμῖν,	as <sup>a</sup> also our beloved brother Paul, according to the wisdom given unto him, <sup>a</sup> wrote unto you,
16 As also in all <i>his</i> epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as <i>they do</i> also the other scriptures, unto their own destruction.	16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, οὐαλῶν ἐν αἵταῖς περὶ τοίτων ἐν οἷς ἐστι δυστρόπτα τίτα, ἢ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ ταὶς λοιπαὶ γραφαὶς, πρὸς τὸν ἴδιον αὐτῶν ἀπώλειαν.	16 As also in all <sup>b</sup> the epistles, speaking in them of these things; <sup>c</sup> among which are some things hard to be understood, which <sup>d</sup> the unlearned and unstable wrest, as <sup>e</sup> also the other scriptures, unto their own destruction.
17 Ye therefore, beloved, seeing ye know <i>these</i> things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.	17 Τούτες οὖν, ἀγαπητοί, προγνώσκοντες φυλάσσεσθε, ἵνα μη τὴν αἴθεσμαν πλάγη συναπαχθεῖτες, ἐκπέσητε τοῦ ἴδιου στηριγμον	17 <sup>f</sup> Do ye therefore, beloved, <sup>g</sup> knowing <i>these things</i> before, beware lest, <sup>h</sup> <sup>i</sup> carried away with the error of the lawless, ye fall from your own steadfastness;
18 But grow in grace, and <i>in</i> the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.	18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ τὸν καὶ εἰς ἡμέραν αἰώνος. ἀμén.	18 But grow in <sup>k</sup> the grace and knowledge of our Lord and Saviour Jesus Christ. To him <sup>l</sup> <sup>m</sup> the glory both now and <sup>n</sup> unto <sup>p</sup> the day of eternity. Amen.

<sup>a</sup> See ch. I: 14, N. z, &c.<sup>b</sup> See ch. I: 14, N. a, &c. W., T., G.;—Wakef., Murd.<sup>c</sup> 'Known as his.'—The pronoun is not introduced by W., T., C., G., R.;—Latin and German verss. (except Moldenh., All.), Dt.;—Kenr. Lachm. and Tisch., with Huth.'s approbation, cancel the *ταῖς*, according to A. B. C.<sup>d</sup> According to the received text (and Lachm. alone adopts *ἐν αἷς*), the antecedent is, not the *epistles*, but the *things* of which they treat.—T., C., G.;—Dt. (*in welche dingen*), Fr. S.;—Erasm., Pagn., Vat., Engl. Ann., Hamm., Guyse. Many supply *things*, or otherwise indicate the reference.<sup>e</sup> The article is retained by R.;—Germ., Dt., It., French verss.;—Dodd., Wesl., Wakef., Mack., Newe., Thom., Scott, Clarke, Greenf., Penn, Sharpe, De W., Dav., Kenr. Most others avoid the periphrasis of E. V.<sup>f</sup> R.;—foreign verss. (except Fr. G.,—M.;—Moldenh.);—Wakef., Kenr.<sup>g</sup> Wakef., Peile.<sup>h</sup> See v. 14, N. u. Here also the participial construction is retained by W., R.;—Vulg., Syr., Dt., It.;—Calv., Castal., Coce., Dodd., Wesl., Mack., Penn, Sharpe, Kenr., Peile.<sup>i</sup> There is nothing for *also in* W., R.;—Vulg., Syr.;—Pagn., Castal., B. and L., Dodd., Carpz., Newe., Thom., Greenf., Penn, Sharpe, Murd., Kenr., Peile. It might, indeed, stand as a compensation for the *σὺν* of *συναπαχτεῖτες*. (Erasm., &c., *simul cum aliis*; better Luth., &c., *samt ihnen*, i. e. *τῶν ἀθέσμων*; best of all, Dt. and the later German verss. See N. i), were it not for the undue prominence into which it brings the subject of *ἰκπέσητες*.<sup>j</sup> E. V., Gal. 2: 13;—T., C., G., (*plucked away*);—Dt. (*mede afgerukt*), It. (*trasportati insieme*), Fr. G.,—M., (*étant emportés avec les autres*);—Calv. (*simul abacti*), Grot., Ros., (use ab-<sup>k</sup> *ripi*), Berl. Bib. (*mit hingerückt*), Moldenh. (*mit hingerissen*), Mey., All., Stoltz, Goss., De W., Huth., (*mit fortgerissen*), Mack. (*being carried away with others*), Pyle, Thom., Bloomf., (use the verb, *to hurry away*), Peile. There is nothing for *being* in R.;—Bloomf., Peile.<sup>l</sup> See ch. 2: 7, N. m.<sup>m</sup> The double reference of *τοῦ Κυρ. ξτλ.* is adopted by Germ., Dt., It.;—Erasm. and the later Latin verss. (omit the second *in* of the Vulg.), Grot., Mey., (make *ξάφ. ξαὶ γν.* a hen-diadys), Wakef., Newe., Thom., Ros., All., Penn (*in gr. and kn.*;—so Sharpe, Peile), Bloomf. (*in the gr. and the kn.*), De W.<sup>n</sup> There is no copula supplied in the Latin verss. (except Carpz.), Syr., Fr. S.;—Greenf., De W. Murd. takes it affirmatively (*whose is*). See Rev. I: 6, N. d, &c.<sup>o</sup> Dt., It., Fr. S.;—Wesl., Wakef., Thom., Greenf., Murd., Peile. See Rev. I: 6, N. e, &c.<sup>p</sup> W. (*into*), R.;—Vulg. (*in diem*), Syr. (=Greenf. <sup>h</sup>), Germ. (*zu*), Dt. (*in den dag*), Fr. G.,—M.,—S., (*jusqu'à*);—Erasm., Calv., Vat., Castal., Coce., (as Vulg.), Engl. Ann., Wesl., Gill, Scott, Clarke, Murd., (to), Mack., Kenr., All. (*as Germ.*), Sharpe (*until*).<sup>q</sup> The peculiarity of the phrase, *ἡμ. αἰώνος*, which occurs nowhere else, is preserved by W., R.;—Vulg., Syr. (=Murd. *the days of et.*), Dt., Fr. G.,—M.,—S.;—Erasm., Calv., Vat., Engl. Ann., Coce., Beng. (*diem aeternitatis*). Congruit haec appellatio cum eo sensu, quem apostolus hoc toto capite habuit. *Aeternitas est dies, sine nocte, meritis ac perpetuus.* Wesl., Gill ('or to the day of et.'), Mack., Scott, Clarke, Greenf., Kenr., Peile (*the day of everlasting life*), Huth. See Jude 25, last note, &c.

# THE FIRST EPISTLE OF JOHN.

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## KING JAMES' VERSION.

## CHAP. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked up-

## GREEK TEXT.

## CHAP. I.

"Ο <sup>τ</sup>HN ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν,  
οἱ ἐωράκαμεν τοῖς ὄφθαλμοῖς ἡμῶν, οἱ

## REVISED VERSION.

## CHAP. I.

<sup>a</sup>WHAT was from the beginning, <sup>a</sup>what we have heard, <sup>a</sup>what we have seen with our eyes, <sup>a</sup>what we <sup>b</sup> gazed upon, and our

<sup>a</sup> E. V. translates the *ο* at the beginning of vv. 1, 3, as a compound relative, and in the intermediate instances as a simple relative. This difference of treatment, which appears also in the older English versions, has its ground solely in taste or a supposed convenience, not at all in the Greek Text, and is still further objectionable as limiting *that* which was from the beginning to what was heard, &c. This limitation, indeed, or identification, suits the interpretation which refers the first clause, equally with the rest, to what 'occurred as a *manifestation* of what the Son of God was' (Barn.), 'from the beginning of the [preaching of the] Gospel' (Bloomf.). But Bloomf. strangely errs when he says that this 'must be the sense,' and that it has been 'expressed by almost all the best Interpreters.' The truth is that, with the exception of Socinus, Whitb., Bens., Schöttg., Semler, Lange, Ros., Paulus, there is scarcely one interpreter of any note, from Aug. to Düst., who does not insist on taking *απ' αρχῆς* as synonymous with *ἐν ἀρχῇ* of John 1: 1 (which also Grot. concedes), and the *ἡν* of v. 1 as nothing different from the *ἡν* of v. 2 or of John 1: 1. Barn. objects that, if the writer had 'meant to apply this term (*οἱ*) directly to the Son of God, he would have used the masculine pronoun.' But, 1, for the use of the neuter in a personal reference, see ch. 5: 4; Matt. 1: 20 comp. Luke 1: 35; John 3: 6; 1 Cor. 1: 27, 28; 2 Thess. 2: 6 comp. 7; Heb. 7: 7; &c. (Win. § 27. 4.); and, 2, the ground of this use in the present case is found in Calv.'s note: 'Duae naturae personam unam constituant, et unus est Christus, qui a patre prodiit ut carnem nostram indueret.' And so Bez., and others. The other reference, moreover, unwarrantably makes *ἡν* = *ἐγένετο*, 'occurred' (Barn.), 'took place' (Bloomf.).—The *οἱ* is rendered throughout vv. 1, 3, as a compound neuter relative, by the Latin and French verss.,

Dt., It.; -Dodd., Moldenh. and the later Germ. verss., Wakef., Thom., Greenf., Sharpe, Peile (except in the two last instances in v. 1).

<sup>b</sup> These aorists, like the *ἐφανερώθη* of v. 2, serve to establish the historical bridge between the eternal pre-existence of the Word (*οἱ ἡν ἀπ' αρχ.*) and the present qualifications of the apostles as His witnesses (*ἀκηκόαμεν, ἐωράκαμεν*). Düst. alone notes this change of time, but, following the verbal succession, he represents the perfects as the link between *οἱ ἡν* and *ἰδεῖσθαι*.—That *ἰδεῖσθαι*, which sometimes, indeed, seems to be little more than *ἰδεῖν* or *ὅρᾶν*, has here its own proper force, i. e., according to Tittm.'s explanation of the word, 'notionem studii, intentionis animi ejus, qui aliquid intuetur, ut conspiciat et cognoscat,' is generally acknowledged, but is not sufficiently indicated in E. V. W. (*beheld*);—Vulg. (*perspexitim*), Germ. (*beschauet haben*), Dt. (*uanschauwd hebben*), It. (*abbiamo contemplato*), French verss. (*avons contemplé*);—Oec. (*ἰδεῖσθαι γάρ ἐστι τὸ μετὰ διάνυας καὶ δάμβων ὅρᾶν*), Erasm., Vat., (as Vulg.), Pagn., Castal., Bez., Aret., Grot., (*spectavimus*), Calv. (*intuiti sumus*), Engl. Ann. ('wishly and deliberately'), Cocc., Beng., Carpz., Ros., (*contemplati sumus*);—Grot., using the same word, adds: *diu multumque*; and this specific idea [*das verweilende, genauere Beschauen und Betrachten*], rather than that of Oec., appears in Erasm., Lücke, De W., Düst., &c.), Mey., Kist., (*angeschaut h.*), Barn. ('there was an intense and earnest gaze'), Peile (*have gazed upon*). Other modern English verss. and commentators (except Penn and Sharpe) either simply change the word to *behold, observe, contemplate*, or add to these and such like, or to E. V., such specifications as *attentively, delightfully, frequently*, &c. See the lexicons, especially Leigh, Schleus., Pass., Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
on, and our hands have handled, of the Word of life;	ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψη- λάφησαν περὶ τοῦ λόγου τῆς ζωῆς.	hands <sup>b</sup> handled; <sup>c</sup> concerning the <sup>e</sup> word of <sup>f</sup> the <sup>g</sup> Life, <sup>c</sup>
<p><sup>c</sup> The construction, mentioned by Erasm., which gives to the relative clauses of v. 1 their apodosis in <i>καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν</i>. (<i>idem etiam manibus conrectarimus</i>), has for three centuries scarcely had a follower. Erasm. himself seems disposed to begin the apodosis, as Zeg. and Carpz. also do, at <i>καὶ μαρτυροῦμεν</i> of v. 2 (<i>id etiam testificamur</i>). Castal. incloses <i>περὶ τ. λ. τ. ζ.</i>, <i>καὶ ἡ ζωὴ ἐφαν.</i> in a parenthesis, and proceeds thus: ‘<i>id, inquam, et vidimus, &amp;c.</i>’ But the great mass of editors and commentators agree in making v. 3 the apodosis, and in regarding the whole of v. 2 as a parenthesis. They differ mainly respecting the connection and interpretation of <i>περὶ τοῦ λόγου τῆς ζωῆς</i>. By most this clause is attached to the verbs of v. 1, or especially to <i>ἐψηλάφησαν</i>. (which, however, in nearly all other editions of the text, is followed immediately by a comma), and the <i>λόγος</i> being then commonly understood in the personal sense which it bears in John 1: 1, <i>τῆς ζωῆς</i> is explained as a genitive of quality, <i>q. d.</i> ‘the living, or the quickening, Word.’ But this view, which may be said to rest on the quite obvious general resemblance between the present context and the opening of the fourth gospel, and on the occurrence in both places of the term <i>λόγος</i>, has to contend with very serious difficulties. 1. While, as regards the N. T., only in John 1 and Rev. 19: 13, (for 1 John 5: 7, see <i>in loc.</i>) is <i>ὁ λόγος</i> used (in the former place, absolutely; in the latter, with the addition of <i>τοῦ Θεοῦ</i>) as a personal designation, the phrase occurs again immediately in v. 10, and thrice in ch. 2, in its common acceptation, <i>the evangelical word</i>; and this argument from the usage is greatly strengthened by a comparison of passages, where <i>λόγος</i> is attended by a genitive of the subject-matter, <i>e. g.</i> Matt. 13: 19; Acts 13: 26; 14: 3; Rom. 9: 9; 1 Cor. 1: 18; 2 Cor. 5: 19; Phil. 2: 16 comp. Acts 5: 20; Col. 1: 5;—2., this construction at once renders it impossible to give any intelligible account of the <i>περὶ</i>—(a difficulty, which is merely disguised by the E. V. <i>of</i>). Certainly the ungrammatical suggestion that <i>περὶ</i>=<i>ἀπό</i> Acts 2: 17, indicating that the knowledge referred to was, after all, but partial; or Bez.’s remark: ‘distincte considerans in Christo aliud atque aliud’ (to wit, the divine and human natures), ‘maluit scribere <i>περὶ τ. λ. τ. ζ.</i> quam <i>τὸν λόγον τ. ζ.</i>, ne scilicet sentire videretur idem esse id, quod viderat et palparaverat, atque id quod erat a principio.’ cannot be accepted as a satisfactory solution;—3.. the parenthesis, v. 2, starting as it plainly does, from the phrase <i>τοῦ λόγου τῆς ζωῆς</i>, is yet full, not of the personal <i>λόγος</i>, but of the personal <i>ζωὴ</i>, and any reference that it contains to <i>τοῦ λόγου</i> is in the <i>μαρτυροῦμεν καὶ ἀπαγγ.</i> For these reasons I prefer to take the clause under consideration as furnishing a new point of departure, and as looking forward, beyond the parenthesis, to the <i>ἀπαγγέλλομεν</i> (v. 3) of the apodosis. So Düst., who cites, as in favour of this connection, ‘Cornelius a Lap., <i>Lyranus</i> (bei Calov), <i>Luther</i>, <i>Socin</i>, <i>Winer</i> (Grammatik 1836.* S. 495). <i>Lücke</i>, <i>Jachmann</i>, <i>De</i></p>		

\* In 1844 Win. withdrew the remarks referred to.

*Wette*, *Neander* u. a.<sup>1</sup> Perhaps the complicated appearance of these three verses (Calv.: *abrupta est et confusa oratio.*) is to be explained thus:—The writer means at the outset of the epistle once more to certify his readers, that, in preaching Jesus Christ, the apostles, as eye and ear witnesses, ‘spoke what they knew, and testified what they had seen’ (comp. ch. 4: 14; John 1: 14; 19: 35; 2 Pet. 1: 16), and also to remind them of what this gospel aims at accomplishing in them. But the strong, overflowing fountain finds for itself, (as Düst. suggests,) at its first gushing forth, no regular way. Foremost, as was befitting, the great theme itself, the Son of God, the Eternal, the Incarnate, is presented to the adoration of faith, as it were apart and independently, without regard to the subsequent grammatical adjustment, and yet in such a manner as at the same time lays a firm foundation for what is to follow. Then comes, in *περὶ τοῦ λόγου τῆς ζωῆς*, a distinct, conscious advance upon the immediate object, which, however, though partially anticipated in the parenthetical v. 2 (whose redundant assurances respecting both the theme and the testimony, all clustering still around the person of the *ζωῆς*, serve to the further securing of the foundation), is only fully reached in v. 3. See the remaining notes on vv. 1–3.—The comma after *handled* of T., C., G., and which was introduced in the later editions of E. V., is retained by the Amer. Bible Soc.

<sup>d</sup> See N. c. &c. Latin verss. (*de*), Fr. S. (*au sujet de*); Hamm., B. and L. (*touchant*). Wakef., Mack., Newc. (*as concerning*), Thom. (*with respect to*), Greenf. (ἢ), Stoltz (*betreffend*), Van Ess (*in Beziehung auf*), Sharpe (*about*), De W., Schirl., Düst., (*in Betreff*), Barn. (*‘respecting, or pertaining to’*), Peile (*in relation to*).

<sup>e</sup> See N. c. &c. The initial capital, adopted by the Amer. Bible Soc., does not appear in the original edition of E. V., which has it at John 1: 1. So the following verss., which employ a capital letter in the translation of *λόγος* in the gospel, avoid it here:—R.;—Vulg., Fr. S.;—Calv., Vat., Dodd., Wakef. (here *doctrine*; in the gospel, *Wisdom*), Thom., Murd.—Düst., who ably discusses this context, concludes that *τοῦ λόγου* does not here denote the personal Word, and cites, among others, Luth. and Beng. as of the same opinion. Beng., however, he misapprehends.

<sup>f</sup> See N. c. &c. The article is expressed by C.;—German verss. (except Mey.), Dt., It., Fr. S. (the other three French verss. wanting it);—Thom.

<sup>g</sup> Ros.: ‘Quiequid sit’ (with regard to *τοῦ λόγου*). ‘hoc saltim certum est, Christum ipsum designari nomine ζωῆς, quia statim additur Vs. 2. ἡ ζωὴ ἡν πρὸς τὸν πατέρα. Ergo ζωὴ exprimit aliquod Subjectum, quod apud Patrem fuit, Christum.’ So Düst., who also cites Luth. Comp. the personal use of *ζωὴ* in ch. 5: 20; John 11: 25; 14: 6; Col. 3: 4.—In v. 2 the personality of the *ζωῆς* is commonly recognized, though here the initial capital is employed only by Penn and Peile.

## KING JAMES' VERSION.

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message

## GREEK TEXT.

2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὥμιν τὸν ζωὴν τὸν αἰώνιον, ἵτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν

3 ὁ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὥμιν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ὑμεῖς δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ νιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ

4 καὶ ταῦτα γράφομεν ὥμιν, ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.

5 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία

## REVISED VERSION.

b2 (And the Life was manifested, and we have seen,<sup>k</sup> and do testify, and <sup>m</sup>declare unto you that eternal Life which was with the Father, and was manifested unto us.)

3 <sup>n</sup>What we have seen and heard declare we unto you, that ye also may have fellowship with us; <sup>o</sup>and, again, our fellowship is with the Father and with his Son Jesus Christ.

4 And these things <sup>p</sup>we write unto you, that your joy may be fulfilled.

5 <sup>q</sup>And this is the <sup>s</sup>message

<sup>b</sup> See v. 1, N. c, &c. The Amer. Bible Soc. has, with very questionable propriety, abolished the parenthesis, and, retaining the semicolon at the end of v. 1, has raised that at the end of v. 2 to a colon.

<sup>i</sup> The grammars and lexicons generally do not acknowledge the meaning *for*. This 'particle,' says Win., 'though very variously applied, yet even in the N. T. proceeds upon two primary senses, *and* and *also*... In most cases, where *καὶ* is felt to be more than a simple copula, *and* suffices and occasions no obscurity, and to this particle the translator must adhere, who would not disturb the complexion of the language.'—W., C., R.;—Syr., Vulg., Germ., Dt. *marg.*, It., Fr. S.;—Aug., Erasm., Calv., Vat., Aret., Hamm., Wells, Dodd. and Thom. (*even*), Lücke, Sharpe, De W., Murd., Kenr., Peile (*both*), Düst. See v. 5, N. r, and ch. 2: 20, N. o.

<sup>j</sup> See v. 1, NN. c, g.

<sup>k</sup> E. V. supplies an object to this verb out of the preceding clause, (which Lücke regards as the easier and simpler construction for both *ἑωράκαμεν* and *μαρτυροῦμεν*;—and so Fritzsche, De W., Düst. Comp. John 19: 35.) and takes *μαρτυροῦμεν* absolutely. But the other construction, which treats these verbs as referable, equally with *ἀπαγγέλλομεν*, to the noun following, is edited by Lachm., Hahn, Thiele, Tisch.;—allowed by Lücke; and adopted by many others.—There is nothing supplied in W., T., C., G., R.;—Syr., Vulg., Germ., Dt.;—Erasm., Calv., Vat., Hamm., Wells, Moldenh., Thom., Greenf., Sharpe, Murd., Kenr., Peile.

<sup>l</sup> This better admits of the second construction mentioned in N. k.—E. V., ch. 4: 14. In 18 other instances E. V. translates *μαρτυρέω*, *to testify*;—R.;—Wesl., Thom., Kenr., Barn., (*testify*), Bloomf. (*do witness*), Murd., Peile (*are witnesses for*).

<sup>m</sup> E. V., v. 3; Luke 8: 47; Heb. 2: 12;—R.;—Wells, Dodd., Wesl., Wakef., Mack., Thom. (*announce*);—and so Murd., Peile), Penn, Sharpe, Bloomf., Barn., Kenr.—E. V., following T., C., G., is nearly alone in translating *ἀπαγγ.* by different words in vv. 2, 3.

<sup>n</sup> See v. 1, N. a.

<sup>o</sup> See 2 Pet. 1: 5, N. r. The true doctrine of *καὶ...δέ*, as involving not merely addition, but also opposition or contrast, if not required to justify, certainly facilitates the change from the subjunctive mood (in which the supplied verb of this clause appears in all the older English verss.;—Vulg., Germ., Dt., It., Fr. G.,—M.;—Aug., Erasm., Pagn., Calv., Bez., Grot., Hamm., Moldenh.) to the indicative. 'And remember that the apostles' fellowship is not merely a human or church fellowship, *but* &c.' For be it observed that the *ἡμετέρα*, as well as the *ἡμῶν* in the previous clause, refers only to the apostles. The Church rests on the foundation of apostles and prophets. Through her fellowship with them she has fellowship with the Father and the Son.—Syr.;—Erasm., De W., (*et...vero*), Vat. (changes *sit* to *est*, and adds this note: 'vero. id est, haec autem societas nostra est cum &c.', Castal. (*autem*), B. and L. (*or*), Thom., Bloomf., (*now*), Mey., Stier, (*aber*), Lücke ('*et vero, et vero etiam, aber auch, auch anderseits*'), Ros. (*jam vero*), Peile (*and fellowship with us, we tell you [δέ], is &c.*), Düst. ('an exceedingly fine example of the genuine classical *καὶ—δέ*, in which are expressed at once simple conjunction, and opposition.').

<sup>p</sup> W. and R., and the later English verss. (except Wells, Wesl.), avoid the needless inversion adopted here by E. V. from T., C., G. In v. 3 it helps the antithesis between the personal experience and the ministerial function.

<sup>q</sup> E. V., John 3: 29; 17: 13; Phil. 2: 2;—Dt. (*verruld*);—Vat. (changes *plenum* of Vulg. to *impletum*), Berl. Bib. (*erfüllt*), Dodd., Scott (*filled, completed*), Greenf. (אַלְמָנָה), Penn.

Most others use a passive verb. See Rev. 3: 2, N. f.

<sup>r</sup> See v. 2, N. i, &c. E. V., ch. 2: 25; &c.;—W., T., C., R.;—Syr., Vulg., Germ., Dt., Fr. S.;—Aug., Erasm., Calv., Vat., Aret., Wells, Whitb., Dodd., Wesl., Wakef., Lücke, Greenf., Penn, Sharpe, De W., Murd., Kenr.

<sup>s</sup> All the recent editors read *ἀγγελία*, and everywhere else (52 times) E. V. renders *ἐπαγγελία*, *promise*. According to classical usage, indeed, *ἐπαγγ.* itself would bear the more general sense here required.

## KING JAMES' VERSION.

which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAP. II.

My little children, these things write I unto you, that ye sin not.

## GREEK TEXT.

*ἵνα ἀκηκόαμεν ἀπὸ αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεός φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδὲμία.*

6 *Ἐάν εἰπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεινῷ περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀληθειαν*

7 *Ἐάν δέ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἔστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλληλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ νιοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.*

8 *Ἐάν εἰπωμεν ὅτι ἀμαρτίαν οἴχουμεν, ἔμαυτοὺς πλαγάωμεν, καὶ ἡ ἀληθεια οὐκ ἔστιν ἐν ἡμῖν.*

9 *Ἐάν ὑμολογήσουμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἀμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.*

10 *Ἐάν εἰπωμεν ὅτι οὐχ ἡμάρτηκαμεν, ψεύστην ποιοῦμεν αὐτούς, καὶ ὁ λόγος αὐτού οὐκ ἔστιν ἐν ἡμῖν.*

## CHAP. II.

TEKΝΙΑ μον, ταῦτα γράφω ὑμῖν,  
ἴτα μὴ ἀμάρτητε· καὶ ἐάν τις ἀμαρτή,

## REVISED VERSION.

which we have heard <sup>a</sup>from him, and <sup>b</sup>report unto you, that God is light, and <sup>c</sup>darkness in him there is none.

6 If we say that we have fellowship with him, and walk in <sup>d</sup>the darkness, we lie, and do not the truth;

7 But if we walk in the light, as he <sup>e</sup>himself is in the light, we have fellowship one with another, and the blood of Jesus <sup>f</sup>Christ his Son cleanseth us from all sin.

8 If we say that we have <sup>g</sup>no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and <sup>h</sup>righteous to forgive us *our* sins, and <sup>i</sup>cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAP. II.

My little children, these things <sup>j</sup>I write unto you, that ye sin

<sup>a</sup> Engl. Ann., Dodd., and later Engl. verss. (except Wsl.).

<sup>b</sup> E. V., 1 Pet. 1: 12;—Erasm. in the comment., Pagn., Bez., (*renuntiamus*), Berl. Bib. (*wieder verkündigen*), Beng. (*Quae in ore Christi fuit ἀγγελία, eam apostoli ἀραγγέλλοντεν* nam ἀγγελίαν, *annunciationem*, ab ipso acceptam *reddunt et propagant?*), Ros. (*tradimus*), Penn., Peile (*tell over again, report*), Düst. (*hinvieder verkündigen*). He refers to John 16: 13–15, and adds: ‘John appears everywhere to observe the nice distinction between ἀγγελία and ἀγγελῆ?’

<sup>c</sup> Latin verss., except Castal., (*tenebrae in eo non sunt ullae, or nec tenebras in eo esse ullas*);—De W. (*Finsterniss in ihm keine ist*).

<sup>d</sup> Dt., It., French verss.;—Moldenh. and later German verss., Greenf., Murd. See ch. 2: 8, N. r, and 9, N. s, &c.

<sup>e</sup> Win.: ‘Among the Greeks, as is well known, αὐτός in the *casus rectus* does not stand for the mere unemphatic *he*, nor could any decisive examples of this use be found in the N. T.’ Rob.: ‘Αὐτός thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself, thyself, himself*, and the like; or at least for *I, thou, he*, etc. pronounced with emphasis;—and so the grammars and lexicons generally. This

rule is frequently recognized in E. V. (ch. 2: 6; Matt. 8: 17; John 18: 28; &c.), and frequently it is overlooked to the injury of the sense (Matt. 1: 21 ‘*He*, emphatically; *He alone*’ [Alf.]; 21: 27 *He also*; Acts 21: 35; &c.)—W. (*also he*), R. (*he also*);—Latin verss. ([et] *ipse*), Fr. G., —M., (*Dieu*), Fr. S. (*il . . . lui-même*);—B. and L. (*as Fr. S.*) Berl. Bib. (*er selber*), Dodd., Mey. (*er selbst*), Lücke in the comment. (*Gott selber*), All. (*auch Er*), Penn. See ch. 2: 2, N. d, and 25, N. f.

<sup>f</sup> Lachm. and Tisch. cancel *Xριστοῦ*, on the authority of B. C.

<sup>g</sup> ‘*Ἀμαρτίαν* without the article = *any sin*, and with the negative = *no sin*.

<sup>h</sup> See 2 Pet. 2: 7, N. j. The word occurs other five times in this Epistle, and is always in E. V. so rendered. The opposition, moreover, between God as *δίκαιος* and the *ἀδικία* from which the Church is cleansed, is lost in E. V.—Murd.

<sup>i</sup> The absence of a second *ἴτα* is represented in W., R.;—all foreign verss. (except B. and L., Greenf.);—Wakef., Mack.

<sup>j</sup> See ch. 1: 4, N. j.

## KING JAMES' VERSION.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

<sup>b</sup> See 2 Pet. 2: 19, N. n. Here may be added It. (*alcuno*), French verss. (*quelqu'un*) ;—Wesl. and later English verss. (except Newc., and Peile *a man*).

<sup>c</sup> Here is rather consolation and healing for the actual penitent, than security for the future transgressor.—Latin verss. (*peccaverit*), Dt. (*gezondigd heeft*), It. (*ha peccato*), Fr. G., —M., —S., (*a péché*);—Berl. Bib. (*gesündiget hätte*), Moldenh., All., (*ges. hat*), Wakef., Murd., (*should sin*), Pyle, Mack., (*hath sinned*), Scott, Van Ess (*hat aber Jemand ges.*), Kenr., Peile.

<sup>d</sup> See ch. 1: 7, N. x, &c. Here the emphatic or exclusive force of *αὐτός* is important. He is the only propitiation for sin. The penitent may trust the Advocate who, righteous himself, died for him. Such an Advocate God will hear.—T., C., G., (*he it is that*);—Syr., Latin verss. (*ipse*;—except Castal., *qui idem*). Germ. (*derselbige*), Fr. G., —M., (*c'est lui qui*);—Beng. (*ipse*. *Hoc facit epitasin. paracletus valentissimus, quia ipse propitiatio.*), Moldenh. (*derselbe*), Lücke, Peile, (*idemque ille, derselbige*), De W. (*er selbst*), Murd.

<sup>e</sup> See 2 Pet. 1: 5, N. r.

<sup>f</sup> In his last edition Win. ranks this as a case, not of brachylogy, but of *oratio variata*. And so Syr., Fr. S.;—Wakef., Clarke, Lücke, Greenf., Sharpe, De W., Murd.

<sup>g</sup> The emphasis is not upon the fact of this conviction, but on the means of its attainment.—The form in E. V. I find in no other English vers.

## GREEK TEXT.

παράκλητον ἔχομεν πρὸς τὸν πατέρα,  
Ἴησοῦν Χριστὸν δίκαιον

2 καὶ αὐτὸς ἴλασμός ἐστι περὶ τῶν  
ἀμαρτιῶν ἡμῶν οὐ περὶ τῶν ἡμετέρων  
δε μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ  
κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι  
ἐγνώκαμεν αὐτὸν, ἐαν τὰς ἐντολὰς  
αὐτοῦ τηροῦμεν.

4 ὁ λέγων, Ἐγνώκα αὐτὸν, καὶ  
τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, φεύ-  
στης ἐστὶ, καὶ ἐν τούτῳ οὐδὲν θεῖα οὐκ  
ἐστιν.

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,  
ἀληθῶς ἐν τούτῳ οὐδὲν ἀγάπη τοῦ Θεοῦ  
τετελείωται. ἐν τούτῳ γινώσκομεν  
ὅτι ἐν αὐτῷ ἐσμεν.

6 ὁ λέγων ἐν αὐτῷ μένειν, ὄφειλει,  
καθὼς ἐκείνος περιεπάτησε, καὶ αὐτὸς  
οὗτος περιπατεῖν.

## REVISED VERSION.

not: and if any <sup>b</sup>one <sup>c</sup>have sinned, we have an advocate with the Father, Jesus Christ the righteous;

2 And he is <sup>d</sup>himself the propitiation for our sins; <sup>e</sup>yet not for ours only, but also for <sup>f</sup>the whole world.

3 And hereby we <sup>g</sup>know that we <sup>h</sup>have known him, if we keep his commandments.

4 He that saith: I <sup>i</sup>have known him, and keepeth not his commandments, is a liar, and the truth is not in him;

5 But whoso keepeth his word, <sup>j</sup>truly in <sup>k</sup>this man hath the love of God been perfected: hereby <sup>l</sup>we know that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as <sup>m</sup>He walked.

<sup>b</sup> ‘Have attained to this knowledge.’ Where knowledge is spoken of merely as present, *γνώσων* or *εἰδα* is used, not *Ἐγνώκα*. See John’s Epistles *passim*.—E. V., vv. 13, 14; ch. 3: 6; 4: 16; 2 John 1; and generally elsewhere. See 2 Cor. 5: 16, where the verb occurs, as here, in both the present and perfect tenses;—R.;—Latin verss. (*cognorimus*;—except Castal., and Bez. *norimus*);—Dt., It., Fr. G., —M., —S.;—Hamm., Whith., Mack., Thom., Scott (they ‘knew that they thus knew, or had known, &c.’), Gerl., De W., Stier, Keur., Düst. Of these, the Latin verss. in v. 4 use *nori*; Dt., Thom., a present tense; while Berl. Bib., Beng., Guyse, there retain the perfect. See ch. 3: 16, N. q.

<sup>c</sup> Nowhere else *verily* in E. V.—E. V., Matt. 27: 54; Mark 15: 39;—Hamm., Wakef., Mack., Newc. (*of a truth*), Penn, Sharpe, Murd., Kenr. The Greek order is retained by the Latin verss.;—Wesl., Mack., Newc., Greenf., Kenr.

<sup>d</sup> Syr., Latin verss. (*Calv.* has *ipso*), Germ. (*solchem*), Dt. (*dien*), It. (*tale*);—Hamm., Moldenh. (*demselben*), Mack.

<sup>e</sup> ‘Love being, not the reward, but the condition and motive, of obedience.’—The perfect tense is retained by Dt.;—Hamm., Pyle (at ch. 4: 17), Stier, Peile (‘has the redeeming love of God attained its proposed end.’).—For *we know*, see ch. 1: 4, N. p.

<sup>g</sup> In the six instances in this Epistle, in which John thus refers to the Saviour, I recommend that the emphasis in *ἐξετεν* be thus indicated.

## KING JAMES' VERSION.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little

## GREEK TEXT.

7 ἀδελφοί, οὐκ ἐντολὴν καὶ τὸν γράφω ἡμῖν, ἀλλ᾽ ἐντολὴν παλαιὰν, την εἰχετε ἀπὸ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἔστιν ὁ λόγος ὃν ἤκουσατε ἀπὸ ἀρχῆς.

8 πάλιν ἐντολὴν καὶ τὸν γράφω ἡμῖν, ὃ ἔστιν ἀληθές ἐν αὐτῷ καὶ ἐν ἡμῖν ὅτι ἡ σκοτία παρήγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἡδη φαίνεται.

9 ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αἵτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἔστιν ἥως ἄπτι.

10 ὁ ἀγαπῶν τὸν ἀδελφὸν αἵτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκύνδαλον ἐν αὐτῷ οὐκ ἔστιν.

11 ὁ δὲ μισῶν τὸν ἀδελφὸν αἵτοῦ, ἐν τῇ σκοτίᾳ ἔστι, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποὺ ἴπιγει, ὅτι ἡ σκοτία ἐπιφλώσε τοις ὄφθαλμοις αἵτοῦ.

12 γράφω ἡμῖν, τεκνία, ὅτι ἀφέ-

## REVISED VERSION.

7 <sup>m</sup>Brethren, I write <sup>n</sup>not a new commandment unto you, but an old commandment which ye had from the beginning: <sup>o</sup>this old commandment is the word which ye <sup>p</sup> heard from the beginning.

8 Again, a new commandment I write unto <sup>q</sup>you, which thing is true in him and in you; because the darkness <sup>r</sup>passeth away, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in <sup>s</sup>the darkness <sup>t</sup>until now.

10 He that loveth his brother abideth in the light, and there is <sup>u</sup>no occasion of stumbling in him.

11 But he that hateth his brother is in <sup>v</sup>the darkness, and walketh in <sup>w</sup>the darkness, and knoweth not whither he goeth, because <sup>x</sup>the darkness <sup>y</sup>hath blinded his eyes.

12 I write unto you, little chil-

<sup>m</sup> Αγαπητοί, for ἀδελφοί, is marked by Beng. as *per codices firmior* (he subsequently received it into the text), and has been adopted by all other recent editors except Bloomf., on the authority of A. B. C., Syr., Vulg., &c. I recommend that this reading be followed: *Beloved*.

<sup>n</sup> W., R.;—Syr., Latin and French verss., Germ., It.;—Wesl., Moldenh., Wakef., Maek., Newe., Thom., Greenf., Penn, Kenr.

<sup>o</sup> Vig.: ‘Articulus geminatus rem exponit et distinguit, ut ἐγώ εἰμι ὁ πουαὴν ὁ χαλός Joh. 10: 12. Ego sum pastor *ille* bonus χατ’ ἔξοχός.’ But whether it shall be rendered by a demonstrative pronoun, is very often merely a matter of taste. It is so rendered by E. V., ch. 1: 2; John 6: 27; &c. (see Rev. 9: 14, N. g.);—and here by G.;—Dt., Fr. G., —M.;—Pagn., Bez., B. and L., Guyse, Wakef., Thom., Ros. (*illud*), Penn, Peile, (*that*).

<sup>p</sup> See 2 Pet. 1: 3, N. j. E. V., ch. 3: 11; Col. 1: 6, &c.;—W., T.;—It.;—Hamm., Guyse, Dodd., Wakef., Thom., Sharpe. —The words ἀν’ ἀρχῆς at the close of the verse are bracketed by Knapf and Hahn; cancelled by Mey., Lachm., Tisch., Theile.

<sup>q</sup> The ξυν̄ is without doubt an error of the press for ημῖν.

<sup>r</sup> Never in John’s writings does ἡ σκοτία mean ‘tempus sub lege Mosis’ (Grot.), or ‘the ancient systems of error, under which men hated each other’ (Barn.), but the ‘darkness of this world’ (Eph. 6: 12), ‘the darkness of error and of sin’ (Lücke);

and that is not ‘past,’ though the light hath dawned. ‘Observandum praesens,’ says Beng., ‘ut in *lucet*.’ See Rom. 13: 12; and Alf.’s note on John 1: 5.—The present is retained by E. V., v. 17; 1 Cor. 7: 31;—Dt., It., Fr. S.;—Oec., Erasm. and later Latin verss. (for the Vulg. *transierunt*), Hamm., Berl. Bib. and nearly all the later German verss., Guyse, Gill, Wakef., Mack., Newe. *marg.*, Clarke, Penn, Peile.

<sup>s</sup> The apostle’s nice discrimination in the use of σκοτία with and without the article should appear in the translation. See v. 8, N. r; v. 11, N. v; 1: 6, N. w.—R.;—Dt., It., French verss.;—Dodd., Moldenh., Wakef., Mack., Lücke, Greenf., All., Penn, De W., Stier, Düst.

<sup>t</sup> Ἔως ἄπτι may be everywhere so rendered (instead of the E. V. variety, *hitherto, unto this hour, unto this day, unto this present*). E. V., John 2: 10;—W. (*yet*);—Wesl., Mack., Newe., Thom. (*still*), Murd.;—Rob., Green.

<sup>u</sup> See ch. 1: 8, N. z. The form *no* for *none* is found in Wells and the later English verss.

<sup>v</sup> See v. 9, N. s, &c. Here Wakef., Sharpe, Murd., Kenr., omit the first and second articles; Thom. and Penn have all three; and so has Mack., except that for the second he introduces the demonstrative pronoun.—The E. V. *that after because* is not found in W., R.;—Dodd., or any later vers.

<sup>w</sup> Literally: *blinded*; as soon as he entered into it.

## KING JAMES' VERSION.

children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard

\* Their actual attainments furnished motive sufficient for the present writing. Comp. v. 13.—Syr. (= *remissa sunt*);—Pagn., Bez., Beng., Carp., Ros., (as Syr.);—for the Vulg. *remituntur*), All., Gerl., Trol., Peile, Düst.

† For this *γράφω*, Lachm., Hahn, Tisch., edit. *γραψα* 'from four uncial, and perhaps the major part of the small letter MSS.; and considering that internal evidence is in its favour, it may be considered the true reading' (Bloomf.). It appears in the Syr. and Coptic verss.; generally in the Church Fathers; and is approved by Grot., Wells, Mill, Lange, Lücke, Gerl., De W. (*gelesen werden muss*), Barn., Peile, Düst. (who says of *γράφω*, that 'it rests on really no critical authority.'). Should *γραψα*, which I regard as the better reading, not be followed in the text, I recommend the following as a marginal note: 'Or, as very many read, *I have written*'—the epistolary aorist, as in v. 14, &c.

\* Wakef. Thom.. Sharpe.

## GREEK TEXT.

οὐται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄντος αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγράψατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νευκήκατε τὸν πονηρόν. γράψω ὑμῖν, παιδία, ὅτι ἐγράψατε τὸν πατέρα.

14 Ἐγράψα ὑμῖν, πατέρες, ὅτι ἐγράψατε τὸν ἀπ' ἀρχῆς. Ἐγράψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἔστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νευκήκατε τὸν πονηρόν.

15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὄφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρούς, ἀλλ᾽ ἐκ τοῦ κόσμου ἔστι.

17 καὶ ὁ κόσμος παρύγεται, καὶ ἡ ἐπιθυμία αὐτοῦ ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰώνα.

18 Παιδία, ἐσχάτη ὥρα ἔστι· καὶ καθὼς ἥκοντας ὅτι ὁ ἀρτίχριστος

## REVISED VERSION.

dren, because your sins <sup>a</sup>have been forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I <sup>b</sup>write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things <sup>c</sup>in the world: if any <sup>a</sup>one love the world, the love of the Father is not in him:

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world :

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last <sup>b</sup>hour; and as ye <sup>c</sup>heard that

\* See v. 1, N. b, &c.

† The solemn announcement of this verse avowedly rests on the great prophetic truth, revealed to Daniel, taught by our Lord and his Apostles, and for ages received universally by the Church of God, respecting the rise and reign of Antichrist as immediately preceding the future glorious coming of the Son of Man in his kingdom. Dan. 7: 8—14, 24—27; Matt. 24: 23—29; 2 Thess. 2: 1—4; 2 Tim. 3: 1—9; 2 Pet. 2: 1—12; Jude 17, 18; &c. 'Venit Antichristus, sed et supervenit Christus: grassatur et saevit inimicus, sed statim sequitur Dominus, passiones nostras et vulnera vindicaturus';—there was no doctrine of primitive times, that received a more general and unquestioned acceptance among the orthodox faithful, than that which Cyprian (*Ep. 58*) expressed in these words. So Aug., in his third *Tract.* on our Epistle: 'Sed dicturi sunt aliqui: Quomodo novissimum tempus? quomodo novissima hora? Certe prius veniet Antichristus, et tunc veniet dies

## KING JAMES' VERSION.

that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

<sup>a</sup> See N. b. Germ., and all subsequent foreign verss. (except Mey.) ;—More ('that famous'), Mack., Thom., Till., Greenf., Sharpe, Trol., Bloomf., Kenr., Peile. See v. 22, N. u, and comp. 2 Thess. 2: 3, 4.

<sup>b</sup> The present time is retained by W., R.;—Syr., Vulg., Germ., Dt., Fr. S.;—Hamm., Wells, Whitb., Beng., Dodd., Wesl., Gill, Wakef., Mack., Penn, Sharpe, Kenr. See Rev. 1: 4, N. o.

<sup>c</sup> The inversion is avoided by R.;—Dodd., and the later verss.

<sup>d</sup> For the force of γέγονα, see 2 Pet. 2: 20, N. x. W. (*made*), T., G., (*come*), C. (*begone to be*), R.;—Vulg. (*facti*), Germ., Dt., (*geworden*);—Aug. (*as Vulg.*), Erasm., Pagn., Calv., Vat., Bez., (*cooperunt esse*), Pisc. (*exorti*), Cocc., Ros., (*extiterunt*), Beng. (*Venit, aliunde, antitheton, facti sunt, ex nobis.* v. 19. Conf. Act. 20: 29, 30'), Moldenh. (*entstanden*), Lucke, Kist., De W., (*aufgestanden*), Mey. (*aufgetreten*), All. (*as Germ.*), Peile (*habe really come, habe been realized*).—The construction of ἀντιχριστος with γέγονα as a predicate draws on v. 19 as explanatory. This construction I have observed certainly indicated only in C. (*are there many begone to be antichrists*).

<sup>e</sup> E. V., Matt. 12: 44 (*from wh.*); Luke 11: 24; &c. Nowhere else as here ;—Wakef., Mack., Kenr.

<sup>f</sup> The leading idea, already suggested by v. 18, is, that these men had once belonged to the visible Church; and this is better brought out by the Greek order, which appears in Syr.;—Latin verss., Mey., De W., Murd., Peile.

<sup>g</sup> The 'no doubt' of E. V. is equally unauthorized and un-

*judicii.* Vedit Joannes cogitationes istas: ne quasi securi fierent, et ideo non esse horam novissimam putarent, quod venturus esset Antichristus, ait illis, *Et sicut audistis quod Antichristus sit venturus, nunc antichristi multi facti sunt.* Numquid posset habere multos antichristos, nisi hora novissima? To the ready objection, that so long an interval has occurred, Calvin (*in loc.*) gives this answer: 'Respondeo, Apostolum vulgari Scripturae more denuntiare fidelibus, nihil jam amplius restare, nisi ut Christus in mundo redemtionem appareat.' And it need only be added to this, that in the 'many antichrists' then present John saw the precursors of THE coming Antichrist (Oec.: προδοτούντων τῶν πολλῶν Ἀντιχριστῶν τῷ οὐτί); though how many such precursors there were to be, and at what particular moment 'their mighty chief' should him-

## GREEK TEXT.

ἔρχεται, καὶ νῦν ἀντιχριστοι πολλοι γέγονασιν ὅθεν γνωσκομεν ὅτι ἐσχήτη ὥρα ἐστίν.

19 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ’ οὐκ ἡσαν ἐξ ἡμῶν εἰ γαρ ἡσαν ἐξ ἡμῶν, μεμενήκεσαν ἀν μεθ’ ἡμῶν ἀλλ’ ἵνα φανερωθοσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.

## REVISED VERSION.

<sup>a</sup>the antichrist <sup>b</sup>cometh, even now <sup>c</sup>there are many <sup>d</sup>become antichrists; <sup>e</sup>whence we know that it is the last <sup>f</sup>hour.

19 <sup>i</sup>From us they went out, but they were not of us; for if they had been of us, they would <sup>j</sup>have <sup>k</sup>abode with us; but <sup>l</sup>it was that they might be made manifest that <sup>m</sup>none of them <sup>n</sup>are of us.

<sup>a</sup> necessary. It is the *utique* of the Vulg., but there is nothing for it in W.;—Syr., Dt., It., French verss.;—Cat., Whith., Wesl., Moldenh. and later German verss., Carpz., Wakef., Mack., Newc., Thom., Greenf., Penn, Sharpe, Bloomf., Barn., Murd., Peile.

<sup>b</sup> Μέρω occurs 26 times in John's Epistles, and is 14 times rendered in E. V. *abide*; which word is just as suitable in the other 12 cases (see v. 24, N. d, and ch. 3: 17, N. x), and is here employed by Mack., Peile.

<sup>c</sup> T. (*that fortuned*), G. (*this cometh to pass*);—Dt. (*dit is geschied*), It. (*convenira*), Fr. G.,—M.,—S., (*c'est*);—Pagn. (*hoc factum est*), Grot. (*permisum est a Deo*);—and so Ros., Barn.), B. and L. (*cela est arrivé*), Dodd. (*this hath happened*), Wakef. (*this was done*), Newc. (*this hath come to pass*), Lücke (would supply τούτῳ ἐγένετο), Sharpe. Bez. supplies *egressi sunt ex nobis*, after the Syr.; while the Vulg. and many others supply nothing.

<sup>d</sup> 'None, out of all the number, and notwithstanding their number.' Literally, *q. d.* 'they are not (*and this holds true of them all*) of us.' E. V., taking *εἰσὶ*=*ἡσαν* (and so T., C., Syr.);—Calv., Engl. Ann., Hamm., Whitb., Gnyse, Wesl., Pyle, Mack., Mey., Sharpe), seems also to imply that some of the apostates had belonged to the Church in a sense, in which that former relation is denied of the rest; and the same, or a similar, distinction may be inferred from G., R.;—Vulg., Germ., Dt., Fr. S.;—Erasm., Calv., Vat., Hamm. (in the vers.), Wesl., Wakef., Mack., Clarke, Greenf., Sharpe, Kenr. But certainly this is

self appear;—on these points, and consequently on the *precise historical duration of the last hour*, the apostle here gives no information, and had probably none to give. These considerations, joined to the earnest tone of crisis and urgency that sounds in the emphatic reiteration, determine my preference of the specific to the more indefinite word (comp. 2 Pet. 3: 3, N. d); not to mention that out of 109 times, that ωρα is found in the N. T., it is 89 times so rendered in E. V.—W., R.;—Vulg., Germ., Dt., Fr. S.;—Aug., Calv., Aret., Par., Engl. Ann., Hamm., Cocc., More, Whitb., Beng., Wakef., Mack., Lücke, All., Sharpe, De. W., Kenr., Düst.;—Rob. (who adds that it 'refers to the last times of ὁ αἰών οὗτος').

<sup>e</sup> See v. 7, N. p.

## KING JAMES' VERSION.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth,

## GREEK TEXT.

20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

21 οὐκ ἐγράψα ίμων, ὅτι οὐκ οἴ-  
δατε τὴν ἀληθειαν, ἀλλ' ὅτι οἴδατε

## REVISED VERSION.

20 <sup>a</sup>And <sup>b</sup>you, ye have an anointing from the Holy One, and <sup>c</sup>know all things.

21 I have not written unto you because ye know not the truth,

<sup>a</sup> See ch. I: 2, N. i. &c. If *xaī* has ever an adversative sense, 'it has it not of itself,' says Hoog., 'but takes it from the nature of the opposed clauses or members.' 'Apparently adversative,' Rob. well remarks of this alleged use of *xaī*, 'but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle.' Win., accordingly, would almost confine it to 'the simple, narrative style.' In the present case *xaī* is generally, and even by Lücke, De W., Bloomf., Peile, taken in this sense; but without any necessity, and with no advantage to the connection of the verse, which really presents an *additional* mark of discrimination between the faithful and the apostates, another provision for the security of the former against the evil principles of the latter.—T.;—Syr., Germ., Dt. marg., Fr. S.;—Aug., Calv., Castal., Aret., Hamm., Wells, Beng., Dodd., Thom. (*eren*), Düst. (*und*; though he explains as Lücke, &c.).

<sup>b</sup> Kühn.: 'When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic.' Win.: 'Commonly they' (the personal pronouns in the nom.) 'involve an antithesis more or less obvious, forming, in the N. T. also, an emphasis.'—Syr., Latin verss. (ros. Zumpt : 'The personal pronouns are expressed in the terminations of the verb, and are expressed only when they denote emphasis or opposition.'), It. (*quant' è a voi*), Fr. S.;—B. and L. (*pour vous*), Dodd. (*as for you*;—but as a supplement), Thom. (*you yourselves*). See v. 24, N. a, and 27, N. p.

<sup>c</sup> E. V., v. 27;—W. (without the article),—Wells, Dodd., Wesl., Newc., Sharpe, Barn. (seems to prefer it).

<sup>d</sup> W., R.;—German verss., It.;—Wesl., Wakef., Mack., Newc., Thom., Peile.

not what the writer intended. Some, accordingly, as Lücke, De W., Düst., find in οὐκ εἰσὶ πάντες a change, or an extension, of the subject of φανερωθῶσιν. In other words, there is here, as De W. expresses it, 'a drawing together of two thoughts': 1., ἵνα φανερωθῇ ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν; 2., ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ ἐξ ἡμῶν. The apostle would say: it was to become manifest that they, as generally alas! not all, do not belong to us.' But, if E. V. tightens the knot, this, it may be said, cuts rather than unties it. Of the 'two thoughts' neither is expressed in the Greek, and both together can be driven into it (unless, indeed, we adopt the It. construction: 'ma conrenirà che fosser manifestati: perciò che non tutti son de' nostri'; as if he had said generally of those in church-fellowship: οὐ γὰρ πάντων ἡ πίστις) 2 Thess. 3: 2;—and so Dodd., Moldenh., Newc. marg.; Thom., thus: 'But to the end that they might be made manifest [because all are not of us] even you yourselves have an unction, &c.') only by paraphrastic violence. Hence, while many commentators are fain to include both in their exposition, such verss., as do not rest in what Düst. calls the 'intolerable' (*unerträglich*) implication of E. V., have to be satisfied with one or the other of them. Thus, the first appears, sometimes in the form of ἵνα ἐν αὐτοῖς φανερωθῇ τι, in Fr. G.,—M.;—probably Pagn. (*ut pateficeret quod non sint omnes ex nobis*), Castal., Bez., Engl. Ann. (as one explanation), Carpz., Newc., Mey., All., Penn, De W. and Düst. themselves, Peile;—the second, in W., T. C.;—Syr.;—the notes of Bloomf. and Barn; all of these latter overlooking the πάντες entirely, and so evading the difficulty. But the other alternative also, (I.), substitutes for φανερωθῶσιν an impersonal form, nor can this change be justified by the addition of ἐν αὐτοῖς, *an ihnen, in them*;—(2.), would probably have had οὐ πάντες εἰσὶν ἐξ ἡμῶν (comp. Matt. 7: 21; 19; 11; John 13: 10, 11, 18; Acts 10: 41;

Rom. 9: 6; 10: 16; 1 Cor. 6: 12; 8: 7; 10: 23; 2 Thess 3: 2);—(3.), yields, after all, but a frigid sense: 'These apostatized in order that it might be shown, that professors of Christ are not all true Christians';—and, (4.), the sense, such as it is, is not in keeping with the context, or the rest of the Epistle, throughout which the apostolic charity assumes, that those who remained were genuine believers. Against Episcopius' rendering of οὐ πάντες here by *nulli* Düst. objects, I., that, had John meant that, he would have written, not *εἰσὶ*, but *ἡσαν*. This, however, is not at all certain. Seeing these men now at last standing where they had always spiritually belonged, outside of the Church's pale, the apostle may very well be understood as saying: 'They went out, that it might appear that they are, *all* of them, just what they are, *not of us*,' the inference being then immediate, that formerly they wore a mask; and this is still more natural, from the truth in regard to the past having already been expressly asserted: οὐκ ἡσαν ἐξ ἡμῶν. 2. Another objection is, that οὐ, being separated from πάντες only by the copula, must belong to it as the subject, not to the predicate εἰσὶν ἐξ ἡμῶν, and that the latter connection, moreover, would have required either ὅτι πάντες οὐκ εἰσὶ (ἡσαν) ἐξ ἡμ. or ὅτι οὐκ εἰσ. ἐξ ἡμ. πάντες. But see Rom. 3: 20; 1 Cor. 1: 29; and, for other examples of this hebraism (Win.), Matt. 24: 22 (Mark 13: 20); Luke 1: 37; Acts 10: 14; Gal. 2: 16; Rev. 21: 27. —Engl. Ann. (as another explanation, and the first mentioned): '*That none of them were of us.* An Hebrew phrase.', Hamm. and Guyse (in the paraphrase), Wells, Whitb. (*that they all were not*), B. and L. (*que tous ces gens-là ne sont pas*), Pyle, Slade, Ros. (allows it: *nullum eorum*), Trol.

<sup>e</sup> W. (be), G., R.;—Vulg., Germ., Dt., It., Fr. G.,—M.;—Erasm., Pagn., Vat., Wells, B. and L., Dodd., Moldenh., Newc., Lücke, All., Penn, De W., Kenr., Peile, Düst.

## KING JAMES' VERSION.

but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.]

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning

## GREEK TEXT.

*αὐτὸν, καὶ ὅτι πᾶν φεῦδος ἐκ τῆς ὥχθειας οὐκ ἔστι.*

22 Τίς ἔστιν ὁ φεύστης, εἰ μὴ ὁ ἀρούμενος ὅτι Ἰησοῖς οὐκ ἔστιν ὁ Χριστός; οὐτός ἔστιν ὁ αντίχριστος, ὁ ἀρούμενος τὸν πατέρα καὶ τὸν νίον.

23 πᾶς ὁ ἀρούμενος τὸν νίον, οὐδὲ τὸν πατέρα ἔχει.

24 Τιμεῖς οὖν ὁ ἵκοισατε ἀπὸ ἀρχῆς, ἐν ᾧν μερέτω. εἰσὶν ἐν ᾧν μερήν ὁ ἀπὸ ἀρχῆς ἵκοισατε, καὶ

## REVISED VERSION.

but because ye know it, and that no lie is of the truth.

22 Who is <sup>a</sup>the liar, but he that denieth that Jesus is the Christ? <sup>b</sup>This is <sup>c</sup>the Antichrist, <sup>d</sup>who denieth the Father and the Son.

23 <sup>a</sup>Every one that denieth the Son, <sup>b</sup>neither hath he the Father.<sup>c</sup>

24 <sup>a</sup>You, therefore, let that <sup>b</sup>which ye <sup>c</sup>heard from the beginning abide in you: if that <sup>d</sup>abide in you which ye <sup>c</sup>heard

<sup>a</sup> The article is here strongly emphatic, and indicates that the highest φεῦδος (v. 21), even all religious error, is involved in this denial. There may even be in it a demonstrative force, explained in the latter half of the verse.—Dt., It., Fr. M.,—S.;—Beng. ('<sup>b</sup> vim relativam habet ad abstractum mendacium. v. 21, i. e. *Quis est illius mendacii imposturaeque reus?*'); Wesl. (*that*), Wakef., Mack., Thom., Midd., Greenf., All., De W., Stier, Kenr., Peile, Düst.

<sup>b</sup> Οὗτος points not to ὁ ἀρούμενος τὸν πατέρα καὶ τὸν νίον (which is, therefore, not in apposition with οὗτος, but belongs as a predicate to ὁ ἀντίχριστος), but to ὁ ἀρούμενος ὅτι Ἰησοῖς οὐται., in the preceding clause. In reply to the challenge there given, we have now a peremptory declaration, that the denial of Jesus as the Christ does carry in it the extreme Antichristian apostasy.—The demonstrative force is preserved in the old English and all the foreign verss.;—Hamm., Guyse, Dodd., Wakef., Murd., Kenr., Peile.

<sup>c</sup> See v. 18. N. d. &c. T., C.;—foreign verss. (Cocc. *ille*);—Hamm., Wakef. (*that*), Mack., Thom., Scott, Sharpe, Peile.

<sup>d</sup> Wesl., Wakef., Mack., Newe, Thom., Penn., Kenr.

<sup>e</sup> This verse is the formal justification of the one preceding.

<sup>f</sup> So πᾶς ὁ may be correctly translated throughout (see Rob. on πᾶς before a participle with the article). In cases, however, where a negative predicate follows, as in ch. 3: 6, 9, &c., the *whosoever* of E. V. is perhaps less liable to popular misapprehension. Here the emphasis in the οὐδέ is brought out by treating πᾶς ὁ as a nominative absolute.—E. V., v. 29; ch. 4: 7; 5: 1; &c.;—W. (*each that*), R.;—Vulg. (*omnis qui*), Dt. (*een iegelyk, die*);—Aug., Calv., Beng., (*as Vulg.*), Dodd., Kenr., (*every one who*), Greenf., All. and De W. (*Jeder, der*), Stier (*Ein Jeglicher, der*), Murd. at ch. 3: 6.

<sup>g</sup> The emphasis is on the predicate, not on the subject; and so it appears in R. (which gives the whole verse as above);—all foreign verss. (except B. and L., who drop the emphasis altogether);—Wakef. (*as above*), Kenr. (*hath not the F. either*).

<sup>h</sup> The additional clause, ὁ ὄμολογῶν τὸν νίον καὶ τὸν πατέρα ἔχει, which is marked as doubtful by the English Translators,

though that mark has been removed in the Amer. Bib. Soc.'s recent Revision, being now universally received by editors and critics, I recommend that it be restored to the verse thus: 'the Father; he that confesseth the Son hath the Father also.'—The *but* supplied by E. V. is rather a disadvantage than otherwise, and is not in C., R.;—such foreign verss. as have the clause (except Mey., All.);—Wells., Wesl., Penn., Sharpe, Murd., Kenr. 'Ομολογέω occurs other 5 times in John's Epistles, and is always in E. V. *confess*; and so 12 times elsewhere, and always when opposed, as here, to ἀπρέομαι. R.;—Murd., Kenr.

<sup>i</sup> See v. 20, N. p., &c. The antithetical (De W., Düst.: *nachdrücklich [kraftvoll] vorangestellte*) *ἴμεις* here and in v. 27 is explained by Beng., De W., and others, as belonging by hyperbaton to *ἵκοισατε*. I prefer to regard it as in both instances a rhetorical anacoluthon, which had better be preserved. See Grot., Lücke, Ros., Win. § 28. 3 and 64. 2. d., Düst., and Rev. 3: 12, N. i. Others, as Wolf., Trol., &c., allow either construction.—The emphasis is here variously given also by R.;—Syr., Vulg., It., Fr. S.;—Aug., Erasm., Vat., Castal., Bez. (as cited in *Pol. Syn.*), Tremell., Aret., Dodd. (*as for you*; and not, as in v. 20, as a supplement), Carpz., Thom. (*as Dodd.*), Peile (*on your part*). Comp. the Hebrew use of יְהִי and יְהִי I Chron. 28: 2; Is. 50: 21; &c.

<sup>j</sup> Nothing is gained in this verse by the double inversion (adopted by E. V. from T., C., G.) of the Greek order, which is followed in both instances by W., R.;—Syr., Latin and German verss. (except Mey.), Dt.

<sup>k</sup> See v. 7, N. p., &c.

<sup>l</sup> See v. 19, N. k., &c. The avowed aversion of the English Translators to 'uniformity of phrasing' is strikingly exemplified in their threefold rendering of *μέτων* in this one verse. But is not that 'a verbal and unnecessary changing?' The worst is, that the simple beauty and force of the original are sacrificed to 'a great number of good English words.' W., R., and all other versions that I have looked into, except T., C., G., avoid this unprofitable exuberance.—For the order, see N. b.

## KING JAMES' VERSION.

shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children,

<sup>a</sup> R.;—Guyse, Dodd., and the later verss. (except Sharpe).

<sup>b</sup> See ch. 1: 7, N. x, &c. The writer thinks of the promise, not so much as something recorded in his own Gospel, 6: 27; 17: 2, 3; as what he heard from the Saviour's lips.

<sup>c</sup> The historical reference, suggested in the last note, to certain memorable occasions, or at least to the personal ministry of the Saviour while on earth, seems to require that the verb here (as in v. 6 of this chapter, and Acts 20: 35, where the same kind of reference cannot be mistaken,) should be given in its proper aorist form.—W., R.;—Wakef.

<sup>d</sup> For the omission of the E. V. supplement, see W., R.; Syr., Vulg., German verss., Fr. S.;—Erasm., Vat., Carpz., Greenf., Sharpe, Kenr.—For the article, see v. 7, N. o, &c.;—foreign verss. generally, (Pagn., Bezz., illa);—Wakef., Mack., Thom. See ch. 5: 20, N. p.—For the order, *life et.*, see E. V., Matt. 25: 46; John 4: 36; 17: 3;—R.;—Wakef., Mack. (*life which [is] et.*;—this relative construction appears also in Berl. Bib., Thom.), Murd., Kenr. See ch. 5: 20, N. p.

<sup>e</sup> It is not necessary to mark *things* as a supplement here, any more than in v. 2; ch. 1: 4; &c., nor was it so marked in the original edition.

<sup>f</sup> See ch. 1: 4, N. p.

<sup>g</sup> See 2 Pet. 1: 1, N. b, &c.

<sup>h</sup> See 2 Pet. 1: 1, N. c, &c.

<sup>i</sup> The context (vv. 20, 21, 27) shows that this is a case of the present '*de conatu*, i. e. an *endeavour* or *purpose*' (Buttm. § 137. n. 10.), and so it is generally understood; as by Whith., B. and L., Blackw., Beng., Guyse, Dodd. (*as above*;—and so Wesl. in the note, Newe., Penn, Barn., Peile), Gill, Moldenh., Carpz. (*volunt*). Scott, Clarke, Mey. (*wollen*;—and so Stolz, Van Ess), Ros., De W.

## GREEK TEXT.

ἵμεις ἐν τῷ νίῳ καὶ ἐν τῷ πατρὶ μένετε.

25 καὶ αὕτη ἔστιν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ξωὴν τὴν αἰώνιον.

26 ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

27 Καὶ ἴμεις τὸ χρίσμα ὁ ἀλάβετε ἀπὸ αὐτοῦ, ἐν ὑμῖν μένετε, καὶ οὐ χρείαν ἔχετε ἵρα τις διδασκη ὑμᾶς ἀλλ᾽ ὡς τὸ αὐτό χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἔστι, καὶ οὐκ ἔστι φεῦδος· καὶ καθὼς ἔδιδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

28 Καὶ νῦν, τεκνία, μένετε ἐν

## REVISED VERSION.

from the beginning, ye also shall abide in the Son and in the Father.

25 And this is the promise which he himself<sup>g</sup> promised us, <sup>h</sup>the life eternal.

26 These <sup>i</sup>things <sup>j</sup>I have written unto you concerning <sup>k</sup>those <sup>l</sup>who <sup>m</sup>would <sup>n</sup>deceive you.

27 <sup>o</sup>And <sup>p</sup>you, the anointing which ye <sup>q</sup>received <sup>r</sup>from him abideth in you, and ye <sup>s</sup>have no need that any <sup>t</sup>one teach you: but as the same anointing teacheth you <sup>u</sup>concerning all things, and is <sup>v</sup>true, and is no lie, and even as it <sup>w</sup>taught you, ye <sup>x</sup>shall abide in him.

28 And now, little children,

<sup>a</sup> Πλανά is in E. V. to *seduce* only here and Rev. 2: 20; in the other two instances in this Epistle and 22 times elsewhere, to *deceive*.—W., T., C., G.;—Blackw., Dodd., Mack., Newe., Sharpe.

<sup>b</sup> In addition to the apostolic warning, they had the seen-riety of their spiritual anointing, and union to Christ. See v. 20, N. o, &c.

<sup>c</sup> A yet stronger ease of hyperbaton, De W. thinks, than that in v. 24. But see there N. a, &c.

<sup>d</sup> Comp. Gal. 3: 2, and see v. 7, N. p, &c. W., G.;—Wakef., Sharpe. See N. w.

<sup>e</sup> See ch. 1: 5, N. t.

<sup>f</sup> E. V. translates *χρείαν ἔχειν*, *to have need or lack*, 24 times; in 6 of which the phrase, when accompanied by the negative particle, is, *to have no need*;—W. (*have not n.*), R.;—Dodd. (*have no necessity*), Wakef., Mack., Thom., Penn (*as W.*), Kenr., Peile.

<sup>g</sup> See v. 1, N. h, &c.

<sup>h</sup> See ch. 1: 1, N. d.

<sup>i</sup> The adjective is retained by E. V. in ch. 2: 8; Acts 12: 9;—here, by the older English and all the foreign (except Greenf.) verss.;—Dodd., Wesl., Wakef., Newe., Thom., Penn, Murd., Kenr., Peile.

<sup>j</sup> 'At first, when ye received it' (previous clause). As the anointing was the same ('τὸ αὐτό. *idem* semper, non aliud atque aliud, sed sibi constans; et *idem* apud sanctos omnes.' Beng.), so 'the whole truth' (John 16: 13 πᾶσαν τὴν ἀληθείαν), into which it evermore guides the Church, is still essentially the 'one faith' (Eph. 4: 5 μία πίστις), universal and unchangeable, of God's elect. See N. q, &c.—W., T., G.;—Wakef., Sharpe.

<sup>k</sup> Lachm. and Theile have *μένετε* as in v. 28, and of this Düst. approves, citing for it A. B. C.

## KING JAMES' VERSION.

abide in him ; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

## CHAP. III.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet

<sup>y</sup> This verb is several times used in this Epistle of the personal appearing of our Lord, and in that relation is always, except here and ch. 3: 2, rendered in E. V., *was manifested*. I think it better to retain the passive form in all these instances, not only for the sake of uniformity, but also as suggesting the agency and love of the Father (so prominent in the Christology of John) in the second, as well as in the first, coming of the Saviour. Comp. ch. 4: 9, 10; Acts 3: 18, 20; 1 Tim. 6: 15. E. V. here follows the Vulg. (*apparuerit*).—Syr., Germ., Dt., Fr. S.;—Aug., Pagn., Bez., Tremell., Berl. Bib., Beng., Newe., Greenf., Murd., Peile. See ch. 3: 2, N. f.

<sup>z</sup> The *ἐχομεν* of our Text is an error of the press for *ἐχωμεν*. Lachm. and Tisch. give *σχῶμεν*.

<sup>a</sup> *Ἄπ' αὐτοῦ* cannot mean ‘before him,’ but, in connection with the verb, indicates the shrinking, under the pressure of inward shame and universal contempt, of the false professor from the glory of Him, whose name he had dishonoured. Comp. Ps. 73: 20; Is. 2: 19–21; Dan. 12: 2; Matt. 25: 41 (*Πορεύεσθε ἀπ' ἐμοῦ*); Mark 8: 38; Luke 21: 36; Rev. 6: 16 (*κρύψατε ἡμᾶς ἀπὸ προσώπου*).—Dt. (*ran hem*);—Calv. (*pudificamus ab ejus praesentia*), Steph. (*ab eo discedamus pudefacti*), Hamm. in the paraphrase (*turned with shame from him*), Greenf. (וְנִזְרַקְנָא בְּבָנָי), Bloomf. (assents to Green’s rendering.

shrink from him with shame), De W. (*ἀπό, pregnant, including the idea of turning away, as αἰσχ. ἀπὸ προσώπου* Sir. 21: 22.), Peile (*put to confusion of face as being cast away from him*), Düst. (who also cites Bez., Episcopius, J. Lange, Lücke);—Rob. (*pr. so as to turn away from him*).

<sup>b</sup> *Γινώσκετε* is rendered as an imperative mood in E. V. *marg.*;—W., T., C., R.;—Syr., Latin verss. (except Pagn., Bez.), German verss. (except Moldenh.), Dt., It., French verss.;—Wakef., Newe. I prefer the affirmative construction for the reason assigned by Bez.: ‘*Ubique enim negat se docere imperitos?*’ See ch. 4: 2, N. a.

## GREEK TEXT.

αὐτῷ ἵνα ὅταν φανερωθῇ, ἔχομεν παρῆσθαι, καὶ μή αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

29 ἕάν εἰδήτε ὅτι δίκαιος ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δίκαιοστιντη, ἐξ αὐτοῦ γεγένηται.

## CHAP. III.

ΙΔΕΤΕ ποταπῆν ἀγαπῆν δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγινα αὐτόν.

2 ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπώ ἐφανερώθη τι ἐσόμεθα· οἱ-

## REVISED VERSION.

abide in him ; that, when he shall be manifested, we <sup>b</sup>may have confidence, and not be <sup>a</sup>shamed away from him, at his coming.

29 If ye know that he is righteous, <sup>b</sup>ye know that every one that doeth righteousness <sup>a</sup>hath been <sup>d</sup>begotten of him.

## CHAP. III.

BEHOLD <sup>a</sup>what manner of love the Father hath bestowed upon us, that we should be called <sup>b</sup>children of God! <sup>c</sup>therefore the world knoweth <sup>d</sup>not us, because it knew <sup>d</sup>not him.

2 Beloved, now are we <sup>e</sup> children of God, and it <sup>f</sup>hath not yet

<sup>y</sup> Scott: ‘In all the passages in this epistle’ (except once, ch. 5: 18), ‘and in several of the others, the passive perfect is used, which is properly, *has been &c.*’ See 2 Pet. 2: 17, N. a, &c.—Fr. S.;—Engl. Ann. (at ch. 3: 9), Mack.

<sup>a</sup> This rendering of *γένεται*, which is required at ch. 5: 1, is equally suitable throughout the Epistle.—E. V. ch. 5: 1, 18; Acts 13: 33; 1 Cor. 4: 15; Philem. 10; &c.;—Fr. S. (*engendré*);—for *né* of other verss.);—Calv., Coee., Carpz., (*genitus*);—for *natus* of other verss.), Engl. Ann. at ch. 3: 9, Scott, (*or, beg.*), Mack., Clarke, Penn, Barn.

<sup>b</sup> The comma here restored by the Amer. Bib. Soc. is not needed, any more than in the other cases of the dependent construction of *ποταπός*, where E. V. omits it; Mark 13, 1; Luke 1: 29; 7: 39. It may be added, that the restoration of the comma made it only the more proper to retain the point of exclamation, which the Soc. has dropped.—W., T., R.;—Latin and French verss. (except Castal.), It.;—Wesl., Mack., Newe., Thom., Clarke.

<sup>c</sup> The article is omitted by all foreign verss. (except Fr. M.);—Wakef., Newe., Thom., Penn, Sharpe, Dav., Kenr., Peile;—Rob.—For *children*, see E. V. throughout John’s Epistles (except here and v. 2), and generally elsewhere;—German and French verss., Dt.;—Dodd, and the later English.

<sup>d</sup> The addition of *καὶ ἐσμέν* after *κληθῶμεν* (A. B. C., Vulg., &c.) is adopted only by Lachm.

<sup>e</sup> The Greek order is kept in both instances by W., R.;—Latin verss. (except Castal.);—Wakef., Mack., Thom.:—in the first instance, by Syr.;—in the second, by T., C., G.;—It.;—Dodd., Wesl., Penn, Sharpe, Kenr.

<sup>f</sup> See v. 1, N. b.

<sup>g</sup> See ch. 2: 28, N. y. A passive verb, with or without an adjective, is employed by Syr.;—Dt., French verss.;—Aug., Bez., Hamm., Pears., Berl. Bib., Beng., Wakef., Newe., Thom., Scott, Greenf., Van Ess, Penn, Peile.

## KING JAMES' VERSION.

appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

<sup>a</sup> Or, *he*;—which personal reference, besides being favoured by ch. 2: 28 and Col. 3: 4, appears in W., G. (as a supplement), R.;—Dt (*as G.*), It., Fr. G.,—M.,—S.;—Pagn., Bez., (supply *ipse*), Calv. (in the comment.), Wells, Whitb., Berl. Bib., Guyse, Dodd., Moldenh., Wakef., Mack., Newc., Thom., Scott, Clarke, Penn, Sharpe, Bloomf. Yet I prefer the impersonal construction as being that of the previous clause, and because, had a change been intended, it would have accorded with John's manner to say, *ἐκεῖνος*; as at vv. 3, 5, &c. So T., C.;—Germ.;—Castal., Engl. Ann. ('or, *it*'), Grot., B. and L., Beng., Bens., Carpz., Lucke, Mey., Ros., Trol., De W., Stier, Peile.—Syr. and Vulg. are doubtful; though Tremell. and Murd., All. and Kenr., adopt the personal reference.

<sup>b</sup> 'When the mystery of our future being is unveiled, this is what shall be disclosed: "We shall be like him"—whatever of glory and blessedness that involves.' See N. f, &c.

<sup>c</sup> E. V., ch. 2: 29; Matt. 7: 8; &c.;—R.;—Dodd. and the later verss. (except Newc.).

<sup>d</sup> The ambiguity of E. V. is, perhaps, commonly misunderstood by the English reader as=*in* *ἴαυτῷ*.—E. V., Ps. 119: 49 (*upon*);—Syr. (=*ἵγ*), Germ. (*zu*), Dt.;—Engl. Ann. ('or, *on*), Hamm., Berl. Bib., Moldenh. (*as Germ.*), Newc. (*placeth this h. in him*), Mey., All. (*diese Hoffnung auf ihn setzt*), De W., Peile (*set on him*). The capital II also would help to guard the reader against mistake.

<sup>e</sup> See ch. 2: 6, N. l.

<sup>f</sup> See ch. 2: 23, N. x.

## GREEK TEXT.

δαμεν δὲ ὅτι ἔαν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθὼς ἐστι.

3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἕαντὸν, καθὼς ἐκεῖνος ἀγνός ἐστι.

4 Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀροματίαν ποιεῖ καὶ ἡ ἀμαρτία ἐστίν ἡ ἀροματία.

5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἡμῶν ἀρῃ καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστι.

6 πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει πᾶς ὁ ἀμαρτάνων, οὐχ ἔωρακεν αὐτὸν, οὐδὲ ἐγνωκεν αὐτὸν.

7 Τεκνία, μηδεὶς πλαισάτω ἡμᾶς· ὁ ποιῶν τὴν δίκαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.

## REVISED VERSION.

been manifested what we shall be, but we know that, when <sup>a</sup>it shall <sup>b</sup>be manifested, we shall be like him, for we shall see him as he is.

3 And every <sup>i</sup>one that hath this hope <sup>j</sup>on Him purifieth himself even as <sup>k</sup>He is pure.

4 <sup>i</sup>Every one that committeth sin <sup>m</sup>committeth also <sup>n</sup>violation of law; <sup>o</sup>and sin is <sup>p</sup>violation of law.

5 And ye know that <sup>r</sup>He was manifested to take away our sins; and in him is <sup>s</sup>no sin.

6 <sup>t</sup>Every one that abideth in him sinneth not; <sup>u</sup>every one that sinneth hath not seen him, neither known him.

7 Little children, let no <sup>v</sup>one deceive you; he that doeth righteousness is righteous, even as <sup>w</sup>He is righteous.

<sup>a</sup> The correspondence between *ὁ ποιῶν* and *ποιεῖ* is preserved by W., T., C., R.;—Latin verss. (except Pagn., Bez.);—whose *transgreditur* is followed in E. V.), German verss. (except Moldenh., All.), Dt., It., Fr. G.,—S.;—Hamm., Dodd., Mack., Thom., Greenf., Penn, Sharpe, Kenr., Peile.

<sup>b</sup> Elsewhere E. V. renders *ἀροματία* twelve times, *iniquity*; and once, *unrighteousness*. Here the allusion to the composition of the term is stronger than either of these English words conveys.—Dodd. ('I choose *violation* as rather a more expressive word than *transgression*, and so answering more exactly to *ἀροματία*.') Thom., Peile (*non-conformity to law*).—<sup>c</sup>*Ἀροματία* (like *ἀμαρτία*) takes the article as an abstract noun, not as referring to any particular law. No article is introduced in either clause by W., T., C., R.;—Greenf., Murd., Kenr., Peile. Mack., Thom., omit before *law*; Penn, before *transgression*.

<sup>d</sup> See ch. 1: 2, N. i. It is in the style of John, that this assertion in the abstract of the essential oneness of sin and lawlessness should be attached to the previous concrete form rather as an additional, cumulative statement, than as an argumentative ground or justification.—W., C., R.;—Latin verss. (except Pagn., Bez.), German verss. (except Moldenh. and Mey.), It., Fr. S.;—Wells, Ros., Greenf., Kenr., Peile (*yea*).

<sup>e</sup> See ch. 2: 6, N. l.—Lachm. and Tisch. cancel *ἡμῶν*.

<sup>f</sup> See ch. 1: 8, N. z.

<sup>g</sup> See ch. 2: 23, N. x.

<sup>h</sup> See ch. 2: 1, N. b, and 4: 12, N. y, &c.

<sup>i</sup> See ch. 2: 6, N. l.

## KING JAMES' VERSION.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his

<sup>a</sup> There is nothing for *purpose* in the Greek;—R.;—any foreign vers.;—Sharpe (*for this was*), Kenr. (*for this hath the S. of G. appeared*).

<sup>b</sup> See ch. 2: 23, N. x.

<sup>c</sup> See ch. 2: 29, N. c, &c.

<sup>d</sup> See ch. 2: 29, N. d.

<sup>e</sup> See ch. 2: 19, N. k, &c.

<sup>f</sup> All foreign verss. (except Dt.;—Moldenh.), and Wakef., translate *φανερά ιστι* before either of the subjects; Penn and Kenr., after both.

<sup>g</sup> See ch. 2: 23, N. x.—Here begins a new section, in which the general doctrine of the previous context is applied to the case of loving our brother. This closer connection of the first half of v. 10 with what precedes, and of the second half with what follows, or at least this latter connection, is variously indicated in the editions of Beng., Griesb., Mey., Lachm., Bloomf., Sch.

<sup>h</sup> W., R.;—foreign verss. (except Fr. S.;—B. and L., Mey.);—Dodd., Sharpe (*as also*), Murd., Kenr., Peile (*also*).

<sup>i</sup> E. V. marg.: ‘Or, commandment?’ *Ἄγγελία*, which occurs nowhere else in the N. T., has both meanings in classic Greek. Here they may be said to coalesce.

<sup>j</sup> The close connection that exists, though in a compressed form, between vv. 11 and 12, is broken up by the punctuation of E. V.—W. and C. have a comma; T., a colon. Others vary from a period to a comma.

## GREEK TEXT.

8 ὁ ποῖων τὴν ἀμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν ὅτι ἀπὸ ἀρχῆς ὁ διαβόλος ἀμαρτάγει. εἰς τοντοῦ ἐφαρέ-  
ώθη ὁ νίος τοῦ Θεοῦ, ἵνα λίσῃ τα  
ἔργα τοῦ διαβόλου.

9 πᾶς ὁ γεγενημένος ἐκ τοῦ Θεοῦ,  
ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ  
ἐν αὐτῷ μένεται καὶ οὐ διταται ἀμαρ-  
τάγειν, ὅτι ἐκ τοῦ Θεοῦ γεγένηται.

10 ἐν τοῖτο φανερά ἐστι τὰ τέκτα  
τοῦ Θεοῦ καὶ τα τέκτα τοῦ διαβόλου.  
Πᾶς ὁ μὴ ποῖων δικαιοσύνην, οὐκ  
ἐστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν  
τὸν ἀδελφὸν αὐτοῦ.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἡ  
ικούσατε ἀπὸ ἀρχῆς, ἵνα ἀγαπῶμεν  
ἄλλολους.

12 οὐ καθὼς Καΐν ἐκ τοῦ πονηροῦ  
ἡν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ

## REVISED VERSION.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this <sup>a</sup> was the Son of God manifested, that he might destroy the works of the devil.

9 Every one that <sup>b</sup> hath been begotten of God doth not commit sin, for his seed <sup>c</sup> abideth in him; and he cannot sin, because he <sup>d</sup> hath been begotten of God:

10 In this <sup>e</sup> are manifest the children of God and the children of the devil. Every one that doeth not righteousness is not of God, <sup>f</sup> and he that loveth not his brother.

11 For this is the <sup>g</sup>message that ye heard from the beginning, that we should love one another;

12 Not as Cain <sup>h</sup> was of <sup>i</sup>the wicked one, and slew <sup>j</sup>his broth-

<sup>a</sup> Lücke: ‘Some supply after οὐ: ἀγαπῶμεν, others ποιῶμεν and the like. But in the first case there arises an irony unsuitable in this connection; and in both cases a second supplement becomes necessary, to wit, of ὃς after Καΐν, which, as the omission of the relative pronoun is in classic as well as N. T. Greek without example, could hardly be justified. Much simpler is it with Grotius to complete the sentence thus: οὐκ ὢμεν ἐκ τοῦ πονηροῦ, καθὼς Καΐν ἐκ τοῦ πονηροῦ ἦν.’ Better still Win.: ‘Properly, there is nothing to be supplied (ὢμεν or ποιῶμεν would not fit οὐ), but, the comparison being negligently expressed, the reader easily adjusts the clauses for himself: *that we love one another, not as Cain was of the wicked one &c.* shall it or may it be so with us.’ So also De W., who refers to John 6: 58, and adds that the present place is ‘yet more difficult to complete, but for that very reason is not to be completed... as we should otherwise render the expression clumsy.’ In like manner Erasm., Vat., Hamm., Wakef., introduce no supplement.—The relative construction of E. V. appears in Syr., Vulg., and most other verss.

<sup>b</sup> The demonstrative is not used by W., T., G., R.;—foreign verss. (except Erasm., Pagn., Vat., Bez.);—Dodd. and the later verss. (except Newe.).

<sup>c</sup> Win.: ‘In the N. T., more frequently than among the Greeks, αὐτοῦ &c. appears for the reflexive αἴτοῦ &c., and the Codd. vary exceedingly in the mode of writing these two pronouns. Only the Editors of the N. T. have not generally observed this, and so at present less stress can be laid on the N. T. text than on that of Greek authors.’ This extraordinary (*ausserordentlich*) vacillation is exemplified in this one verse,

## KING JAMES' VERSION.

brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death.

15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the

## GREEK TEXT.

*καὶ χάριν τίνος ἐσφάξεν αὐτὸν; ὅτι τὰ ἔργα αὐτοῦ πονηρά ἦν, τα δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.*

13 μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

14 Ἡμεῖς οἰδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς: ὁ μὴ ἀγαπῶν τον ἀδελφόν, μένει ἐν τῷ θανάτῳ.

15 πᾶς ὁ μισῶν τὸν ἀδελφόν αὐτὸν, ἀνθρωποκτόνος ἐστι· καὶ οἰδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένονταν.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-

## REVISED VERSION.

er; and wherefore slew he him? Because <sup>the</sup> own works were <sup>b</sup>wicked, <sup>i</sup>but <sup>the</sup> brother's righteous.

13 Marvel not, my brethren, if the world <sup>hate</sup>theth you.

14 <sup>a</sup>As for us, we know that we have passed <sup>b</sup>out of death <sup>m</sup>into life, because we love the brethren: he that loveth not <sup>a</sup>his brother abideth in death.

15 <sup>c</sup>Every one that hateth *his* brother is a <sup>a</sup>mankiller; and ye know that no <sup>a</sup>mankiller hath eternal life abiding in him.

16 Hereby <sup>d</sup>have we known

<sup>b</sup> Πονηρός occurs six times in this Epistle, and here only is translated *evil* in E. V. But it is of more importance to observe, and to retain, the verbal correspondence between Καύει ἐν τοῦ πονηροῦ ἦν and τὰ ἔργα αὐτοῦ πονηρά ἦν. They were the works of his father (John 8: 41).—The same word is given in both clauses by W., R.;—Syr., Latin verss. (except Calv.), Dt.;—Mack., Newc., Thom., Mey., Greenf., All., Sharpe, De W., Murd., Kenr.

<sup>c</sup> See 2 Pet. I: 5, N. r.

<sup>d</sup> As it does.—The indicative mood is retained by W.; foreign verss.;—Mack., Sharpe.

<sup>e</sup> Lücke: ‘Full of emphasis: ἡμεῖς—in opposition to the dark world full of hatred and devilish fratricide.’ Bloomf.: ‘We, for our part.’ Peile: ‘We that are Christ’s disciples,’ &c. See ch. 2: 20, N. p., &c.

<sup>f</sup> ‘And abide no longer *in* death’ (last clause).—E. V., Matt. 27: 53; 2 Cor. 4: 6; 1 Pet. 2: 9; &c.;—Germ., Dt.;—Pagn., Bez., Cocc., Beng., Carpz. (*ex*;—for Vulg. *de*), Moldenh., Mey., De W.

<sup>g</sup> E. V., Matt. 18: 8, 9; 19: 17; 25: 21, 23; 1 Pet. 2: 9; &c.;—Germ., Dt.;—Calv., Beng., Carpz., (*in*;—for Vulg. *ad*), Moldenh., Mey., All., De W.

<sup>h</sup> Lachm. and Tisch. cancel τὸν ἀδελφόν.

<sup>i</sup> See ch. 2: 23, N. x.

<sup>p</sup> While in the N. T. φονεύς occurs 7 times and is always in E. V. *murderer*, ἀνθρωποκτόνος (not found at all in the Sept.; the common expression there being φονευτής or a participle of φονεύω, though in Wisd. 12: 5 appears φονεύς itself) is met with

as it stands in our Text. Bloomf., Lachm., Tisch., have αὐτοῦ thrice. As it regards αὐτοῦ, its use generally in the N. T., and in its present connection with ἀδελφός in this Epistle, does not warrant the emphasis given to it by Wakef., *his own*; nor is

elsewhere only in John 8: 44. There Satan is said to have been ἀνθρωποκτόνος. <sup>a</sup>π’ ἄρχες, as having ‘brought death into the world and all our woe’ (comp. Wisd. 2: 24: φθόνος διαβόλον θάνατος εἰσῆλθεν εἰς τὸν κόσμον; and Sir. 25: 24). And so what the writer directly aims at here is, not the expression of a moral sentiment, but (with a conscious reference to the composition of a somewhat unusual word) didactically to assert, that, as tending to the prejudice and ultimate ruin of the object, hatred of a brother involves a breach of the sixth commandment of the law (comp. Matt. 5: 21, 22. Beng.: ‘Omne odium est Conatus contra vitam.’), and yet, of course, to express this without any such accompanying extenuation, as is suggested by the modern technical use of *homicide*, *manslaughter*. For the same purpose I avail myself of Dryden’s word, *Ovid. Metam.* xv. (cited by Rich.):

‘To kill man killers, Man has lawful power.’

With an eye, perhaps, to the present context, an old English writer speaks of ‘*Kayne the manqueller*’—a phrase which W. also employs at Mark 6: 27.—W., T., C., G., (*manslayer*);—Syr. (=שׁׁנְנָא לְלִטְרָה), Latin verss. (*homicida*), Germ. (*Todtschläger*), Dt. (*doodslager*), It. (*micidiale*), Fr. S. (*homicide*);—for *meurtrier* of Fr. G. and —M.);—B. and L. (*as Fr. S.*), Moldenh. (*as Germ.*), Wakef., Mack., Penn, Murd., (*as W.*), Scott (*a killer of man*). Here E. V. follows R., which at John 8: 44 has *mankiller*.

<sup>q</sup> See ch. 2: 3, N. h. Here the perfect tense is retained by W., G., R.;—Vulg., German verss., Dt., It., Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., Cocc., Pyle, Mack., Newc. *marg.*, Clarke, Sharpe, Kenr., Peile.

it because the first αὐτοῦ here stands for αὐτοῦ more certainly than does the second, that E. V. so renders the one and not the other, but merely for the sake of an easier discrimination. See Rev. I. 5, N. x.

## KING JAMES' VERSION.

love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that

## GREEK TEXT.

*πηγή, ὅτι ἐκεῖνος ὑπέρ ἡμῶν τὴν ψυχὴν αὐτὸν ἔθηκε καὶ ἡμεῖς ὀφείλομεν ὑπέρ τῶν ἀδελφῶν τις ψυχὰς τιθέσαι.*

*17 ὃς δὲ ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τα σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;*

*18 τεκνία μου, μὴ ἀγαπᾶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ᾽ ἐργῷ καὶ ἀληθείᾳ.*

*19 Καὶ ἐν τούτῳ γνώσκομεν ὅτι*

## REVISED VERSION.

'love, because 'He laid down his life for us: 'we also ought to lay down *our* lives for the brethren.

17 But whoso hath "the world's "goods, and seeth his brother have need, and shutteth up his "bowels from him, how "abideth the love of God in him?

18 My little children, let us not love in word "nor "in tongue, but "in deed and in truth.

19 <sup>b</sup>And hereby we know that

<sup>a</sup> What love is, and to what lengths of self-sacrifice it can go.—The E. V. supplement (from Vulg. and Bez.) is avoided by T., C., G.;—Protestant German verss., Dt., French verss.;—Aug. ('Perfectionem dilectionis dicit.'), Erasm. and other Latin verss., Cocco. ('Qualis sit vera charitas definit, sive quonodo illa cognoscatur explicat.'), Beng., Pyle, Wakef., Newc., Ros., Bloomf., Barn., Peile.

<sup>b</sup> See ch. 2: 6, N. l.

<sup>c</sup> An immediate inference; as in ch. 4: 11. 'Debemus igitur et nos &c.' (Grot., Ros.). The *also* helps to bring out the emphasis (see ch. 2: 20, N. p, &c.), and is, accordingly, introduced (or its equivalent), though sometimes as a supplement, and sometimes accompanied by other conjunctions, by T., G.;—Syr., German verss. (except Moldenh.), It., French verss. (of which the S. has *nous aussi nous*);—De D., Carpz., Penn., Murd.

<sup>d</sup> Only here, 1 Tim. 6: 7 (where the later editions, including the Amer. Bible Soc.'s last, inconsistently mark *this* as supplied), and Rev. 11: 15, is the article before *ζόσμος* rendered in E. V. (after the Vulg. *hujus*) as a demonstrative pronoun. This is avoided by R.;—Syr., Dt., It.;—Aug., Erasm. and the later Latin verss. (except Castal.), Beng., Dodd., Newc., Thom., Mey., Greenf., De W., Murd., Peile;—though several of these employ an adjective for *τοῦ ζόσμου*.

<sup>e</sup> Elsewhere in E. V. *βίος* is either *life* or *living*. In the latter sense, or *the means of sustaining life, substance, property*, the form *good* is not now current.—Germ. (*Güter*), It. (*beni*), French verss. (*bien*);—Wells, Dodd. (*good things*);—so Wakef., Newc., Moldenh., Lücke, All., (as Germ.), Mack., Van Ess and De W. (*Lebensgüter*), Penn, Bloomf.

<sup>f</sup> The figure in *σπλάγχνα* is retained, and without supplement, by E. V., Phil. 1: 8; 2: 1; Col. 3: 12;—W., R.;—foreign verss. (except Castal. The Germ. verss. and Dt.=*heart*.);—Dodd., Mack., Scott, Sharpe, Murd., Kenr. It is reduced to *compassion* by T., C., G.;—Thom., Penn; to *affections*, by Wakef.

<sup>g</sup> See ch. 2: 19, N. k, &c. E. V. translates *μένει* 8 times in John's Epistles by *dwell*. But that word is better for *οἰκέω* and

its compounds, as in Rom. 8: 9, 11; 1 Cor. 3: 16; 2 Cor. 6: 16; Eph. 3: 17; Col. 1: 19; 2: 9; 3: 16; 2 Tim. 1: 14; James 4: 5. *Μένω*, on the other hand, and especially in John's characteristic use of it, imports not the mere *fact of dwelling*, considered simply and absolutely; but *continuance, perseverance*, in opposition to change and apostasy. See ch. 2: 19. Comp. also John 6: 56, where E. V. has *dwell*, with John 15: 4, &c., where it has *abide*. Even in John 14: 10, where *μένω* expresses a relation between the Father and the Son, it at the same time implies that the humiliation of the flesh had induced no change in that relation.—R. (*doth . . . abide*), Latin verss., except Castal., (*manet*), Germ. (*bleibet*), Dt. (*blifft*);—Engl. Ann. ('It cannot abide'), Beng. ('manet'). Dieebat, sc. amare Deum: sed non jam amat?'), Carpz. (*permaneat*), Wakef. (*can . . . remain*), Mack., Newc., Scott, Mey. (*könnte bleiben*), All. (as Germ.), Kenr. (as R.), Peile (*can . . . have taken abiding possession*);—Pass. ('von Hom. an allg. in Poes. u. Pros. . . . bleiben wo man gerade ist, nicht von der Stelle gehen.'), Bretsch. ('in Johannis scriptis . . . μένει ἐν τῷ est: in ea conditione, in qua quis est, perseverare.'), Rob. (*to remain*). See ch. 4: 12. N. a.

<sup>h</sup> R.;—Dodd. (*or*), Wakef., Newc., Tho n., Murd., (and), Mack., Penn, Sharpe, Kenr., Peile.

<sup>i</sup> Griesb. and the later editors (except Bloomf.) insert *τῇ* before *γλῶσσῃ*, and this reading (A. B. C., &c.) Beng. also marks as *plane pro genuina habendam*. I recommend that it be adopted, and translated: *with the tongue*. German verss., Dt.;—Thom., Peile. Besides these, It., Fr. G.;—B. and L., Sharpe, use the article.

<sup>j</sup> Griesb. and the later editors (except Bloomf.) read, on evidence which Beng. also pronounces clearly sufficient, *ἐν ἐργῷ καὶ ἀληθείᾳ*. I recommend that this reading be adopted, and translated: *in deed and truth*. W. (*in work and tr.*), R.;—Beng., All., Goss., Van Ess, Berl. Bib. and De W. (use *mit* with this double reference), Peile.

<sup>k</sup> For the various constructions of vv. 19, 20, including the difficult, and not yet satisfactorily disposed of, case of the second *οὐτι*, see Lücke, Win., De W. It is not necessary to introduce here a discussion, that would not after all affect the version.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
we are of the truth, and shall assure our hearts before him.	<i>ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἐμπροσθεῖται οὐτοῦ πείσομεν τὰς καρδίας ἡμῶν</i>	we are of the truth; and shall assure our hearts before him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.	<i>20 ὅτι εὖ καταγιώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἔστιν ὁ Θεός τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.</i>	20 For, if <sup>a</sup> our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, <sup>b</sup> then have we confidence toward God.	<i>21 ἀγαπητοί, εὖ καὶ ἡ καρδία ἡμῶν μὴ καταγιώσκῃ ἡμῶν, παρέρχονται ἔχομεν πρὸς τὸν Θεόν,</i>	21 Beloved, if our heart condemn us not, <sup>c</sup> we have confidence toward God.
22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.	<i>22 καὶ ὁ ἐκν αἰτῶμεν, λαμβάνομεν παρ’ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ ταὶ ἀρεστὰ ἐνόπιον αὐτοῦ ποιοῦμεν.</i>	22 And, whatsoever we ask, we receive <sup>d</sup> from him, because we keep his commandments, and do <sup>e</sup> the things that are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.	<i>23 καὶ αὕτη ἔστιν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὄρουματι τοῦ νιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.</i>	23 And this is his commandment, <sup>f</sup> that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.	<i>24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.</i>	24 And he that keepeth his commandments <sup>g</sup> abideth in him, and <sup>h</sup> he in him: and hereby we know that he abideth in us, by the Spirit <sup>i</sup> that he <sup>j</sup> gave us.
CHAP. IV.	CHAP. IV.	CHAP. IV.
BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.	<i>ἌΓΑΠΗΤΟΙ μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐξ τοῦ Θεοῦ ἔστιν ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλίθασιν εἰς τὸν κόσμον.</i>	BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
2. Hereby know ye the Spirit of God: Every spirit that con-	<i>2 ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα ὃ δύολογει</i>	2 Hereby <sup>k</sup> ye know the Spirit of God: every spirit, that con-

<sup>a</sup> The marginal note of E. V., 'Gr. persuade,' may better be omitted here, than in Acts 12: 20.

<sup>b</sup> The construction of the first *ἡμῶν* here is the same as that of the second *ἡμῶν* in v. 21, and the English possessive pronoun is supplied as in v. 14.

<sup>c</sup> W., R.;—Syr., Latin and French verss., It.;—Wakef., Mack., Thom., Greenf., Penn, Sharpe, Murd., Kenr.

<sup>d</sup> E. V., Mark 12: 2; John 5: 34; &c.;—Wakef., Mack., Thom., Penn, Murd., Kenr., Peile.

<sup>e</sup> No demonstrative pronoun is introduced by Syr., German verss. (except Moldenh.), It., Fr. G.,—M.,—S.;—Aug., Calv., Bez., Grot., Dodd., Carpz., Wakef., Mack., Thom., Greenf., Penn, Sharpe, Murd., Kenr., Peile;—though of these the German and Latin verss., Wakef., Sharpe, Peile, employ a compound relative.

<sup>f</sup> This is not a direct quotation, but a general summary of the evangelical law. The original edition of E. V., therefore,

and nearly all previous and subsequent verss., are right in having no capital letter here. See ch. 4; 21.

<sup>g</sup> See v. 17, N. x, &c.

<sup>h</sup> Here, as in ch. 4: 5, 6; &c., the antithetical structure secures the due emphasis of the pronominal subject (see ch. I: 7, N. x, &c.).

<sup>i</sup> The reference is to the witness of the personal, indwelling Spirit (Rom. 8: 9–16). See 2 Pet. 2: 11, N. f.—W. (*whom*).

<sup>j</sup> 'To abide with us for ever' (John 14: 16). Comp. the historical time of Gal. 3: 2; Eph. 1: 13. W., T., G.

<sup>k</sup> See ch. 2: 29, N. b. Nor is it likely that the *γινώσκομεν* of v. 6 is a change of mood.—W., R., (is known);—after the Vulg. *cognoscitur*, which, like the Syr. and It., rests on the reading *γινώσκεται*, still found in some cursive MSS.), Dt.;—Beng., Dodd. and the later English verss. (except Wakef., who follows the *γινώσκομεν* of one copy [see Mill. *Proleg.* 1173], and Penn).

## KING JAMES' VERSION.

fessest that Jesus Christ is come in the flesh, is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God. He that knoweth God, heareth us; he that is not of God, heareth not

## GREEK TEXT.

Ἴησοὶν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι.

3 καὶ πᾶν πνεῦμα ὃ μὴ ὄμολογεῖ τὸν Ἰησοὶν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστιν καὶ τοῦτο ἐστι τὸ τοῦ ἀντιχριστοῦ, ὃ ἀγγέλωτε ὅτι ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἴδη.

4 Τοιεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νερικήσατε αὐτοῖς ὅτι μεῖζων ἐστίν ὁ ἐν Ἰησῷ ἡ ὁ ἐν τῷ κόσμῳ.

5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.

6 ἦνεῖς ἐκ τοῦ Θεοῦ ἐσμεν ὁ γι-  
νώσκων τὸν Θεόν, ἀκούει ἡμῶν ὁ  
οὐκ ἐστίν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει

## REVISED VERSION.

fessest <sup>b</sup> Jesus Christ come in <sup>c</sup> flesh, is of God.

3 And every spirit, that <sup>d</sup>confesseth not <sup>e</sup> Jesus Christ come in <sup>f</sup> flesh, is not of God; and this is that *spirit* of <sup>g</sup>the antichrist, whereof ye have heard that it <sup>h</sup>cometh, and <sup>i</sup> now <sup>j</sup> it is in the world <sup>k</sup>already.

4 <sup>k</sup>You, little children, are of God, and have overcome them; because greater is he that is in you, than he that is in the world.

5 <sup>l</sup>They are of the world; therefore <sup>m</sup>what is of the world they speak, and the world hear-  
eth them:

6 <sup>l</sup>We are of God; he that knoweth God heareth us; he that is not of God heareth not us.

<sup>b</sup> The common construction (Rob., Schirl., &c.) of *ἐληλυθότα* as used for *ἐληλυθένται*, which appears in one or two MSS., is not necessary—(Win. even denies, that the participle ever stands for the infinitive)—and it injuriously restricts the sense to the fact of the incarnation.—It., Fr. S.—Grot. (‘Voluit Apostolus hic nominis Jesu addere hunc titulum, qui venit in carne, quasi diceret, eum dico Jesum qui non cum regia pompa et exercitiis venit, sed in statu humili, abjecto, multisque malis ac postremum cruci obnoxio.—Pari de causa Apostolus Paulus, cum dixisset a se Christum praedicari, addidit crucifixum.’), Vorst., Pears., B. and L., Wolf. (says of the received reading: ‘omnino efficacior est.’), Moldenh. (*den... gekommenen J. C.*), Thom., Scott (*as having come*), Mey. (*den... Erschienenen*), Penn (*that J. [is] C. come*); so Sharpe, *is the C. come*), Trol., De W. (*als erschienen*). Of the other construction he says, that it ‘somewhat changes the sense, and lays all the emphasis on *ἐν σ. ἐληλ.*’), Stier. Hamm., Whith., Berl. Bib., Beng., Guyse, Dodd., Wesl., adopt a relative construction (*J. C. who is come*).

<sup>c</sup> This apostle does not use *σάρξ* and *ἡ σάρξ* indiscriminately.—W., R.;—It., French verss.;—Wakef. (marks *the* as supplied), Thom.

<sup>d</sup> The reading *λνεῖ τὸν Ἰησ.*, quoted by Socrates, and followed in the Vulg. (*solvit Iesum*), is adopted by none of the editors, though Lücke and De W. suppose that from it came the *τὸν* of the Received Text. The words *Χριστὸν ἐν σ. ἐληλ.*, are bracketed by Knapp, Hahn, and cancelled by Griesb., Mey., Lachm., Tisch., Theile. Sch. omits only *Χριστὸν*.

<sup>e</sup> See v. 2, N. b.

<sup>f</sup> See v. 2, N. c.

<sup>g</sup> See ch. 2: 18, N. d, &c.

<sup>h</sup> The present indicative is retained by W., R.;—Vulg., Fr. S.;

—Hamm., Beng., Dodd., Wesl., Mack., Thom., All., Van Ess, Sharpe, Murd., Kenr., Peile.

<sup>i</sup> There is nothing for *even* in W., R.;—foreign verss. (except Fr. G.—M.);—Hamm., More, Dodd., Wesl., Mack. or the later verss. Wakef., omitting *rīr*, has *indeed*.

<sup>j</sup> The *ἡδη* is given last by Mack., Newc., Peile.—Hamm., Wells, Wakef., Newc., Sharpe, Kenr., (*it [he] is*).

<sup>k</sup> Beng.: ‘*Vos, Jesum Christum agnoscentes.*’ See ch. 2: 20, N. p, &c. Here the emphasis is retained by means of the above transposition of the noun in W.;—Guyse, Carpz., Thom., Penn, Murd.

<sup>l</sup> See ch. 3: 24, N. j.

<sup>m</sup> Not: ‘things *about* the world;’ but: ‘things *having*, like themselves, a worldly temper and origin.’ Or rather: ‘their speaking, in matter and manner, impulse and aim, has this character.’—G. (*speak they worldly things*);—Syr. (=Greenf. 12), Dt. (*uit*;—thus explained in the note: ‘That is, things that are from the world, and that accord with the understanding of unregenerate men, or even with their worldly lusts.’), It. (*quello che parlano è del mondo*), Fr. S. (*comme étant*);—the Vulg. *de mundo* is exchanged for *ε or ex m.* by Erasm., Calv., Vat. (*ex affectu mundi, cuius sunt.*), Aret., Cocc., Beng. (*ex mundi vita ac sensu sermones suos promunt?*); for *mundana*, by Pagn., Bez., Par.; for *a m.*, by Castal. Grot. (*id est. τὰ ἐξ τοῦ κόσμου docent et praedicunt mundi affectibus congruentia.*), B. and L. (*selon*), Dodd. ([*as* of]), Moldenh. (*aus*;—for the Germ. *von*), Wakef., Thom., (*suitably to*), Mack., Penn, Murd., (*from*), Mey., Van Ess, (*was der Welt gefällt*), Stolz (*nach*), Kist., De W., (*was [von] d. W. ist*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
us. Hereby know we the spirit of truth, and the spirit of error.	ἵμων. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.	"By this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.	7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστί, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγένηται, καὶ γινώσκει τὸν Θεόν.	7 Beloved, let us love one another; for love is of God, and every one that loveth hath been begotten of God, and knoweth God:
8 He that loveth not, knoweth not God; for God is love.	8 οὐ μὴ ἀγαπῶν, οὐκ ἔγινω τὸν Θεόν· ὅτι ὁ Θεός ἀγάπη ἐστίν.	8 He that loveth not, knoweth not God; for God is love.
9 In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.	9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν νίον αὐτοῦ τὸν μονογενῆ ἀπεσταλκεν ὁ Θεός εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.	9 In this was manifested the love of God in us, that God shah sent his Son, the only begotten, into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.	10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἤγαπτομεν τὸν Θεόν, ἀλλ᾽ ὅτι ἦντος ἤγαπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν νίον αὐτοῦ Ἰαστὸν περὶ τῶν ἄμαρτιῶν ἡμῶν.	10 Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.
11 Beloved, if God so loved us, we ought also to love one another.	11 ἀγαπητοί, εἰ οὖτος ὁ Θεός ἤγαπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	11 Beloved, if God so loved us, we also ought to love one another.
12 No man hath seen God at any time. If we love one an-	12 Θεόν οὐδεὶς πάποτε τεθέαται· εἴαν ἀγαπῶμεν ἀλλήλους, ὁ Θεός ἐτ-	12 No one hath at any time seen God: if we love one an-

<sup>a</sup> The only instance in the Epistle of *ἐν τούτοις*, for which, however, Lachm. alone substitutes *ἐν τούτῳ*.

<sup>b</sup> See ch. 2: 29, N. c, &c.

<sup>c</sup> See ch. 2: 29, N. d.

<sup>d</sup> "In our case." Or the expression may refer to an inward revelation of the love of God, consequent upon the incarnation of the Son. Comp. Rom. 5: 5 and 2 Cor. 4: 6.—W., R.; Latin verss. (except Castal. and Bez.), Dt. *marg.* ("Gr. *in ons*, gelyk ook ond. v. 16. of, *onder ons*."); Fr. S. *marg.* (*parmi*); Hamm., Thom., (among), Berl. Bib., Beng., De W., (in [an] *uns*);—i. e. amor Dei," says Beng. in the *Gnom.*, "qui nunc *in nobis* est, per omnem experientiam spiritualem." And De W. refers to John 9: 3.), Dodd., Lücke (connects *ἐν ἡμῖν* with *ἐφανερώθη*, and considers it = *ἡμῖν*). But here, as occasionally elsewhere, the version, *gegen uns*, does not answer to the commentary.), Bloomf. (*in respect of us*);—Win. §31. 6: "The love of God revealed itself in us (*an uns*), which is certainly different from: revealed itself to us (*uns*)."  
In §54.5 he adds: "1 John 4: 9 may be translated: *Therein the love of God made itself known in us*; *ἐν ἡμῖν* I would not make immediately dependent on *ἀγάπη*, since in that case we should have *ἡ ἐν ἡμῖν*."  
Green refers to Matt. 17: 12; Gal. 1: 16; 1 Cor. 9: 15; 14: 11. See v. 16, N. l.

<sup>e</sup> E. V., v. 10; &c.;—German and French verss., Dt., It.;—Hamm., Guyse, Dodd., Wesl. (*because*;—so Thom., Scott,

Sharpe, Murd.), Wakef. (*in that*), Mack., Newc., Penn, Kenr., Peile (*in the fact that*).

<sup>f</sup> "For, in the purpose and result here specified, that mission is permanent and ever operative." Comp. the aorist of v. 10 (N. v) and again the perfect of v. 14 (N. g).—R.;—German and French verss., Dt., It.;—Kenr., Peile.

<sup>g</sup> Mack.

<sup>h</sup> See ch. 3: 24, N. j, &c.

<sup>i</sup> "Christ was once offered to bear the sins of many . . . He dieth no more?" See v. 9, N. s.

<sup>j</sup> There is nothing for the E. V. supplement in W., R.;—Syr., Latin verss. (except Pagn., Bez.);—Wesl., Greenf., Kist., Murd.—An indefinite article, or none, is employed by W., T., C., G., R.;—Dt., It., Fr. S.;—Beng., Dodd. and the later English verss., Greenf., De W.

<sup>k</sup> See ch. 3: 16, N. t; 2: 20, N. p, &c.; 2 Pet. 1: 14, N. z, &c.

<sup>l</sup> This rendering of *οὐδείς* (as of *μηδείς*; see ch. 3: 7, N. s), when used without a substantive, is suitable everywhere, and occasionally is of importance to the sense; e. g. John 10: 29; 16: 22; &c. See Rev. 3: 7, N. p, &c.—Wakef., Mack., Thom., Penn, Sharpe, Murd., Kenr.

<sup>m</sup> Θεόν is translated last in the clause by W.;—It., French verss.;—Dodd., Thom., Sharpe, Murd., Kenr. Of English verss. R. and Peile keep it first.

## KING JAMES' VERSION.

other, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.

## GREEK TEXT.

ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελεωμένη ἐστίν ἐν ἡμῖν.

13 ἐν τοίτῳ γνώσκομεν ὅτι ἐν αὐτῷ μένουμεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δεδωκεν ἡμῖν.

14 Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπεστάλκε τοντοὺς σωτῆρα τοῦ κόσμου.

15 ὃς ἀν̄ ὑμολογήσῃ ὅτι Ἰησοῖς ἐστιν ὁ νιός τοῦ Θεού, ὁ Θεός ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐγράψαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἡν̄ ἔχει ὁ Θεός ἐν ἡμῖν. ὁ Θεός ἀγάπην ἐστί, καὶ ὁ μενῶν ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεός ἐν αὐτῷ.

## REVISED VERSION.

other, God <sup>a</sup>abideth in us, and his love <sup>b</sup>bath been perfected in us.

13 Hereby <sup>c</sup>we know that we <sup>d</sup>abide in him, and <sup>e</sup>he in us, because he hath given us of his Spirit.

14 <sup>f</sup>We also have seen, and do testify, that the Father <sup>g</sup>hath sent the Son <sup>h</sup>as Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God <sup>i</sup>abideth in him, and <sup>j</sup>he in God.

16 <sup>k</sup>We also have known and believed the love that God hath <sup>l</sup>in us. God is love, and he that <sup>m</sup>abideth in love <sup>n</sup>abideth in God, and God in him.

<sup>a</sup> See ch. 3 : 17, N. x., &c. R.;—Hamm. (at v. 15), Wells (*abitus*), West., Mack., Newe., Thom., Murd., Kenr.

hearts' (Rom. 5 : 5 *ἐν ταῖς ψαρδίαις*). See v. 14, N. f., &c.—Aret. ('omnes complectitur fideles.'), Beng. ('et nos. Anaphora: coll. v. 14. not. Est he quoque epistasis: quare mox *ἐν ἡμῖν* proprio valet *in nobis.*'), Lücke ('ἡμεῖς, John and his readers; comp. v. 6.'), &c.

<sup>b</sup> See 2 Pet. 3 : 7, N. r., &c. Peile: 'There is evidence in us of His love having fully attained its end . . . of our having fully realized His love.' Some (Bens., Moldenh., Wakef.) = *is perfect* or *complete*.

<sup>c</sup> See ch. 1 : 4, N. p.

<sup>d</sup> See v. 12, N. a., &c.

<sup>e</sup> See ch. 3 : 24, N. j., &c.

<sup>f</sup> 'In addition to this experimental assurance (v. 13), we Apostles have a historical certainty.' See v. 11, N. x., &c. —Aret. ('testes producit oculatos ipsos Apostolos.'), Beng. ('et nosmet. Sic Joh. 15: 27.'), Trol. ('The mention of *seeing God* suggests the reference to himself and the rest of the Apostles [vv. 14 sqq.] as eye-witnesses, &c.'), Peile ('Moreover, we his chosen witnesses?'), &c.

<sup>g</sup> See v. 9, N. s. R.;—German and French verss., Dt., It.; Guyse, Dodd., Mack., Murd., Kenr.

<sup>h</sup> See v. 10, N. w. For *as*, see Fr. S.;—Beng., Mey., All., De W.

<sup>i</sup> See ch. 3 : 17, N. x., &c.

<sup>j</sup> See ch. 3 : 24, N. j., &c.

<sup>k</sup> 'We Christians.' To this 'peculiar people' is especially revealed the love of God, which, first manifested in the mission of His Son (vv. 14, 15), is now also 'shed abroad in their

<sup>l</sup> See ch. 3 : 17, N. x., &c.

## KING JAMES' VERSION.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He

## GREEK TEXT.

17 Ἐν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρέργσιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως. δότι καθὼς ἔκεινός ἐστι, καὶ ἡμεῖς ἔσμεν ἐν τῷ κόσμῳ τούτῳ.

18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, διὸς ἡ τελεία ἀγάπη ἔξι βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει ὁ

## REVISED VERSION.

<sup>a</sup>17 Herein <sup>b</sup>hath <sup>c</sup>love <sup>d</sup>with us been <sup>e</sup>perfected, that we <sup>f</sup>should have <sup>g</sup>confidence in the day of judgment, <sup>h</sup>because as <sup>i</sup>He is <sup>j</sup>we also in this world.

18 There is no fear in love, but perfect love casteth out fear; because fear hath <sup>k</sup>punishment:

<sup>a</sup> The connection of thought, on which depend the translation and punctuation of the verse, is this: 'As the end of faith (*τὸ τέλος τῆς πίστεως*, 1 Pet. 1: 9), and the satisfaction of hope (Tit. 2: 13), so likewise the consummation of love, the other divine element in which the Christian community lives, moves, and has its being, is found only in a fearless, joyful meeting with that Saviour at his coming, whom having not seen we love, and, in loving, are even now changed into the same image, this being the only evidence that we are his, and so a sure ground of our confidence.' Aug. thus expresses it: 'Quisquis fiduciam habet in die judicii, perfecta est in illo charitas. . . Quare habemus fiduciam? Quia sicut ille est, et nos sumus in hoc mundo.' Lücke, thus: 'Therein shows itself the perfecting of our mutual love, that we (or *then* is our love perfected, *when we*) can have confidence in the day of judgment, because (*ὅτι*) we (or: *in so far*, that is, *as we*, comp. ch. 3: 9, but especially 3: 14, where instead of *ἴα* and *ὅτι* is a double *ὅτι*) so walk in the world, as Christ (has walked, loving the brethren).'<sup>1</sup> And De W., with a larger and truer conception of *ἡ ἀγάπη*, thus: 'Love, proceeding from God, manifested in the mission of Christ, taken up into the communion of the faithful, trained after the pattern of Christ, has then reached its mark, when, as confiding children to their father, we draw nigh without any fear.'

<sup>b</sup> See ch. 2: 5, N. k.

<sup>c</sup> See N. n. E. V. is almost alone (one or two of the later English verss. and Mey. follow it) in turning *μεθ'* *ἡμῶν* into the possessive pronoun. On the contrary, the Syr., Vulg., &c. expressly interpret the *ἀγάπη* as denoting God's love to us.—E. V. marg.;—W., T. (*in us*;—so C., G.), R.;—Syr. (= *ψευδής*).

Latin verss. (*nobiscum*;—except Pagn. *in nobis* [so Aug.] and Castal.), German verss. (*bei uns*;—except Moldenh. *in uns*, and Lücke *unter uns*), Dt. (*bij ons*), It. (*inverso noi*), Fr. G.,—M. (*envers nous*), Fr. S. (*par rapport à nous*);—Engl. Ann., Ham., B. and L. (*pour nous*), Dodd., Mack., (as *W.*), Gill ('*or, with us*'), Pyle (*toward us*;—but cites as parallel Paul's *χάρις μεθ' ἡμῶν*), Wakef., Newe. and Thom. (*among us*), Sharpe, De W. ('*with [among] us* [2 John 2] belongs to the verb, and marks the Christian community as the province or dwelling-place of love.'), Barn. ('*within or in us*'), Bonar, *Comment. on Leuiticus*, ch. 8, ('He calls it, as if the name, *Immanuel*, were running in his mind, *the love with us*; i. e., God's display of love to us, v. 16, in his Son; which is now our property.'), Murd., Kenr., Peile.

<sup>d</sup> E. V., ch. 2: 5; 4: 12; &c.—R.;—Hamm., Dodd., Mack., Newe., Thom., Penn, Murd., Kenr.

<sup>e</sup> T. C., G.;—De W. ('*ἴα παρέργσιαν κτλ.* is dependent on *ἐν τούτῳ*, and the construction is as John 15: 8. *ἴα* expresses the work of the *τελειωσις*.'), Green (refers for a similar use of *ἴα* to ch. 5: 3; 3 John 4.).

<sup>f</sup> E. V., ch. 2: 28; 3: 21; 5: 14; &c.;—Engl. Ann. ('*or, freedom, or, confidence*'). Wells, Guyse, Wakef., Newe., Thom., Penn, Bloomf., Kenr., Peile.

<sup>g</sup> This is the punctuation of the original edition of E. V., and is better than any thing that has been substituted for it since, whether *ὅτι κτλ.* be connected immediately with *ἐν τούτῳ* or, as I prefer, with the intermediate clause. See N. n.—All the recent editors (except Mey., Sch.) and very many verss. have a comma.

<sup>h</sup> See ch. 2: 6, N. l.

<sup>i</sup> See v. 11, N. x, &c.

<sup>j</sup> 'That is what properly belongs to the unfilial spirit (Rom. 8: 15, *πτεῦμα δονκείας εἰς φόβον*) at the hand of God, and is even now, in the very anticipation itself (φοβερά τις ἐκδοχὴ κρίσεως Heb. 10: 27), in a measure realized.'<sup>2</sup> Comp. the use of *ἔχω* in Matt. 6: 1; John 3: 36; Heb. 10: 35; &c.—Elsewhere *κόλασις* occurs but once, Matt. 25: 46, and is there in E. V. *punishment*; *κολάζομαι*, occurring twice, is in E. V. *to punish*;—Syr. (the word used is translated in Tremell., *irritatio*; P., *pavor*, to which Castell adds, *cum quadam desperatione*; Trost, *concitatio*, to which Gutbir adds, *periculum*; Murd., *peril*), Vulg. (*poenam*), Dt. marg. ('*of, strapping*'), Fr. S. (*puniition*);—Aret. ('*consequentes, imo concomitantes poenas*'), Berl. Bib., Lücke, De W., (*Strafe*;—for Luth.'s *Pein*), Wakef., Scott ('*or, punishment*'), Lücke ('*Fear [before God, in the judgment] rests on the consciousness of deserved punishment, but (δέ) the fear of punishment is abolished by a perfected, serene, confiding love.* Not, as some would have it, *fear is punished*, but, *fear has in itself punishment*, is connected with the consciousness of punishment, *κόλασις*, comp. Matt. 25: 46; 2 Macc. 4: 38.'), Greenf. (*χάρις*), Penn;—Steph., Scap., Wahl, Pass., L. and S., Rob.

## KING JAMES' VERSION.

that feareth, is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

21 And this commandment have we from him, That he who loveth God, love his brother also.

## CHAP. V.

WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.

4 For whatsoever is born of

## GREEK TEXT.

δε φοβούμενος οὐ τετελείσται ἐν τῇ ἀγάπῃ.

19 ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρώτος ἤγαπησεν ἡμᾶς.

20 Ἐαρ τις εἰπῃ, Ὄτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, γείστης ἐστίν· ὁ γαρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὁν ἔωραχε, τὸν Θεόν οὐκ ἔωραχε, πῶς δύναται ἀγαπᾶν;

21 καὶ ταίτην τὴν ἐντολὴν ἔχομεν ἀπὸ αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

## CHAP. V.

ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ἐκ τοῦ Θεοῦ γεγενητας καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσατα, ἀγαπᾷ καὶ τὸν γεγενημένον ἐξ αὐτοῦ.

2 ἐν τούτῳ γνώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεόν ἀγαπῶμεν, καὶ τας ἐντολας αὐτοῦ τηρῶμεν.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τας ἐντολας αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαι αὐτοῦ βαρεῖαι οὐκ εἰσίν.

4 ὅτι πᾶν τὸ γεγενημένον ἐκ τοῦ

## REVISED VERSION.

<sup>a</sup>but he that feareth <sup>b</sup>hath not been <sup>c</sup>perfected in love.

19 We love him, because <sup>a</sup>he first loved us.

20 If <sup>b</sup>any one say: I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, <sup>c</sup>that he who loveth God love <sup>d</sup>also his brother.

## CHAP. V.

EVERY one that believeth that Jesus is the Christ <sup>b</sup>hath been <sup>c</sup>begotten of God; and every one that loveth him that begat, loveth him also that <sup>b</sup>hath been begotten of him.

2 <sup>d</sup>Hereby we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments; and his commandments are not <sup>e</sup>burdensome.

4 For all that <sup>f</sup>hath been <sup>b</sup>be-

<sup>a</sup> ‘And therefore the doctrine of v. 17 holds good.’ See 2 Pet. 1: 5, N. r, and Lücke under N. w.—W.;—Syr., Latin verss. (except Castal.), Germ. ;—All., De W. Most others give the δέ, but either as a mere copula, or as an illative particle.

<sup>b</sup> See ch. 2: 5, N. k.

<sup>c</sup> See v. 17, N. q.

<sup>d</sup> See ch. 3: 24, N. j, &c.—The construction: *Let us love him*, appears in Syr., Vulg. and its followers, Ar., German verss., Dt. marg.;—Grot., Hamm. (as allowable);—and so Whitb., Clarke), B. and L., Pyle, Carpz., Wakef., Ros., Greenf., Sharpe, Trol.;—and is explained by De W. thus: ‘He exhorts to the love of God, because this is the root of brotherly love. Its connection with the latter he shows in v. 20 as well as in v. 12.’ But the closer connection may easily be, as indicated in our Text, and that of Beng., Griesb., Seh., with v. 18, whose general statements are here exemplified and confirmed; as if he had said: ‘We, for example, could only have feared God, had not the manifestation and experience of His own prior, sovereign love enkindled ours.’—Lachm. and Tisch. cancel the αὐτόν. The former also inserts οἷν after ἡμεῖς, and substitutes ὁ θεός for αὐτός.

<sup>b</sup> See 2 Pet. 2: 19, N. n.

<sup>c</sup> See ch. 3: 23, N. h.

<sup>d</sup> W., R.;—foreign verss.;—Dodd. (*also love his br.*), Murd., Kenr.

<sup>e</sup> So E. V. in the second clause; and see ch. 2: 23, N. x.

<sup>f</sup> See ch. 2: 29, N. e, &c.

<sup>g</sup> So E. V. in the second clause, and see ch. 2: 29, N. d.

<sup>h</sup> E. V. elsewhere (6 times) in this Epistle, when *ἐν τούτῳ* is thus connected with *γνώσκω*;—Wesl., Newe.—For *τηρῶμεν*, Lachm. and Tisch. read *ποιῶμεν*.

<sup>i</sup> Comp. Matt. 11: 30; 23: 4; Acts 15: 10.—W., R., (heary);—Syr. (*as in Matt. 23: 4*), Latin verss. (*gravia*), German verss. (*schwer*), Dt. (*zwaar*), It. (*gravi*), Fr. S. (*pesants*);—Hamm., Wakef., Barn., Kenr., (*as W.*), Mack., Clarke, Murd., Peile.

<sup>j</sup> W. (*all thing that*), T., C., G., R.;—Syr., Vulg., Germ., Dt., It. (*tutto quello che*), Fr. G.,—M.,—S., (*tout ce qui*);—Erasm., Pagn., Calv., Vat., Aret., Beng., Moldenh.., Mack., Scott (*all that which*), All., Barn. (*every thing which*), Kenr., Lücke.

<sup>k</sup> See ch. 2: 29, N. e, &c.

<sup>l</sup> See ch. 2: 29, N. d.

## KING JAMES' VERSION.

God, overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that

## GREEK TEXT.

Θεοῦ, νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πάστις ἡμῶν.

5 τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ νιός τοῦ Θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δὲ ὑδατος καὶ αἷματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὑδατι μόνον, ἀλλ’ ἐν τῷ ὑδατι καὶ τῷ αἵματι καὶ τῷ πνεῦμα ἐστι τὸ μαρτυροῦν ὅτι τὸ πνεῦμα ἐστιν ἡ ἀληθεία.

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οἴρανῳ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ Ἀγιον Πνεῦμα· καὶ οὐτοὶ οἱ τρεῖς ἐν εἰσι.

8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες

## REVISED VERSION.

gotten of God overcometh the world; and this is the victory that overcometh the world, <sup>j</sup> our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, <sup>i</sup> Jesus <sup>m</sup>the Christ; not <sup>n</sup>with <sup>o</sup>the water only, but <sup>n</sup>with <sup>o</sup>the water and <sup>o</sup>the blood; and <sup>p</sup>the Spirit is that which <sup>q</sup>testifieth, because the Spirit is truth.

7 For <sup>r</sup>they are three that <sup>s</sup>testify <sup>t</sup>in heaven, the Father, the Word, and the Holy <sup>u</sup>Spirit; and these three are one.

8 And <sup>v</sup>they are three that

<sup>i</sup> ‘Did, or has done, so in our case, and alone has power to do so in any case.’ The Greek aorist, according to the best usage, does not exclude the last of these ideas, which harmonizes the clause as a general statement with the immediate context, and requires for its expression the English present. ‘All the children of God overcome the world, and the victorious weapon of their warfare is their faith.’

<sup>j</sup> W., R.;—Syr., Latin verss. (except Bez. *nempe*);—Wakef. and Green (at v. 6), All., De W., Murd., Kenr., Peile. Several (Germ., Wakef., &c.) here change the construction into: *our faith is &c.*

<sup>k</sup> A reiteration, in the way of challenge to produce an instance to the contrary, of the general statement of v. 4, αὕτη ἐστὶν ἡ νίκη κτλ., accompanied by a more specific description of faith, the spiritual weapon.

<sup>l</sup> See v. 4, N. j.

<sup>m</sup> Some MSS. omit the article. But there are other passages, in which ὁ Χριστός unquestionably occurs as an appellative, where E. V. treats it as a proper name; e. g. Matt. 2: 4; 22: 42; Mark 15: 32; John 7: 31, 41, 42; &c.—E. V., v. I; ch. 2: 22; Matt. 16: 16, 20; &c.;—D. t., Fr. S.;—Dodd., Moldenh., Carpz. (*illum*), Wakef., Mack., Thom., Mey., Greenf., Penn, Sharpe, De W. (‘Ιησ. ὁ Χριστός is in apposition with the whole clause, so that Ιησοῦς = οὗτος, and ὁ Χριστός = ὁ ἐλθὼν κτλ.’), Murd., Peile;—Rob., Green.

<sup>n</sup> Tittm.: ‘Idem indicat’ (as the previous δι’ εδ.), ‘sed cogitatur tantum eadem res diverso modo. Et in illa quidem formula cogitatur causa ipsa, per quam effectum est, ut venerit, in hac autem cogitatur accidentis, quod coniunctum sicut cun adventu sic, ut simul utrumque fieret et consiperetur.’ Win. § 52. a: ‘It is quite common for εἰ to be used of that, with

which one is (externally) provided, which he brings with him; Heb. 9: 25 εἰσέρχεται ἐν αἷματι; 1 Cor. 4: 21; 1 Kings I: 25; Xen. *Cyrop.* 2, 3. 14.—Germ., It., Fr. S.;—B. and L., Guyse, Carpz., Newc., Lücke, Mey., Penn, Peile (*under the form of*). Most of these and of other verss. make no distinction between the διά and the εἰ.

<sup>o</sup> E. V., v. 8;—Dt., French verss.;—Wesl., Mack., Thom., All., De W., Murd.;—Green. The French verss. and Murd. also insert the article before these nouns in the first clause.

<sup>p</sup> The Greek order and construction of τὸ πν. are preserved by W.;—foreign verss. (except the French);—Dodd., Thom., Penn, Murd., Peile.

<sup>q</sup> See ch. I: 2, N. l.

<sup>r</sup> The εἰσίν is here a simple copula, not a verb of existence.—Foreign verss. generally (except the French, *il y en a trois qui*) follow the Greek order;—Penn.

<sup>s</sup> See ch. I: 2, N. l.

<sup>t</sup> The words inclosed within brackets are cancelled by Griesb. and (excepting Knapp, Bloomf., Theile, who bracket them) all the later editors. Lücke asserts, that they are ‘demonstrably spurious. No result of modern criticism is more certain than the spuriousness of this passage.’ For the evidence on which this decision, now generally acquiesced in, rests, see Clarke, Horne, Lücke, De W., Dav. (*Biblical Criticism*, 1852, Vol. II. pp. 403–426). I recommend that the words be transferred to the margin, as the reading of two or three inferior MSS.; in which case a comma would be inserted after *testify*.

<sup>u</sup> See 2 Pet. 1: 21, N. f.

<sup>v</sup> See v. 7, N. r.

## KING JAMES' VERSION.

bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the

## GREEK TEXT.

*ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ 血, καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ εν εἶσιν.*

9 *Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μεῖζων ἔστιν ὅτι αὕτη ἔστιν ἡ μαρτυρία τοῦ Θεοῦ, ἡν μεμαρτύρηκε περὶ τοῦ νιοῦ αὐτοῦ.*

10 *ὁ πιστεύων εἰς τὸν νιόν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ ὁ μὲν πιστεύων τῷ Θεῷ, φείστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπιστευκεν εἰς τὴν μαρτυρίαν, ἡν μεμαρτύρηκεν ὁ Θεός περὶ τοῦ νιοῦ αὐτοῦ.*

11 *Καὶ αὕτη ἔστιν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἐδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ νιῷ αὐτοῦ ἔστιν.*

12 *ὁ ἔχων τὸν νιόν, ἔχει τὴν ζωὴν ὁ μὲν ἔχων τὸν νιόν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.*

13 *ΤΑΥΤΑ ἔγραψα διῆν τοῖς πιστεύοντις εἰς τὸ οὐρανοῦ τοῦ νιοῦ τοῦ*

## REVISED VERSION.

testify on earth,] the <sup>a</sup>Spirit, and the water, and the blood; and <sup>b</sup>the three <sup>c</sup>agree in one.

9 If we receive the <sup>a</sup>testimony of men, the <sup>a</sup>testimony of God is greater: for this is the <sup>a</sup>testimony of God <sup>b</sup>which he hath testified concerning his Son.

10 He that believeth <sup>d</sup>in the Son of God hath the <sup>e</sup>testimony <sup>f</sup>in himself: he that believeth not <sup>g</sup>God hath made him a liar, because he <sup>h</sup>hath not believed <sup>i</sup>in the <sup>j</sup>testimony <sup>k</sup>which God hath <sup>l</sup>testified <sup>m</sup>concerning his Son.

11 And this is the <sup>n</sup>testimony, that God <sup>m</sup>gave to us eternal life, <sup>n</sup>and this life is in his Son.

12 He that hath the Son hath life; <sup>o</sup>he that hath not the Son of God hath not life.

13 These things have I written unto you <sup>p</sup>that believe <sup>q</sup>in the

<sup>w</sup> See ch. I : 2, N. l.

<sup>x</sup> Here also this name has an initial capital in the original edition of E. V.;—Vulg., Dt., It., Fr. G.,—M.,—S.;—Pagn., Vat., Tremell., Bez., Aret., Eng. Ann., Hamm., Coec., Wolf., Beng., Gnyse, Dodd., Wesl., Mack., Thom., Scott, Clarke, Penn., Barn., Murd., Kenr., Peile. Some of these have, *Water, Blood*; while others, who use no capital, understand by *πν*. the Holy Spirit.

<sup>y</sup> The demonstrative pronoun (which comes from the Vulg.) is not employed by Germ., Dt., Fr. S.;—Peile.

<sup>z</sup> Agree in *the one* thing or testimony, to wit, that Jesus is the Son of God (v. 5). Or (and this I recommend to be set in the margin): ‘Amount to *the one* already mentioned (v. 6) as that which testifies; that one and the self-same Spirit working all in all (*1 Cor. 12: 3–11*). The former sense, with or without the article, is the one generally adopted, the E. V. expression of it being borrowed, through G., from Bez. (according to some editions), and by Bez., from Pagn.; *in unum consentiunt*. Calv. has *in unum conueniunt*.

<sup>a</sup> E. V., 14 times out of 37; and so for *μαρτύριον*, 15 times out of 19;—R.;—Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Penn., Bloomf. (at v. 10), Murd., Kenr. Most verss. use a cognate substantive and verb here and in v. 10.

<sup>b</sup> For *ἢν*, Lachm. and Tisch. read *ὅτι*.

<sup>c</sup> See ch. I : 1, N. d.

<sup>d</sup> So E. V. renders *εἰς* after *πιστεύω*, 11 times;—W. (*into*), G., R.;—Syr., German verss. (*an*), Dt., It.;—Erasm. and the later Latin verss., except Castal., (*in Filium*;—for the Vulg. *Filio*), Dodd., Thom., Greenf., Murd., Kenr.

<sup>e</sup> See v. 9, N. a.

<sup>f</sup> Lachm. inserts *τοῦ Θεοῦ* before *ἐν ἑαυτῷ*. So the Vulg.

<sup>g</sup> For *Θεῷ*, Lachm. has *νιῷ*. So the Vulg.

<sup>h</sup> E. V., John 3 : 18; 16: 27; &c.;—T., C., G., (*believed*);—Dt., It., Fr. G.,—M.,—S.;—Erasm. and the later Latin verss. (except Castal.), Berl. Bib., Beng., Dodd., Mack., Penn., Sharpe (*as T.*), De W., Peile. E. V. follows the Vulg.

<sup>i</sup> E. V., v. 9;—R.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Murd., Kenr.

<sup>j</sup> See v. 9, N. a. and ch. I : 2, N. l.

<sup>k</sup> See ch. I : 1, N. d.

<sup>l</sup> See v. 9, N. a.

<sup>m</sup> <sup>n</sup> When He gave (John 3 : 16, *ἰδωκεν*) His only begotten Son.—W.;—Sharpe.

<sup>o</sup> The last clause forming part of the divine testimony, the punctuation of the late critical editors (except Sch.), of the original edition of E. V., of the Amer. Bible Soc.’s Revision, &c., is preferred.

<sup>p</sup> W., R.;—foreign verss. (except Syr.;—Moldenh., Greenf.);—Wells, Mack., Thom., Penn., Sharpe, Kenr., Peile.

<sup>q</sup> After *ἡμῖν*, Griesb., Mey., Knapp, Seh., Lachm., Hahn., Tisch., read: *ἴα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε* [Lachm., Hahn., Tisch. : ζ. *ἢ*. *αἰώνιον*], *οἱ πιστεύοντες εἰς τὸ οὐρανοῦ τοῦ νιοῦ τοῦ Θεοῦ*, on the authority of A. B. and many minor MSS.; Syr., Vulg., &c. I recommend that the following note appear in the margin: ‘Or, as many read: *that ye may know that ye have eternal life, who believe in the name of the Son of God?*

<sup>r</sup> See v. 10, N. d.

## KING JAMES' VERSION.

name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not

<sup>r</sup> E. V. *marg.* (*concerning*), but elsewhere often *toward*, in the same or similar relations, as ch. 3: 21; Acts 24: 16; 2 Cor. 3: 4;—W. (*to*), R. (*toward*);—Syr. (=), Vulg. (*ad*), German verss. (*zu*;—except Moldenh., *gegen*), Dt. (*tot*), It. (*appo*), Fr. S. (*après de*);—Erasm., Pagn., Vat., Bez., Arct. (*apud*), Calv., Ros., (*erga*), Castal., Cocc., (*as Vulg.*). Hamm. (*as R.*), Dodd., Wakef., Mack. (*with*), Sharpe, Barn., Murd., Kenr.

<sup>s</sup> G. ;—Hamm. and Wells (*give hears* as the common vers.), Dodd., Wesl., Wakef., Mack. (*hearkeneth*;—and so Thom., Penn), Newc., Bloomf., Murd. The Vulg. omits *έαν*, and so W., R., Kenr. (*heareth*). .

<sup>t</sup> It follows that no such prayer (*xata τὸ θέλημα αὐτοῦ*) has ever been offered by us in vain, but in answer to it we have, in present possession or in certain reversion, the very blessing sought.—G. ;—foreign verss. (except Vulg.;—Pagn., B. and L., Mey. [*das Gebetene*], All. [*das Erbetene*] );—Dodd., Wesl., Mack., Thom., Penn.

<sup>u</sup> W. ;—Wells, Dodd. and the later English verss., translate *αἰτέω* by the same verb, *to ask* (except that here Wakef. has, *asked for*), throughout vv. 14–16. A similar uniformity is found in the Syr., Germ., Dt., Fr. S.;—Pagn., Bez., Moldenh., Mey., Greenf., De W.

<sup>v</sup> See ch. 3: 22, N. f. Lachm. and Tisch. read *ἀπ’ αἰτοῦ*.

<sup>w</sup> See ch. 2: I, N. b, &c.

<sup>x</sup> ‘Entering into the region and shadow of death, but still within reach of divine grace.’—Fr. S.;—Calv., Cocc., Beng., Mack., Thom. (*committing*), Peile.

<sup>y</sup> E. V., vv. 16, 17;—Latin verss. (except Pagn., Bez.), Germ., Dt.;—Wakef., Mack., Thom., Lücke, Sharpe, De W., Kenr.

<sup>z</sup> *Αἰτήσει καὶ δώσει* (Erasm.) = *αἰτῶν δώσει*. *he shall, by asking, give*;—the one is tantamount to the other. As God ‘speaks, and it is done,’ so is it with the prayer, even the intercession,

## GREEK TEXT.

Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ νίου τοῦ Θεοῦ.

14 Καὶ αὕτη ἐστὶν ἡ παρρήσια ἡν̄ ἔχομεν πρὸς αὐτὸν, ὅτι ἔαν τι αἰτήσει κατὰ τὸ θελήμα αὐτοῦ, ἀκούει ἡμῶν

15 καὶ ἔαν οἰδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἀν αἰτώμεθα, οἰδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἢ ἴτικαμεν παρ’ αὐτοῦ.

16 Ἔάν τις ἴδῃ τὸν ἀδελφὸν αἵτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνοντι μὴ πρὸς θάνατον.

## REVISED VERSION.

name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God.

14 And this is the confidence that we have towards him, that, if we ask anything according to his will, he heareth us:

15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him.

16 If any one see his brother <sup>x</sup> sinning a sin <sup>y</sup> not unto death, he shall ask, and <sup>z</sup> shall give him life, <sup>a</sup>even to them that sin not

of faith. This construction of the two verbs with the same subject, 1., is the most obvious and natural;—2., falls in with the tenor of the context, vv. 14–16, respecting prayer;—3., affords a striking example of apostolic *παρρήσια* (v. 14) on that topic;—and, 4., is in harmony with the usage of Scripture, ascribing to faith and prayer the efficacy and results of the Divine working. Comp. Matt. 9: 22; 1 Tim. 4: 16; James 5: 15–20; Rev. 11: 6; &c.—Erasm. (‘Subest et alias scrupulus, quid referatur ad verbum *dabit*, Deus an qui *petit*? Nam et qui impetrat, alteri quodammodo dat.’), Calv. (‘Ostendit autem in manu esse medium, quo fratres fratribus succurrant. Vitam, inquit, per eunti restituet, qui pro eo orabit. Quamquam verbum *dabit* referri ad Deum potest: acsi dictum esset: Fratris vitam Deus concedet precibus nostris. Verum ideu semper erit sensus, co usque valere fidelium preces, ut fratrem a morte eripiant. Si de homine intelligas, quod det fratri vitam, hyperbolica erit loquatio: nihil tamen continebit absurdum. Nam quod gratuita Dei bonitate nobis concessum est, imo quod in gratiam nostram aliis conceditur, dicimus aliis dare.’), Zeg. (‘Sensus est, *Petet . . . et sic petens dabit.*’), Vorst., Newc. (*shall obtain life for him*;—so Ros., *precibus impetrare*), Lücke (prefers this construction), Mey. (*er wird dadurch*), De W., Peile (‘and gire him—or what amounts to the same thing, *and God will gire him*.’). As the case may be considered a doubtful one, I recommend that the other construction, which has generally prevailed, and is still retained by Win., &c., be set in the margin.

<sup>t</sup> This clause, while it again restricts the promise to the class specified, at the same time extends it to the whole of that class. It is, accordingly, to be taken in epexegetical apposition with *αὐτῷ*, which, however *δώσει* be construed, refers not to ‘him who offers the prayer’ (Barn.), but to the sinning and endangered brother. Says Scholef.: ‘I suppose that the construction *δίδωμι σοι ἔχειρα*, *I give to you for him*, is altogether without a precedent in any Greek author whatever; and there is no possible reason for fabricating such a construction here.’—There

## KING JAMES' VERSION.

unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we

<sup>b</sup> W., R.;—all foreign verss. (except Fr. G.,—M.,—B. and L., Greenf.);—Hamm., Wells, Thom., Peile, translate περὶ ἐξ., with or without the οὐ, before λέγω.

<sup>c</sup> The demonstrative force of ἔξειντος is given by R.;—all foreign verss.;—Hamm., Wells, Dodd., Wesl., Wakef., Thom., Penn, Sharpe, Barn., Murd., Peile.

<sup>d</sup> See ch. 2: 23, N. x.

<sup>e</sup> See ch. 2: 29, N. e. &c.

<sup>f</sup> See ch. 2: 29, N. d.

<sup>g</sup> The distinctions, which E. V. and others have attempted between the forms ὁ γεγενημένος and ὁ γεννηθεῖς, are either fanciful, or worse. Thus, the E. V. variation, borrowed from T., C., G., and suggested by the Vulg. ('omnis, qui natus est ex Deo, non peccat, sed generatio Dei conservat eum.'), appears in Fr. G.,—M.,—Erasm., Pagn., Vat., Bez., Hamm., Wells, Whitb., Peile (with this farther difference: 'The born . . . he that hath been begotten'). Fr. S. varies only the time (*est engendré . . . a été eng.*), and so Mack., but vice versa (*hath been begotten . . . is beg.*). Equally arbitrary is Beng.'s remark: 'Præteritum grandius quiddam sonat, quam aoristus.' Indeed, the only harmless imitation of the Greek is Greenf.'s Hebrew: **לֹא־נָתַר־לְבָנָיו . . . נָתַר־לְבָנָיו**.—Both participles are translated alike

is no distinction, as to sense, made in the rendering of the two datives, by Syr., Dt. ('dengenen [zeg ik]'), It. ('cioè, a quelli'), Fr. G.,—M.,—S., ('savoir à ceux');—Erasm., Pagn. and Bez. ('peccantibus dieo'), Calv. (peccanti dico), Tremell. ('eis inquam'), Vat., Castal. (videlicet peccantibus'), Coee. ('nempe illis'), B. and L. ('comme il la donne à tous ceux'), Dodd., Gill. ('This phrase is only descriptive of the persons to whom life is given by God, upon the prayers of saints for them, and

## GREEK TEXT.

ἔστιν ἄμαρτία πρὸς θάνατον οὐ περὶ ἔξειντος λεγω ἵνα ἐρωτίσῃ.

17 πάσα ἀδικία ἄμαρτία ἔστιν καὶ ἔστιν ἄμαρτία οὐ πρὸς θάνατον.

18 Οἶδαμεν ὅτι πᾶς ὁ γεγενημένος ἐκ τοῦ Θεοῦ, οὐχ ἄμαρτύρει ἀλλ' ὁ γεννηθεῖς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρός οὐχ ἀπτεται αὐτὸν.

19 οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται.

20 οἴδαμεν δὲ ὅτι ὁ νίος τοῦ Θεοῦ ἐκεῖ, καὶ δεδωκεν ἡμῖν διάτοιχον ἵνα γινώσκωμεν τὸν ἀληθινόν καὶ ἐσμεν

in the Syr., German verss., Dt., It.;—Calv., B. and L., Dodd., Wesl., Carpz., Wakef., Newe., Thom., Penn, Sharpe;—Rob.

<sup>h</sup> The demonstrative (adopted by E. V. from T., C., G., and some of the old Latin verss.) does not appear in W., R.;—Syr., Vulg., German and French verss., Dt., It.;—Calv., Castal., Dodd. and the later English.

<sup>i</sup> E. V. alone supplies any copula.

<sup>j</sup> Comp. ὁ πονηρός of v. 18, and here the antithetical εἰς τοῦ Θεοῦ, as well as *ἐν τῷ ἀληθινῷ* of v. 20.—Here also the adjective is taken as masculine by Syr., Vulg. (*in maligno*), German verss. (*im Argen [Bösen]*), Dt. (*in het booze*), It. (*nel maligno*), Fr. S. marg. (*dans le méchant*);—Calv., Bez., Aret. (allows this sense);—and so Gill, Scott), Zeg., Cam., Pise., Owen, Wells, Whitb., B. and L., Wolf, Beng., Guyse, Dodd. (in the paraphrase and note), Wesl., Carpz., Mack., Thom., Midd., Clarke, Slade, Greenf. (עֲשֵׂה), Penn, Trol., Bloomf., Scholof., Barn., Murd., Peile.

<sup>k</sup> 'Strong as is the tyrant of the world, one stronger than he has come for our deliverance.' See 2 Pet. I: 5, N. r.—Griesb., Mey., Knapp, Sch., Lachm., Hahn, read *xai oīδ*.

<sup>l</sup> W. (*wit*), R.;—It. (*intendimento*), Fr. S. (*de l'intelligence*);—Engl. Ann., Wakef. and Peile (*discernment*), Mack., Thom., Lücke (*Einsicht*);—so Mey., De W.), Penn, Sharpe, Kenr.

## REVISED VERSION.

unto death. There is a sin unto death: <sup>b</sup>not for <sup>c</sup>that do I say that he shall pray.

17 All unrighteousness is sin; and there is a sin not unto death.

18 We know that <sup>d</sup>every one that <sup>e</sup>bath been <sup>f</sup>begotten of God sinneth not; but he that <sup>g</sup>shath been <sup>h</sup>begotten of God keepeth himself, and <sup>i</sup>the wicked one toucheth him not.

19 <sup>i</sup>We know that we are of God, and the whole world lieth in <sup>j</sup>the wicked one.

20 <sup>k</sup>But we know that the Son of God is come, and hath given us <sup>l</sup>understanding that we may

not that this life is given to him that prays, and by him to be given to the sinning person.'), Moldenh., Carpz. (*ei et omnibus*), Wakef. (*to those, I say*'), Newe. (*for them, I say*.' See N. z.), Greenf., Penn ('that is, *to those*'), De W., Stier. ('namlich denen'), Murd. ('to them, I say'). Peile (*will give him life, in all cases where*). The Vulg. throws both clauses into one, thus: *dabitur ei vita peccanti*; and so the Germ., except that it retains the plural *toīs āmū*, and disregards the *aiτφ*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.	ἐν τῷ ἀληθινῷ, ἐν τῷ νῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινός Θεός, καὶ ἡ ζωὴ αἰώνιος.	know <sup>m</sup> the True One; and we are in <sup>m</sup> the True One, <sup>n</sup> in his Son Jesus Christ. This is the true God, and <sup>o</sup> the <sup>p</sup> Life eternal.
21 Little children, keep yourselves from idols. Amen.	21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.	21 Little children, keep yourselves from <sup>q</sup> the idols. <sup>r</sup> Amen.

## THE SECOND EPISTLE OF JOHN.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
THE elder unto the elect lady, and her children, whom I love	Ο ΠΡΕΣΒΥΤΕΡΟΣ Ἐκλεκτῇ κυ- ρίᾳ καὶ τοῖς τέκνοις αἵτης, οὓς ἔγὼ	THE elder unto <sup>a</sup> an elect lady and her children, whom I love

<sup>m</sup> Comp. the E. V. forms: 'the Holy One, and the Just,' | the word as = 'electam, sive ad Christi fidem conversam.' Even the more common view among modern scholars (Heumann, Beng., Moldenh., Carpz., Lücke, Mey., Ros., De W., Barn., Neander, Dav., Schaff, &c.), which regards *xvriā* as the name, is generally allowed by its advocates to involve some negligence of construction or of arrangement. Certainly Γαῖᾳ τῷ ἀγαπητῷ, 3 John 1, which De W. cites, furnishes no parallel; and even his other instance from 1 Pet. 1: 1, ἐκλεκτοῖς παρεπιδήμοις, is sufficiently defined by the subsequent genitives, διασπορᾶς Πόντου, κτλ. It deserves also to be mentioned, that either of these interpretations (*Electa*, *Cyria*;—as well as Thom.'s *Electa Cyria*) at once excludes the reference of this inscription, 'not to the Christian mistress of a family, but to a Church. The ancients,' adds Thiersch (*History of the Christian Church*, p. 264; London, 1852), 'understood it so. And the concluding words, *The children of thy sister*, &c., are in like manner to be understood of a Church, viz., of that in which John was at the time.' This reference has supporters also among the moderns (Hamm., Whist., Whith., Pyle, Michaelis, Augusti, Hales), and finds some corroboration in the ἡ ἐν Βαβυλῶνι συνεκλεκτῇ of 1 Pet. 5: 13, where the majority of versions and commentators supplies *ἐκληγία*. The indefinite rendering proposed above, which I find nowhere but in Peile, is at least strictly grammatical, and assumes nothing but that the writer may have had reasons for suppressing the name of his correspondent, as well as his own. There is difficulty, moreover, in supposing that the writer meant to distinguish any particular member of the Church as 'the elect lady,' or as the peculiar object of the apostolic love in truth.—Of the editors not already mentioned, Griesb., Knapp, Lachm., Tisch., Theile, have *ἐκλ.* *Kvp.*; Sch., Bloomf., Hahn, *ἐκλ.* *xvp.*—The expressed *ἐγώ* (see 1 John 2: 20, N. p) may be = 'I, whoever else may hate (v. 7); I, Christ's apostle; whom He loved.' This emphasis cannot be given in English without an amplification, or else by the tone in reading.

<sup>n</sup> There is no supplement in T., C., (who, however, as some others, translate this *ἐν* by *through*);—Syr., Germ.. It., Fr. S.;—Erasm., Calv., Vat., Castal., Dodd., Moldenh., Carpz., Mack., Lücke ('The sense is: We are in fellowship with the true God through His Son—or, more correctly and more in the spirit of John's style: so far as we are in His Son.'), Greenf., Murd., Peile (*the One that is True... the only True One*). The Vulg. follows the reading, *τὸν ἀληθινὸν Θεόν*.

<sup>o</sup> See ch. 2: 25, N. h. Here the article is given by the German and French verss., Dt., It.;—Bez. (*illa*), Mack., Thom., Murd., Kenr. Lachm. and Tisch. cancel the *ἡ*.

<sup>p</sup> See ch. 1: 1 (N. g). 2.—Among English verss., the Greek order is retained by R.;—Thom., Murd., Peile. See ch. 2: 25, N. h.

<sup>q</sup> 'All around.'—German and French verss., Dt., It.;—Thom., Sharpe.

<sup>r</sup> Knapp brackets the *ἀμήν*, while the reading that omits it is marked by Beng. as *plane genuina*, and is adopted by all the other recent editors (except Bloomf.), as it was by the ancient verss., except the Vulg. I recommend that *Amen* be omitted. See 2 John 13, N. s.

<sup>s</sup> Our text follows Mill, as he followed Stephens, in printing *'Ἐκλεκτὴ'* with a capital letter. The opinion, however, which Stephens thus indicated, that this was the proper name of the individual addressed (an opinion mentioned [not, as Barn. supposes, professed] by Oec.: *ἐκλεκτὴ δέ, ἡ ἀπὸ τοῦ ὀνόματος, ἡ ἀπὸ τῆς περὶ τὴν ἀρετὴν φιλοτιμίας, καλεῖ*, and adopted by Grot., Pricaeus, Wetst., Midd.), is disclaimed by Mill, who explains

## KING JAMES' VERSION.

in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in

## GREEK TEXT.

$\delta\gamma\alpha\tau\omega\ \dot{\epsilon}\nu\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha\,\kappa\alpha\ \text{oi}\ \dot{\epsilon}\gamma\omega\ \mu\nu\sigma\oslash,$   
 $\dot{\alpha}\lambda\lambda\alpha\ \kappa\alpha\ \pi\alpha\tau\text{es}\ \text{oi}\ \dot{\epsilon}\gamma\mu\omega\kappa\text{ot}\text{es}\ \tau\text{iv}$   
 $\dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha\text{r},$

2  $\delta\text{ia}\ \tau\text{iv}\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha\ \tau\text{iv}\ \mu\epsilon\text{no}v\sigma\alpha\ \dot{\epsilon}\nu\ \dot{\eta}\mu\text{iv},\ \kappa\alpha\ \mu\epsilon\theta\ \dot{\eta}\mu\omega\ \dot{\epsilon}\sigma\tau\alpha\ \text{e}\iota\text{s}\ \tau\text{iv}$   
 $\dot{\alpha}\lambda\omega\text{ra}.$

3  $\dot{\epsilon}\sigma\tau\alpha\ \mu\epsilon\theta\ \dot{\eta}\mu\omega\ \chi\alpha\rho\iota\alpha,\ \dot{\epsilon}\lambda\text{eo}\text{s},$   
 $\dot{\epsilon}\text{ip}\text{r}\text{iv}\text{n}\ \pi\alpha\pi\text{a}\ \Theta\text{eo}\text{v}\ \pi\alpha\text{t}\text{ro}\text{s},\ \kappa\alpha\ \pi\alpha\pi\text{a}$   
 $\text{K}\text{ri}\text{p}\text{i}\text{o}\text{v}\ \text{I}\text{η}\text{o}\text{s}\text{o}\text{v}\ \text{X}\text{ri}\text{s}\text{t}\text{o}\text{v}\ \text{t}\text{o}\text{v}\ \text{r}\text{i}\text{o}\text{v}\ \text{t}\text{o}\text{v}$   
 $\pi\alpha\text{t}\text{ro}\text{s},\ \dot{\epsilon}\nu\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha\ \kappa\alpha\ \dot{\mu}\gamma\alpha\pi\text{t}\text{h}.$

4  $\dot{\epsilon}\text{x}\text{a}\text{p}\text{h}\text{r}\text{i}\ \lambda\text{i}\text{a}\text{r}\ \dot{\epsilon}\text{t}\text{o}\text{i}\ \dot{\epsilon}\text{i}\text{r}\text{p}\text{h}\text{a}\ \dot{\epsilon}\text{x}\text{k}\ \tau\text{iv}$   
 $\dot{\epsilon}\text{te}\text{k}\text{iv}\text{w}\text{r}\ \text{s}\text{o}\text{v}\ \pi\text{e}\text{r}\text{i}\text{p}\text{t}\text{a}\text{t}\text{o}\text{v}\text{r}\text{t}\text{a}\text{s}\ \dot{\epsilon}\nu\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha$

## REVISED VERSION.

in <sup>b</sup> truth, and not I only, but also all <sup>c</sup> who have known the truth,

2 For the truth's sake, which <sup>d</sup>abideth in us, and <sup>e</sup>with us <sup>f</sup>it shall be for ever:

3 <sup>g</sup>There shall be with <sup>h</sup>us grace, mercy, <sup>i</sup>peace, from God the Father, and from the <sup>j</sup>Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I <sup>k</sup>have found <sup>l</sup>children of thine walking

<sup>b</sup> The words  $\dot{\epsilon}\nu\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha$  are thus rendered without the article, or else adverbially (*truly, sincerely, &c.*), or are so explained, by E. V., vv. 3, 4; 3 John 1 *marg.*, 4; Matt. 22: 16 (comp. Mark 12: 14 and Luke 20: 21 in the Greek and E. V.); &c.;—W., R.;—Dt., It., Fr. G.—M.;—Oec. (who opposes  $\dot{\alpha}\gamma$ .  $\dot{\epsilon}\nu\ \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha$  to  $\dot{\epsilon}\text{pi}\text{r}\text{iv}\text{a}\text{s}\text{t}\text{a}\text{t}\text{a}\text{r}\text{t}\text{a}\text{s}$ , referring to 1 John 3: 18), Pagn., Vat., Castal., Bez., Grot., Wells, B. and L., Berl. Bib., Wolf ('i. e.  $\dot{\alpha}\lambda\eta\theta\omega\text{s}$ '), Beng., Pyle, Carpz., Wakef., Mack., Newc., Thom., Mey. (*mit Aufrichtigkeit*), Ros., Stoltz, Van Ess, Goss., Trol., Sharpe, De W. (though he understands the phrase here, not as in 1 John 3: 18, but of love grounded in the Christian truth), Barn., Kenr., Peile.

<sup>c</sup> For the omission of *they*, see W., T., C., G., R.;—Latin and German verss., Dt.;—Wesl., Mack., Thom., Greenf., Sharpe, Kenr.—For *who*, see Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Murd., Kenr.

<sup>d</sup> Beng.: 'Quae manet, quae adhuc est. Sequitur futurum, erit.' See 1 John 3: 17, N. x, &c.

<sup>e</sup> The Greek order is preserved in W.;—Latin verss., Syr., Germ., Dt.;—Lücke, Greenf. All.

<sup>f</sup> The French verss. and Newc. repeat the relative; but it is better with Win. (§ 64. III. 1.) to consider the construction changed for the sake of a more striking presentation of the thought. So De W.: 'und sie wird auch ewig bei uns bleiben,' regarding this as 'more expressive' than the relative construction. Sharpe (*and may it be*), Peile (*as it shall be*). See Rev. I, 6, N. y, &c.

<sup>g</sup> 'Future for optative, by hebraism,' say Bloomf. and others. Better Win. (§ 41. 6.): 'Never does the future stand for the genuine optative; in Rom. 16: 20; Phil. 3: 15; 4: 7, 19; Matt. 16: 22, the signification of the future is alone admissible.' A like unwarrantable change of mood is found in E. V. 1 Pet. 4: 11. In the present instance the writer, having set out apparently to give the apostolic salutation in the usual optative form, is induced, by the intervention of a confident assertion respecting the perseverance of the faithful in the truth, to express his heart's desire and prayer for them in the way of an equally confident assertion respecting their, and his own, continued enjoyment along with that, and in consequence of that,

of all spiritual blessings.—The future is retained in E. V. *marg.* in Dr. Blayney's and most subsequent editions;—C.;—Syr., Dt. *marg.*;—Erasm., Vat., Aret., Cocc. ('non tam optans, quam ad dicens. Petrus ut optans loquitur  $\pi\lambda\eta\theta\epsilon\iota\alpha\text{t}\text{h}$ '. Paulus ambigue, omittens verbum, ut habeamus occasionem utrumque cogitandi. Johannes emphasin interpretatur exprimendo  $\text{z}\sigma\tau\alpha\text{l}$ ?), Beng. ('votum cum affirmatione'), Moldenh., Carpz., Peile ('there shall be—an Apostolic greeting, equivalent here to *invokes, prays for there to be—grace, &c.*').

<sup>h</sup> This reading is followed by C.;—Syr., Germ. (as Luth. gave it);—Erasm., Aret. ('Se conjungit piae familiae in bonis communibus';—but, on the ground of the uniform style of the apostolic salutation elsewhere, he thinks that the reading must be incorrect.), Wolf. (' $\dot{\epsilon}\sigma\tau\alpha\ \mu\epsilon\theta\ \dot{\eta}\mu\omega\text{r}$ . Ita Curcellaeus: at editi plerique omnes  $\mu\epsilon\theta\ \dot{\eta}\mu\omega\text{r}$ , et sic scripti quoque, ita ut pro altera illa Millius Lincoln. cod. et Veles. lectiones, tum vero ed. Complut. Vulg. et Occumenium asserre potuerit. Praetulerim itaque  $\mu\epsilon\theta\ \dot{\eta}\mu\omega\text{r}$ , quod et B. Lutherus expressit, imprimis cum eadem phrasis proxime antecedat,  $\kappa\alpha\ \mu\epsilon\theta\ \dot{\eta}\mu\omega\text{r}$   $\dot{\epsilon}\sigma\tau\alpha\ \text{e}\iota\text{s}\ \tau\text{iv}$   $\dot{\alpha}\lambda\omega\text{ra}$ . Hoc scilicet respiciens Joannes eos, ad quos scribebat, certos esse jubet, fore, ut et ipsi in agnita doctrinae salutaris veritate persistant, et gratia misericordiaque divina perpetuo fruantur'). All the recent editors, however, have  $\dot{\eta}\mu\omega\text{r}$ , and I recommend that this be adopted: *you*.

<sup>i</sup> R.;—Latin and Germ. verss. (except Moldenh., Mey.), Dt., Fr. S.;—B. and L., Carpz., Wakef., Thom., Sharpe, Kenr., Peile.

<sup>j</sup> Mey., Lachm., and Tisch. cancel  $\text{K}\text{ri}\text{p}\text{i}\text{o}\text{v}$ , which De W. also considers 'unjohann.'

<sup>k</sup> The perfect tense implies that this cause of joy still existed. Kühn.'s remark also is applicable: 'By placing in contrast the hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal.—R.;—German and French verss. (except Mey.), Dt., It.;—Peile. But all these, except R., translate  $\dot{\epsilon}\text{x}\text{a}\text{p}\text{h}\text{r}\text{i}$  either as a present or a perfect.

<sup>l</sup> Peile proposes this as the English equivalent of the Greek phrase. Dodd., Mack., &c., supply *some*. But this suggests more strongly perhaps than does the original, that this lady had *other* children of a *different character*.

## KING JAMES' VERSION.

truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that

<sup>m</sup> The reference is historical, to the ministry of the Lord Jesus, as revealing the truth and will of God. See 1 John 2: 25, N. g.—W.,—Wesl., Mack., Thom., Penn, Sharpe.

<sup>n</sup> W., R.;—Fr. S.;—Wells, Wesl., Mack., Newc., Lücke, Penn, Sharpe, Murd., Peile.

<sup>o</sup> W., G., R.;—Vulg., Syr., Dt., It., Fr. G.,—M.,—S.;—Pagn., Bez., Aret., Dodd. and the later English verss., Greenf.

<sup>p</sup> See 2 Pet. 3: 3, N. f. To the English verss. there mentioned may here be added Wakef., Mack., Newc., Thom., Clarke, Penn, Kenr.

<sup>q</sup> Neither the original edition of E. V., nor any other version here collated, except Vat., begins this part of the verse with a capital letter, nor does Vat. himself transpose the *ira*. The Greek order is observed also by Syr., Protestant German verss. (the Vulg. having *ut quemadmodum*), Dt., It., Fr. M.,—S.;—Erasm., Castal., Bez., Dodd., Wesl., Wakef. (though he gives *καθὼς* as a relative), Mack., Newc., Thom., Greenf., Sharpe, Murd., Peile.

<sup>r</sup> See 1 John 2: 7, N. p, &c.

<sup>s</sup> Newc., Barn., Peile.

<sup>t</sup> The reference is rather to the general idea of the incarnation, than to any particular manifestation. Hence Oec., Erasm., and Vat., while their versions point to the second coming (the last two changing *renisse* of the Vulg. into *renturum*), yet allow the other interpretation. ‘Potest etiam legi, *renisse*,’

## GREEK TEXT.

θείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

5 καὶ τὸν ἔρωτῶν σε, κυρίᾳ, οὐχ ὡς ἐντολὴν γράφων σοι καυην, ἀλλὰ ἣν εἰχομεν ἀπὸ ἀρχῆς, ἵνα ἀγαπᾶμεν ἀλλήλους.

6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἴκούσατε ἀπὸ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε.

7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὲν δύολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκὶ οὐτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

8 βλέπετε ἑαυτοῖς ἵνα μὴ ἀπολέσωμεν ἡ εἰργασίμεθα, ἀλλὰ μισθὸν πλήρη ἀπολαύσωμεν.

9 πᾶς ὁ παραβάτων, καὶ μὴ μέρων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει ὁ μέρων ἐν τῇ διδαχῇ τοῦ Χρι-

## REVISED VERSION.

in truth, as we <sup>m</sup> received <sup>o</sup> commandment from the Father.

5 And now I beseech thee, lady, not as <sup>o</sup>writing a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk <sup>p</sup>according to his commandments. This is the commandment, <sup>q</sup>as ye <sup>r</sup> heard from the beginning, <sup>q</sup>that ye should walk in it.

7 For many deceivers <sup>s</sup>have entered into the world, who confess not <sup>t</sup>Jesus Christ coming in <sup>u</sup>flesh: this is <sup>v</sup>the deceiver and <sup>v</sup>the antichrist.

8 Look to yourselves, that <sup>w</sup>we lose not <sup>x</sup>what things we have <sup>y</sup>wrought, but <sup>z</sup>receive a full reward.

9 <sup>a</sup>Every one that transgresseth, and abideth not in the doctrine of Christ, hath not God: he

says Vat. Erasm. thus: ‘Potest accipi ut sit praeteriti imperfeci temporis, qui reniebat; et potest accipi ut sit futuri, ut intelligamus de *Judicio supremo*.’ Better Oec.: διὰ τοῦτο οἵμα οὕτως ἐχρήσατο τῇ φωνῇ ταῖς ὁ γηγενένος, ἐρχόμενον εἰπών, ἀλλ’ οὐχ ἐλθόντα, ἵνα τοὺς ἀμφοτέρας ἀρρομένους τὰς παρουσίας τοῦ Κυρίου τὰς ἐν σαρκὶ περιπάθη. So De W.: ‘We are not to assume any change of time (Beng.); the present denotes simply the idea: J. Chr. as coming in the flesh; comp. 1 Cor. 15: 35.’ See 1 John 4: 2, N. b.

<sup>b</sup> See 1 John 4: 2, N. c.

<sup>c</sup> See 1 John 2: 18, N. d, &c.

<sup>d</sup> Lachm. and Tisch. adopt the reading (referred to in E. V. marg.) of A., Vulg., Syr., &c.: ἀπολέσητε ἡ εἰργάσασθε ... ἀπολέβητε.

<sup>e</sup> See v. I., N. c. Of the verss. here collated, Wells and Newc. alone employ a plural demonstrative; most have a compound relative.

<sup>f</sup> The marginal rendering of E. V., *gained*, may better be omitted. Comp. 1 Cor. 3: 14, 15.

<sup>g</sup> Syr., German verss., Dt., It.;—Castal., Hamm., Dodd. and Mack. (*may*), Wesl., Wakef., Sharpe.

<sup>h</sup> See 1 John 2: 23, N. x.—In this verse Lachm. and Tisch. read προάγων (A. B.) for παραβάτων (Bloomf. has no doubt that ‘St. John wrote παράγων’), cancel the second τοῦ Χριστοῦ, and transpose thus: καὶ τὸν τὸν καὶ τὸν πατέρα.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
abideth in the doctrine of Christ, he hath both the Father and the Son.	στοῦν, οὗτος καὶ τὸν πατέρα καὶ τὸν νιόν ἔχει.	that abideth in the doctrine of Christ, <sup>b</sup> the same hath both the Father and the Son.
10 If there come any unto you, and bring not this doctrine, receive him not into <i>your</i> house, neither bid him God speed :	10 εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταῖτην τὴν διδαχὴν οὐ φερει, μή λαμβάνετε αὐτὸν εἰς οἰκιαν, καὶ χαίρειν αὐτῷ μή λέγετε·	10 If any <sup>c</sup> one <sup>d</sup> cometh unto you, and <sup>d</sup> bringeth not this doctrine, receive him not into <sup>e</sup> the house, neither bid him <sup>f</sup> hail :
11 For he that biddeth him God speed, is partaker of his evil deeds.	11 ὁ γαρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοις ἐργοις αὐτοῦ τοις πονηροῖς.	11 For he that biddeth him <sup>g</sup> shareth in his <sup>h</sup> wicked <sup>i</sup> works.
12 Having many things to write unto you, I would not <i>write</i> with paper and ink : but I trust to come unto you, and speak face to face, that our joy may be full.	12 Πολλὰ ἔχων ὑμῖν γράφειν, οἴκη βούλθην δια χάρτου καὶ μελανος; ἀλλα ἐλπίζω ἐλθειν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.	12 Having many things to write unto you, <sup>j</sup> I would not <sup>k</sup> with paper and ink ; <sup>l</sup> but I <sup>m</sup> hope <sup>n</sup> to come unto you, and speak <sup>o</sup> mouth to mouth, that <sup>p</sup> our joy may be <sup>q</sup> fulfilled.
13 The children of thy elect sister greet thee. Amen.	13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμén.	13 The children of thy elect sister <sup>r</sup> salute thee. <sup>s</sup> Amen.
<sup>b</sup> E. V., Matt, 5: 19; 13: 20; &c.;—R.;—Mack. All the foreign verss. (except Greenf.) use a demonstrative pronoun. Beng.: ‘hic demum.’		
<sup>c</sup> See I John 2: 1, N. b, &c. Here the verss. generally clearly indicate the singular.		
<sup>d</sup> ‘As, no doubt, happens often’ (v. 7). Comp. I John 3: 13, N. j.—The indicative mood is retained in W.;—foreign verss. generally ;—Thom., Murd.		
<sup>e</sup> The pronoun is not supplied in E. V., Mark 13: 15, &c.;—W., T., C., G., R.;—foreign verss. (except the French, and Moldenh.) ;—Kenr., Dav.		
<sup>f</sup> Akenside ( <i>Pleasures of Imagination</i> , i. 492, 496–8): ‘As when Brutus . . . call’d aloud ‘On Tully’s name, and shook his crimson steel, ‘And bade the father of his country, hail !’		
W. ( <i>neither say ye to him hail</i> ;—comp. E. V., Matt. 26: 49; 27: 29; &c.);—Sharpe, Barn. ( <i>do not say to him, hail, or joy</i> );—Rob. ( <i>to wish well to bid hail</i> ). Nearly all verss. avoid the introduction of the divine name.		
<sup>g</sup> Wakef., Mack. ( <i>partaketh in</i> ), Thom. ( <i>is a part. with him in</i> ), Murd. ( <i>is participator in</i> ).		
<sup>h</sup> See I John 3: 12, N. h. R.;—Guyse, Wakef.		
<sup>i</sup> E. V., I John 3: 12; &c.;—W., R.;—Guyse, Wakef., Thom., Penn, Kenr.		
<sup>j</sup> Beng., Lachm., Hahn, Tisch., have <i>ἰβουλήθην</i> .		
<sup>k</sup> No verb is supplied in W., R.;—Latin verss., Syr., Germ., Dt.;—Carpz., Lücke, Greenf., All., De W., Murd., Kenr.		
<sup>l</sup> For <i>ἀλλὰ ἐλπίζω</i> , Griesb., Knapp, Mey., Seh., Lachm., Hahn, Theile, read <i>ἐλπίζω γάρ</i> (Vulg.).		
<sup>m</sup> W., R.;—Dodd. and the later verss. Foreign verss. generally have the word most nearly answering to this.		
<sup>n</sup> For <i>ἐλθεῖν</i> , Knapp, Mey., Lachm., Hahn, Tisch., Theile, give <i>ἐρεύσθαι</i> , which Bloomf. thinks is ‘probably the true reading.’		
<sup>o</sup> E. V. <i>marg.</i> (comp. Numb. 12: 8; Jer. 32: 4; 34: 3);—Vulg., Syr., Germ. ( <i>mündlich</i> ), Dt., It. ( <i>a bocca</i> ), French verss.;—Hamm., Berl. Bib. ( <i>von Mund zu Mund</i> );—so Stolz, All., Kist., Guyse, Thom., ( <i>by word of mouth</i> ), Moldenh., Mey., Van Ess, De W., ( <i>as Germ.</i> ), Wakef., Greenf. (גְּבָרַתְּלָא נְבָרַתְּ), Murd., Kenr.		
<sup>p</sup> Lachm. reads <i>ὑμῶν</i> (Vulg.).		
<sup>q</sup> See I John 1: 4, N. q. It is true that in this expressive primary sense of <i>filling full</i> the verb <i>fulfil</i> is not now in current use, and it may perhaps be deemed inexpedient to attempt its revival. In that case I recommend that E. V. be retained.		
<sup>r</sup> E. V., 3 John 15; &c.;—R.;—Dodd. and the later verss., except Sharpe.		
<sup>s</sup> The <i>ἀμέν</i> is bracketed by Knapp, and cancelled by all the other recent editors, except Beng. and Bloomf., though Beng. also regarded it as certainly spurious. I recommend that <i>Amen</i> be omitted.		

# THE THIRD EPISTLE OF JOHN.

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## KING JAMES' VERSION.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

\* E. V., 8 times in John's Epistles, and 39 times elsewhere;—T., C., G.;—Syr., Germ. (*lieben*), Dt., It.;—Erasm., Pagn., Vat., Bez., (*dilecto*;—*Vulg. charissimo*), Wells, Berl. Bib. and later Protestant German verss., Dodd., Wesl., Wakef., Mack., Newe., Thom., Greenf., Barn., Murd., Kenr.—For the emphatic *ἐγώ*, see 2 John 1, N. a.

<sup>b</sup> See 2 John 1, N. b.

<sup>c</sup> This explanation of *περὶ πάντων* as equivalent to *concerning all things; in every respect*, appears in W. (though he renders the *Vulg. de* by *of*), T., C., R.;—*Vulg.*, Syr., Germ., Dt. *marg.*, It., French verss.;—Erasm., Vat., Engl. Ann., Grot., Hamm.'s Paraphrase, Prie., Wells, Whitb., Beng., Guyse, Dodd., Wesl., Mack., Newe., Thom., Scott, All., Penn, Trol., Sharpe, De W., Barn., Murd., Kenr., Peile;—Rob., Green. E. V. follows Pagn., Bez., (*in primis*). Castal. (*ante omnia*).—The Greek order is followed by W., R.;—Latin verss. (except Castal.), Syr., Dt.;—Berl. Bib., Moldenh., Carpz., Wakef., Mey., Greenf., Stolz., Van Ess, Goss., Sharpe, Bloomf., De W., Murd., Kenr.

<sup>d</sup> E. V. *marg.*; 2 Cor. 13: 7; James 5: 16;—W., R., (*I make [my] prayer*);—*Vulg. (orationem facio)*, Syr. (as in Matt. 26: 42);—Engl. Ann. (*or, pray*), Hamm., Guyse ('desire and beg of God'), Dodd., Wesl., Wakef., Mack., Clarke, Greenf., All., Penn, Bloomf. ('heartily wish and pray'). Murd., Kenr., Peile.

<sup>e</sup> W.;—Fr. S.;—Berl. Bib. and the later German verss. (though some of them insert *einige*), Wakef. (*some*), Peile.

<sup>f</sup> The dative after *μαρτυρέω* is retained by E. V., John 5: 33; 18: 37; &c., and here by W., R.;—*Vulg.*, Fr. S.;—Erasm., Vat., Berl. Bib., Beng., Mack., Thom., Stolz, All., Kist., Goss., Sharpe, Kenr., Peile.

## GREEK TEXT.

'Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαϊω τῷ ἀγα-  
πητῷ, ὃν ἐγὼ ἀγαπῶ εἰν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εἰχομαι  
σε εἰνδοῦσθαι καὶ ὑγιαινεῖν, καθὼς  
εἰνδοῦται σου ἡ ψυχή.

3 ἔχαρη γαρ λιαν, ἐρχομένων  
ἀδελφῶν καὶ μαρτυρούντων σου τῇ  
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περι-  
πατεῖς.

## REVISED VERSION.

THE elder unto the <sup>a</sup>beloved Gaius, whom <sup>a</sup>I love in <sup>b</sup> truth.

2 Beloved, <sup>c</sup>in all things I <sup>d</sup>pray that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when <sup>e</sup>brethren came and testified <sup>f</sup>to <sup>g</sup>thy truth, <sup>h</sup>how <sup>i</sup>thou walkest in <sup>j</sup> truth.

<sup>g</sup> Not merely: 'the truth of the gospel that is in thee' (Whitb.), or 'the soundness of thy doctrinal views,' but: 'thy truthfulness; the general consistency of thy Christian character, as resting on and pervaded by the truth.'—The paraphrastic enlargement of E. V. is avoided by W., R.;—*Vulg.*, Syr., German verss., Dt., It., Fr. G., —M., (*ta sincérité*), Fr. S.;—Erasm., Pagn. (*integritatem tuam*), Vat., Castal., Bez. (*sinceritatem tuam*). The same word is employed by Drus., Grot.;—and so Hamm.'s Paraphrase: *the sincerity of thy Christian course*), B. and L. (*votre fidélité*), Dodd., Wakef. (*thy fidelity*), Mack., Thom., Greenf. (ἜΓΩΓΝΗ), Penn, Sharpe, Murd. (*thy integrity*), Kenr., Peile (*thy truthfulness*).

<sup>h</sup> Perhaps it was not intended by the English Translators (who follow R. = *Vulg. sicut*) to give the impression, which yet the reader can scarcely help receiving, that the writer hero adds his own testimony respecting the outward deportment of Gaius to that of the brethren respecting his faith. But such a representation is not at all borne out by the manner of John, or by the context, vv. 4, 6. The clause is rather epexegetical of the one preceding. For this use of *καθὼς* after verbs of narrating, see Acts 15: 14.—T., C., G.;—Fr. G., —M., (*et comment*), Fr. S. ([*disant*] *comment*);—Castal. (*uti.. vivas*), Grot., Ros., (*quomodo*), Hamm.'s Paraphrase ('and gave me assurance of thy perseverance'), B. and L. (*as Fr. G.*), Moldenh. (*wie, in the sense of quomodo*). He also allows *dass, that*), Carpz. (*et quod*), Wakef., Lücke, Mey. (*dass nämlich*), Penn;—Schöttg., Schleus., Bretsch., Wahl, Rob., Schirl.

<sup>i</sup> 'Notwithstanding the general defection, and the violence of Diotrephe.' See 2 John 1, N. a, &c.

<sup>j</sup> See 2 John 1, N. b.

## KING JAMES' VERSION.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ;

6 Which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well :

## GREEK TEXT.

4 μείζοτέραν τοιτών οἵκειχω χαραν, ιτα ἀκοίω τα εἴμα τεκνά ει' ἀληθείᾳ περιπατούτα.

5 Ἀγαπᾶτε, πιστὸν ποιεῖς ὁ ἐαν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ἔνορους,

6 οἱ ἐμαρτύρουσάν σου τὴν ἀγάπην ἐνώπιον ἐκκλησίας· ούς καλῶς ποιήσεις προπέμψας ἀξιώς τοῦ Θεοῦ.

## REVISED VERSION.

4 <sup>a</sup>Greater joy than <sup>b</sup>this I have none, to hear <sup>c</sup>of my children <sup>d</sup>walking in <sup>e</sup>truth.

5 Beloved, thou <sup>a</sup>testest <sup>b</sup>faithfully whatsoever thou doest <sup>c</sup>toward the brethren, and <sup>d</sup>toward <sup>e</sup>the strangers,

6 <sup>a</sup>Who have <sup>b</sup>testified <sup>c</sup>to thy <sup>d</sup>love before <sup>e</sup>the church : whom thou <sup>b</sup>shalt do well <sup>c</sup>to <sup>d</sup>set forward on their <sup>b</sup>way <sup>c</sup>in a manner worthy of God :

\* The arrangement and translation of this clause are from Sharpe. Comp. E. V. John 15: 13. Here *μείζοτ*. is given before the verb by R.;—Latin verss., Syr.;—Beng., Carpz. (*Laetitiam majorem habeo nullam*), Mey., Stoltz, All., Goss., De W.

<sup>1</sup> The *τοιτών* is recognized in W., G., R.;—Latin and German verss. (except Castal.). Syr., Dt. It., Fr. G.,—M.;—Engl. Ann., Wolf. (who, with Bez., Beng., &c., would supply *χαρᾶν*), Dodd., Wesl., Mack., Newc., Ros., Greenf., Penn., Kenr.

<sup>a</sup> So E. V. translates *ἀκοίω* followed by an accusative, Matt. 24: 6; Luke 21: 9; &c.

<sup>b</sup> Dodd., Wakef., Mack., Thom., (*are walking*).

<sup>c</sup> Lachm. and Tisch. insert *τὴν*.

<sup>d</sup> So *ποιέω* is often taken, especially when connected with a neuter adjective. See Pass., s. v., H.—Fr. G.,—M.,—S., (*agis*);—Pagn., Castal., Bez., Wolf., (*agis*). Thom., Van Ess (*handelst*;—so All., Kist., De W.), Trol., Bloomf. The same verb (*to act*) is employed by Guyse, Scott, Clarke.

<sup>e</sup> ‘A faithful thing, one befitting thy standing as *πιστός*, a true believer.’ So Occ.: *aξιον πιστοῦ ἀνδρός* and others generally. Some, as It. (*da [vero] sedele*). Thom. (*as a believer*), Mey. (*als achten Christen*), Trol. (*as a faithful man*). treat the phrase *πιστὸν ποιεῖς* as equivalent to the French idiom, *faire le roi*.

<sup>f</sup> E. V., 1 Thess. 4: 10; &c.;—R. (*on . . . upon*);—Syr., It., Fr. G.,—M., Fr. S. (*pour*);—Pagn., Castal., Bez., Pisc., Hamm. (in the Paraph.), B. and L. (*as Fr. S.*), Dodd., Murd., Kenr. (*towards*;—so Scott and Barn. once in the comment.), Pyle (once in the Paraph.), Wakef., Mack., Thom., (*for*), Ros., Peile (*in relation to*).

<sup>g</sup> Dt., It., French verss.;—Engl. Ann. (as one version). Moldenh. and later German verss., Wakef., Mack., Thom., Greenf., Penn. Sharpe, Peile (*those*). Lücke's view, that *καὶ εἰς τοὺς ἔνορους* stands in expositio apposition with *εἰς τοὺς ἄδεις*, is not favoured by the repetition of the preposition and the article; and hence may have come, as a critical gloss, the reading *καὶ τοῦτο ἔνορους*, which, however, has very considerable authority, and is adopted by Lachm., Hahn, Tisch., Theilc.

<sup>h</sup> See 2 Pet. 2: 11, N. f.

<sup>a</sup> E. V., v. 3; &c. See 1 John 1: 2, N. l.

<sup>b</sup> See v. 3, N. f.

<sup>c</sup> See 2 Pet. I: 7, N. a.

<sup>d</sup> Peile: ‘*ἐνώπιον Ἐκκλησίας*—Angl. *in open Church, in open Congregation*—is said by the same conventional omission of the Article, as in classical Greek is the prevailing rule in the use of all such words (*πατέρ, μήτηρ, πόστοις, γυναικεῖον, πόλις, δεσπότης, καὶ τ. ξ.*) as express some well-known and familiar object, and in our own idiom also is of frequent occurrence, as when we say *in Town, before Parliament, &c. &c.*’

<sup>e</sup> The Greek order, retained by R.;—foreign verss., except the Dt.;—Dodd., Wakef., Thom., Penn., Peile. The Syr. disregards the *προπέμψας*; the Vulg. has *benefaciens deducet*. as if for *κ. ποιήσας προπέμψεις*, the reading of C.; Germ., *du hast wohl gehabt*, as if for *κ. εποίησας*. Grot.'s conjectural reading.—Most of the modern English versions have *wilt*. But the sentence is an authoritative counsel and encouragement in opposition to Diotrephes.

<sup>f</sup> The participle is translated by an infinitive in It., French verss.;—Thom., Greenf., Kist., Penn., De W., Peile.

<sup>g</sup> It is evident from the context that what the writer desired in behalf of the wayfarers was effectual help (comp. Tit. 3: 13; &c.), rather than merely such an honourable escort as Paul received at Miletus (Acts 20: 38) and Tyre (Acts 21: 5). The former idea is, accordingly, here included by the critics and lexicons in *προπέμπω* (as Grot. ‘cum viat'eo dimittere’; Beng. ‘dehucens cum commeatu’; Bloomf. ‘by sending them forward and helping them on their journey’; De W. ‘weiterfördern durch R. iscausriistung’; &c.), and several versions express it more distinctly than is done in E. V. Thus: Hamm. (*furnish for their j.*) B. and L. (*de les accompagner et de les pourvoir pour leur voyage*). Mack. (*help forward on their j.*). Lücke, Mey., (*weiter [be-] förd'rst*), Solz (*ihrnen weiter behülflich bist*), Van Ess (*weiter forthilst*), Kenr. (*put on their way*), Peile.

<sup>h</sup> E. V., Acts 15: 3; 21: 5; &c.;—R.;—Wakef., Kenr., Peile.

<sup>i</sup> E. V. (after C.), Wells, Wesl., and Sharpe, are the only verss. that evade the literal force of the phrase. E. V. has it in the margin; and comp. Col. 1: 10; 1 Thess. 2: 12.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Because that for his name's sake they went forth, taking nothing of the Gentiles.	7 ὑπέρ γαρ τοῦ ὄνόματος ἐξῆλθον μηδενὶ λαμβάνοντες ἀπὸ τῶν ἔθνων.	7 <sup>a</sup> For <sup>b</sup> in behalf of the name they went forth, taking nothing <sup>b</sup> from the <sup>c</sup> Gentiles.
8 We therefore ought to receive such, that we might be fellow helpers to the truth.	8 οἵτις οὖν ὁφειλομένης ἀπολαμβάνειν τοὺς τοιούτους, οὐα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.	8 <sup>d</sup> We therefore ought to <sup>e</sup> receive such, that we <sup>f</sup> may <sup>g</sup> become fellow- <sup>h</sup> labourers <sup>i</sup> for the truth.
9 I wrote unto the church: but Diotrephes who loveth to have the pre-eminence among them, receiveth us not.	9 Ἐγράψα τῇ ἐκκλησίᾳ· ἀλλ᾽ οὐ φιλοπρωτεῖων αὐτῶν Διοτρέφης οὐκ επιδεχεται ἡμᾶς.	9 I wrote <sup>p</sup> unto the church: but <sup>q</sup> he who loveth to <sup>r</sup> be foremost among them, Diotrephes, <sup>s</sup> doth not <sup>t</sup> admit <sup>u</sup> us.
10 Wherefore, if I come, I will remember his deeds which	10 διὰ τοῦτο, εἴαν ἐλθω, ἵπομνήσω αἵτον τα εργα α ποιει, λόγοις ποιη-	10 <sup>w</sup> Therefore, if I come, I will <sup>x</sup> bring to remembrance his
<sup>a</sup> Γάρ occurs very often, but is nowhere else in E. V. rendered <i>because</i> , except John 3:19; 10:26; Acts 28:20; Rom. 4:15.—W., R.;—foreign verss. generally;—Dodd., Wels., Wakef., Thom., Murd.	<sup>m</sup> See 1 Pet. 1:20. N. w.	
<sup>b</sup> Comp. E. V., 2 Cor. 1:11; 5:12; 8:24; Phil. 1:29. Wakef., Murd., Peile ( <i>on b. of</i> ).	<sup>n</sup> In rendering <i>συνεργοῖς</i> E. V. refers expressly to the <i>ἔργον</i> in composition as <i>work labour</i> . 8 times out of 13. So here W.;—Latin verss. (except Pagn., Castal.). Dt., Fr. S.;—Hamm., Berl. Bib., Beng. Dodd. and later English verss. (except Thom.), All., Van Ess, Bloomf.	
<sup>c</sup> ‘That is alike dear to us all.’ The <i>αὐτοῦ</i> of a few MSS., followed by the Vulg., Syr., &c., is omitted by Erasm., Mill, and all the recent editors (except that Hahn brackets it). Midd. indeed suggests that, even if <i>αὐτοῦ</i> be spurious, the article may be ‘used, as frequently happens, to signify <i>his</i> .’ But the single instance, and that a poetical citation, in Acts 17:28, would not prove this to be N. T. usage.—Grot. (‘Nomen enim per excellentiam, nomen Christi, Jac. 2:7.’), B. and L. <i>marg.</i> , Beng. (‘Subaudi, <i>Dei</i> ;’—so Newc.), De W., Peile. Wells supplies <i>his</i> .	<sup>o</sup> Not: ‘with the truth,’ as Hamm and others, but: ‘with the missionary brethren on behalf of the truth.’—Fr. S.;—Engl. Ann. ( or. <i>for</i> ), Sym., Wakef., Newe., Mey., Stoltz, Penn.	
<sup>d</sup> Bez., Wolf., Beng., Moldenh., Carpz., connect <i>ἐξῆλθον</i> immediately with <i>ἀπὸ τῶν ἔθν.</i> ; nor do the recent editors, except Griesb. and Mey., insert a comma after the verb.	<sup>p</sup> Lachm. and Tisch. insert <i>τι</i> (A. B. C., &c.) after <i>ἔργον</i> .	
<sup>e</sup> See 1 John 1:5, N. t.	<sup>q</sup> The Greek order is retained by R.;—Latin verss., Syr.;—Murd., Konr., Peile.	
<sup>f</sup> Lachm. and Tisch. read <i>ἐθνικῶν</i> .	<sup>r</sup> There is this literal reference to the <i>πρῶτος</i> in composition as <i>foremost</i> or <i>first</i> , in Syr., Dt., Fr. G.-M.-S.;—Beng. ( <i>esse primus</i> ;—for Vulg. <i>primum gerere</i> ) Scott, Lücke, AH., Sharpe, De W., Stier, Barn., Murd., Peile;—the lexicons generally.	
<sup>g</sup> Grot.: ‘Nos Christiani ubique locorum.’ See 1 John 2:20, N. p. &c.	<sup>s</sup> R.;—Wakef., Mack., Thom., Konr. ( <i>does</i> ).—The same verss., together with W.;—Latin verss., Syr.;—Dodd., Carpz., Ros., Greenf., Peile, translate <i>ἡμᾶς</i> last. ‘Us, his ecclesiastical superior; not even our letter.’	
<sup>h</sup> Oec.: ‘Απολαμβάνειν, ἀντὶ τοῦ, ἀπαλαμβάνεσθαι, ἵποδέχεσθαι.	<sup>t</sup> A different word from that in v. 8.—Castal. Grot., Ros., ( <i>admittit</i> ;—for Vulg. <i>rec pit</i> ), Carpz. ( <i>curat</i> ) Wakef. ( <i>allow</i> ), Thom. ( <i>regard</i> ), Sharpe ( <i>heedeth</i> ), Peile.	
Bloomf., therefore, errs in attributing to Oec. the reading <i>ἱπολαμβάνειν</i> , which Lachm. and Tisch., however, edit on the authority of A. B. C. &c., and with the approbation of Bloomf., De W., &c. This is, indeed, the more classical word for <i>taking up receiving under one's protection</i> ; but the internal evidence for the change is by no means strong. <i>Απολαμβάνειν</i> might well stand in antithesis to <i>ἐξῆλθον</i> of the preceding verse. ‘For the sake of Him, whom we also love, these brethren <i>went out</i> into the heathen wilderness. And shall not we <i>receive</i> them <i>back</i> with a ready welcome, when in the brief intervals of labour they seek rest and refreshment in the bosom of the Church?’ Comp. Luke 15:27.	<sup>u</sup> The <i>διὰ τοῦτο</i> is expressed by a demonstrative particle in E. V., Matt. 6:25, and generally elsewhere;—German verss., Dt., It.;—Pagn., Castal., Bez., Aret., Dodd., Greenf., Mund.;—by a preposition and demonstrative pronoun with or without a substantive, in Vulg., Syr.;—Erasm., Vat., Mack., Thom., Penn., Peile;—in the French verss. by <i>c'est pourquoi</i> .	
<sup>i</sup> E. V., following T., C., G., is followed by none (except Wells) in using the imperfect. All foreign verss. retain the present; though Mill cites two or three MSS. for the reading <i>γενώμεθα</i> .	<sup>v</sup> The writer threatens, not that he himself will bear in mind, but that he will expose the misconduct of Diotrephes; <i>recalling</i> it for apostolic censure, to the humiliation of the offender, and for the warning of others. This causative force of <i>ἱπομνήσω</i> our <i>remember</i> no longer retains. But it is clearly given in E. V., John 14:26, and elsewhere; and here is either expressed, or more distinctly than in E. V. imp'led, in W. T. C., G., R.;—Syr. (according to the text of the P. and that of L/e) and other foreign verss.;—Wakef., Mack., Newc., Thom., Scholef.	

## KING JAMES' VERSION.

he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

## GREEK TEXT.

ροὶς φλυαρῶν ἡμῖς καὶ μὴ ἀρκούμενος ἐπὶ τοῖς τοῖς, οὐτε αὐτος ἐπιδέχεται τοῖς ἀδελφοῖς, καὶ τοῖς βούλομενος κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. οὐ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἔστιν ὁ δὲ κακοποιῶν, οὐχ ἔωραχε τὸν Θεόν.

## REVISED VERSION.

doeth which he doeth, prating against us with "wicked words; and, not \*contented with \*these, neither doth he himself \*admit the brethren, and \*those \*who would he \*hindereth and casteth <sup>a</sup> out of the church.

11 Beloved, <sup>a</sup>do not imitate <sup>b</sup>what is evil, but <sup>c</sup>what is good. He that doeth good is of God; <sup>d</sup>but he that doeth evil hath not seen God.

<sup>w</sup> See 1 John 3: 12, N. h. The word occurs frequently, but is only here rendered in E. V. *malicious*. Nor does this specific sense appear in W.;—Syr., German verss. (except Mey.). Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal., Bez., Hamm., Beng., Carpz., Wakef., Newc., Greenf., Penn, Sharpe, Barn.;—Rob. ('evil' [the word used in the English verss. here cited], 'hurtful, injurious, mischievous';—but it is better perhaps to consider the apostle as denouncing the immoral character, rather than the mischievous tendency or results, of these speeches.).

<sup>x</sup> Mey. and Fr. S. render ἀρξ. as a participle of the middle (*sich begnügen*, *se contentant*); many others, by a finite verb.

<sup>y</sup> The pronoun, in a plural or singular form, is retained by W., R.;—Latin and French verss., Syr., Germ., It.;—Dodd., Wakef., Thom., Greenf., Penn, De W., Murd., Kenr.

<sup>z</sup> See v. 9, N. t.

<sup>a</sup> See 2 Pet. 1: 1, N. b. &c.—The Greek order is retained by R.;—Latin verss., Syr.;—B. and L., Thom., Mey., All., Penn, Murd.

<sup>b</sup> See 2 Pet. 1: 1, N. c. &c.

<sup>c</sup> See 2 Pet. 2: 16, N. t. Leigh: 'Non significat verbis tantum prohibere; sed vim quandam inhibentem seu arcentem denotat.' The verb to *hinder* is employed by E. V., Luke 11: 52; Acts 8: 36; and here by Guyse, Dodd., Wakef., Thom., Penn, Peile.

<sup>d</sup> The words *ἐξ τῆς ἐκβλ.* are by many commentators (Carpz., Mey., Ros., Bloomf., Barn., Peile, &c.) understood to mean, that, by denying the strangers hospitality, Diotrephes 'compelled them to go elsewhere.' But the opinion is untenable. Ros. contents himself with saying: 'De excommunicatione hoc vix intelligi potest;' and Bloomf.: 'It can hardly be supposed that Diotrephes would *excommunicate* any one on so frivolous a pretext.' It is sufficient to reply, that, if Diotrephes was the 'unreasonable and wicked man' (2 Thess. 3: 2) that he is represented to have been, there is much less difficulty in that supposition than in the fact, that he resisted and disowned an apostle of the Lord, and maintained a position of influence

and authority in the church, while doing so: although even of such enormities the Church History of no age since Pentecost ('quid postea non factum?' exclaims Beng.) allows us to judge, that there is aught in them *scarcely credible* (Lücke) or *hardly conceivable* (De W.). The whole structure and arrangement of the sentence, moreover, are opposed to this view. Especially is it irreconcilable with the use of *ἐξ*, not *ἀπό*, before the noun and in composition with the verb. Peile's reference to Acts 13: 50, for an instance of *ἐξβάλλω* used 'much in the same sense as here,' is plainly nugatory for his purpose. We can understand how Paul and Barnabas, having spent some time in a city, might be 'expelled out of' it; but in the present case there could be no expulsion of these strangers from a church, which they had not been allowed to enter. It may be added that this interpretation, at best, changes what is in itself a very vigorous climax into something that sounds like very feeble tautology. Yet Barn. says of it: 'That it is the correct interpretation seems to me to be evident, for it was of the treatment which they (the strangers) had received that the apostle was speaking.' Rather, the apostle *is* speaking of the character of Diotrephes and his conduct toward the apostle himself, toward the strangers, and now lastly toward the brethren of his own church.—No pronoun is supplied by W., R.;—Latin verss., Syr.;—Penn, Sharpe, Kenr.

<sup>e</sup> R.;—Latin verss., It., French verss. except G., (use *imitor* or a derivative), Syr. (= Greenf. **מַחְנָה נִמְתָּחָה**);—Engl. Ann. (*imitate not*;—so Dodd., Wakef., Newc., Penn, Sharpe, Bloomf.), Hamm., Beng. (*mache es nicht nach*), Mack. (*do not thou im.*), Thom., Clarke, Mey. and later German verss. (*ahme nicht nach*), Murd. *marg.* (*be not an imitator*), Kenr.

<sup>f</sup> A compound relative is employed by the Vulg. once, and twice in the other Latin verss. (except Castal.);—Mack., Thom., Murd.

<sup>g</sup> All the recent editors (except Bloomf.) cancel the δε. I recommend the adoption of this reading, and the omission of *but*.

Kenr. (*I will mind*; with the note appended: 'The Greek verb signifies to remind.' But this is equally signified by the Vulg. *commonebo.*), Peile;—the lexicons. Bloomf. remarks that, 'though authority for this use [the newer sense] may be want-

ing, yet in a writer like St. John that is not indispensable.' In any writer, however, it is very desirable.—The αὐτοῦ stands in regimen with τὰ λέγα, not (as the German verss., Carpz., and Wakef., imply) with *ἐπομήνω*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 Demetrius hath good report of all <i>men</i> , and of the truth it-self: yea, and we <i>also</i> bear record; and ye know that our record is true.	12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.	12 <sup>b</sup> Unto Demetrius <sup>i</sup> testimony hath been borne by all <sup>k</sup> , and by the truth itself; <sup>b</sup> but <sup>m</sup> we <sup>n</sup> also <sup>o</sup> testify, and <sup>p</sup> ye know that our <sup>q</sup> testimony is true.
13 I had many things to write, but I will not with ink and pen write unto thee:	13 Πολλὰ εἶχον γράφειν, ἀλλ’ οὐ θέλω διὰ μέλανος καὶ καλύμου σοι γράψαι·	13 I had many things <sup>r</sup> to write, but I will not with ink and <sup>s</sup> pen <sup>t</sup> write unto thee;
14 But I trust I shall shortly see thee, and we shall speak face to face. Peace <sup>be</sup> to thee. Our friends salute thee. Greet the friends by name.	14 ἐλπίζω δὲ εἰθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν·	14 But I <sup>u</sup> hope <sup>v</sup> straightway <sup>w</sup> to see thee, and we shall speak <sup>x</sup> mouth to mouth.
	15 Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζον τοὺς φίλους κατ' οἴνομα.	15 Peace <sup>y</sup> be to thee. <sup>z</sup> The friends salute thee. <sup>a</sup> Salute the friends by name.

<sup>b</sup> The construction by the dative is retained by W., R.; Latin verss. (except Castal.), Syr. (= *ḥy*), Dt. (*aan D.*), It., Fr. G.,—M.,—S.;—Berl. Bib., Beng., Wakef., Mack., Lücke, Greenf., Van Ess, Kist., Sharpe, Kenr.

<sup>i</sup> See 1 John 5: 9, N. a. R.;—Latin verss. (except Castal.), It., Fr. G.,—M.,—S., (use *testimonium* or a derivative);—Dodd. and the later English verss. (except Penn).

<sup>j</sup> Erasm., Pagn., Vat., Bez., (*redditum est*;—for the Vulg. *reditur*), Castal. (*commendatus est*).

<sup>k</sup> R.;—foreign verss. generally;—Wakef., Thom., Clarke, Penn, Sharpe, Bloomf., Barn., Murd. (*every one*), Kenr., Peile.

<sup>l</sup> Beng.: ‘δέ tamen, etsi jam multis ornatis testimonii sit Demetrius.’ See 1 John 1: 3, N. o., &c. W.;—Latin verss., except Castal., (*sed*), Syr.;—All., De W., (*aber*), Kenr.

<sup>m</sup> See 1 John 4: 14, N. f., &c.

<sup>n</sup> Hamm. and Penn, following E. V., are the only verss. that mark *also*, or its equivalent, as supplied.

<sup>o</sup> See 1 John 1: 2, N. l.

<sup>p</sup> ‘You, Gaius, and all likeminded, to whom this letter may be shown.’ Lachm. alone reads *οἴδας*.

<sup>q</sup> See 1 John 5: 9, N. a.

<sup>r</sup> Lachm. and Tisch. read *γράψαι σοι*.

<sup>s</sup> Gr. *reed*—which I recommend as a marginal note. Latin verss. (*calamum*;—except that Castal. repeats *charta* from 2 John 12; in which he is imitated by B. and L.), Syr. (= Greenf. *ନୂର୍*), Fr. S. marg. (*le roseau*);—Stier (*Rohr*), Murd. marg.

<sup>t</sup> Lachm. and Tisch. read *γράψειν*.

<sup>u</sup> See 2 John 12, N. m.

<sup>v</sup> In the N. T. *εὐθέως* occurs 80 times, and is always in E. V. rendered, *immediately, forthwith, straightway*, with 6 exceptions (Mark 1: 30; 5: 36; 11: 2; Luke 17: 7; 21: 9; 3 John 14), in all of which the same meaning is equally evident, and in two of them is conveyed by E. V. in another form, *as soon as*.—R. (*forthwith*);—Vulg. (*protinus*), French verss. (*bientôt*);—Erasm., Vat.. (as *Vulg.*), Pagn., Bez., (*statim*), Wakef. (*immediately*), Mack. Of the lexicons, Steph., Scap., Leigh, Suic., Schöttg., Pass., L. and S., do not recognize the sense of *shortly*. Rob. gives it here, but shows nothing else for it except Matt. 24: 29, where E. V. properly has *immediately*.

<sup>w</sup> E. V., 2 John 12; Rom. 15: 24; &c. ;—W., R.;—Vulg. and other foreign verss. (except the later Latin);—Dodd. and the later English (except Newc.).

<sup>x</sup> See 2 John 12, N. o.

<sup>y</sup> Pagn., who introduced the division of the N. T. into verses in 1528, numbered this as a separate verse, and has been followed by all the foreign verss. (except Vat. and Greenf.). Castal. begins the verse at *ἀσπάζονται σε*;—Dodd., Thom., Bagster's Hexapla;—all the recent critical editions of the Greek Text. The different arrangement of E. V. (as now commonly printed) is no improvement on the original notation.

<sup>z</sup> E. V., last clause;—T., C., G., R.;—all foreign verss.;—Wells, Dodd., Wakef., Mack., Thom., Scott, Sharpe, Murd., Kenr.

<sup>a</sup> See 2 John 13, N. r. E. V. and Hamm., following T., C., G., are alone in rendering the verb here by two words, *salute* and *greet*; and all other English verss., except W. and Sharpe, employ the former word.

# THE EPISTLE OF JUDAS.

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## KING JAMES' VERSION.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God

## GREEK TEXT.

<sup>a</sup>ΙΟΥΤΔΑΣ Ἰησοῦν Χριστοῦ δοῦλος,

<sup>b</sup>ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ

## REVISED VERSION.

<sup>a</sup>JUDAS, <sup>b</sup>a servant of Jesus Christ, <sup>c</sup>and brother of James, to <sup>d</sup>the called, <sup>e</sup>sanctified <sup>f</sup>in God

<sup>a</sup> A name of frequent occurrence in the N. T., but only in this instance abbreviated into *Jude*, in order probably to distinguish the writer from the traitor—a point which an evangelist secured by adding to the name, *not Iscariot*, John 14: 22, and the writer himself by the clauses in apposition.—W., T., C.;—Latin and German verss., Dt., Fr. S.;—Guyse, Sharpe. It has *Giuda* throughout. Fr. G. and M. have *Jude* here, and wherever in the evangelical history the same person is supposed to be meant (even in John 14: 22, where the very ambiguity of *Iοὐδας* is that which called for the explanatory *οὐχ ὁ Ἰσαριώτης*); in other cases they have *Judas*.

<sup>b</sup> The only instance (except Phil. 1: 1, where the word is in the plural), in which E. V. prefixes the definite article to the descriptive title of the writer. Here the indefinite article, or none, is used by all foreign verss. (except Moldenh.) ;—Dodd., and subsequent English verss.

<sup>c</sup> See 2 Pet. 1: 5, N. r. Of this δέ De W. remarks, that it ‘appends another title, different from the one preceding.’ It may even be said that the second title is contrasted with the first, as being a more certain identification of the writer; and so Tit. 1: 1. In the present case, indeed, it is possible that something more is implied. If this Judas was the same as the one mentioned in Matt. 13: 55 and Mark 6: 3 among the ‘brethren’ of our Lord, the antithetical copula might suggest that, no longer ‘knowing Christ after the flesh’ (2 Cor. 5: 16), he now gloried in the far higher relationships (Matt. 11: 11; 12: 48-50; Luke 11: 28) of the kingdom of heaven, gladly merging the distinction of nature in the spiritual fellowship of the brethren, whose one Master is Christ (Matt. 23: 8). Or, if we proceed on any one of the other hypotheses respecting his personality, the δέ may be regarded as disclaiming that distinction. While, therefore, the analogy of Tit. 1: 1 leads me to retain the *and* of E. V., I recommend that the words: ‘Or, but,’ appear in the margin.—Latin verss., except Erasm. and Castal., (*autem*. Beng. *vero*). Syr., Germ. ;—Stier.

<sup>d</sup> The awkward *ὑστερον πρότερον* of E. V. is not warranted by the Greek, where *κλητοῖς* is used as a substantive (Erasm.:

‘nomen est, non participium.’ Comp. Rom. 1: 6; 1 Cor. 1: 24), introduced by *τοῖς*, and qualified by the two intermediate participles. This construction and arrangement are best preserved in the German of De W. and Stier (*den . . . geheiligtēn und . . . bewahrten Berufenen*). But the same construction of the Greek is apparent also (though in several instances *κλ.* is not rendered as a substantive) in Syr. (which translates *κλ.* as a participle, and supplies = *Ενθάδι*), Germ., Dt., It., Fr. G.,—S.;—

Pagn., Calv., Bez., Par. (‘Beza constructionem attendens, quae trajecta est, primo loco collocat vocatos. Illoc namque proprius est subjectum recipiens, ad quos Epistola scribitur: nempe *Vocati*: quos ab adjunctis hucusque explicavit Judas.’), Haem., Coce., Wells, Whitb., Moldenh., Carpz., Newe. (supplying *brethren alter called*), Thom., Mey., Ros., Stoltz, Greenf., Trol., Peile. Some (T., C., G.;—Fr. M.;—Penn), missing the construction, do yet give *κλ.* first; and others (W.;—B. and L., Dodd., Arn.) have it before *τετραρχ.* The supplementary *and* of E. V. is from R. after the Vulg. *et vocatis*.

<sup>e</sup> The participial construction here and at *τετραρχ.* is preserved in Syr., It., Fr. S.;—Castal., Bez., Par., Beng., Moldenh., Carpz., Haenl., Ros., Greenf., Trol., De W., Stier.—For *ἡγιασμ.*, Beng. (in the *Gnom.*), Lachm., Tisch., read *ἡγαπημένοις* (A. B., Vulg., Syr., &c.).

<sup>f</sup> ‘What Acts 17: 28 asserts respecting the natural man, being far more gloriously true of the new creature in Christ Jesus.’ The *ἐν*, therefore, does not abound (Carpz.), neither is it = *διά* (Par., B. and L., Wolf., Moldenh., Haenl., &c.). See 2 Pet. 1: 1, N. d; 5, N. w; 2: 3, N. m.—E. V., 1 Cor. 1: 2; 1 John 2: 24; &c.;—W., T., C., R.;—Vulg., Syr. (= Greenf. 2), Germ., Dt. *marg.*, It., Fr. G.,—S.;—Erasm., Calv. (whom Par. misquotes as preferring *per*). Calv. allows *per*, but gives this reason for retaining *in*: ‘Potest enim et hic esse sensus: Quod in se ipsis profani, in Deo sanctitatem habeant.’), Castal., Aret., Engl. Ann., Coce. (‘plus valet quam *διά*?’), Wits. (‘non solum *a*, sed et *in* Deo Patre, ut unum cum ipso sint. Joh. 17: 21.’), B. and L. *marg.*, Dodd., Wakef., Sharpe, De W., Stier, Arn., Kenr., Peile. E. V. follows Bez., who (as usual) follows Pagn.

## KING JAMES' VERSION.

the Father, and preserved in Jesus Christ, *and called*:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith

## GREEK TEXT.

πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις χληποῖς.

2 ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖν.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἐσχόν γράψαι

## REVISED VERSION.

the Father, and <sup>b</sup>skept <sup>a</sup>for Jesus Christ;

2 Mercy unto you and peace and love be multiplied.

3 Beloved, <sup>i</sup>while <sup>j</sup>using all diligence to write unto you <sup>k</sup>concerning <sup>l</sup>the common salvation, <sup>m</sup>there was <sup>n</sup>a necessity <sup>o</sup>that I should write <sup>p</sup>exhorting you to <sup>q</sup>strive earnestly for the faith

<sup>a</sup> See N. e.—The verb *τηρέω* occurs 75 times in the N. T. (five times in this Epistle), and in E. V. is 58 times rendered *to keep*; only here and I Thess. 5: 23, *to preserve*. Wherever, as in this verse, it is used of believers, I prefer to translate it by *keep*, not so much on the general ground of uniformity, as on account of the large use of that term in the same connection in our Lord's high-priestly prayer (John 17.). The present safety of the Church is the Father's answer to the Son. See Rev. 3: 3, N. h.—W.

<sup>b</sup> Haenl.: 'Dativus subjecti, cui fideles Dei provida cura servati sunt.' So the dative after the passive of *τηρέω* is construed in E. V., v. 13; 2 Pet. 2: 17; 3: 7; and here by G.;—Vulg.;—Erasm., Pagn., Castal., Bez., Engl. Ann. ('Or, *preserved to J. C.* Kept by God the Father, John 6: 39, 40 and 10: 29, to be presented to Christ blameless at the day of judgment, Eph. 5: 27; 2 Cor. 11: 2?'), Cocc., Pisc. and Vorst. ('in eum finem, ut aliquando Christo adducantur tanquam sponsa sponso.'), B. and L. ('Comme une Épouse est gardée précieusement pour son Epoux.'), Beng. ('Christo indelibatum servari, laetum . . . Significantur salutis origines et consummatio.') His German is *für*;—and so Stolz, De W., Huth.), Moldenh., Carpz., Mey., Ros., Stier ('Not merely, as Luther and many others: kept *in* Jesus Christ, but: unto Jesus Christ, the Lord and Saviour, as a possession *to Him* belonging, dearly bought, ordained to glory [2 Thess. 2: 14]. the Bride, *for Him* kept faithful and pure, and presented unto Him [2 Cor. 11: 2].')

<sup>c</sup> E. V., Matt. 27: 63; Luke 24: 44; 1 Tim. 5: 6;—Newe., Murd.

<sup>d</sup> Them. and Kenr. employ this verb. The Greek phrase differs from that in 2 Pet. 1: 5.—The participial construction is retained by W., R.;—Vulg., Syr., Fr. S.;—Engl. Ann. ('Or, *giving*'), Cocc., Dodd., Mack., Greenf., Penn (*in giving*), Sharpe, Arn., Kenr.

<sup>e</sup> See 1 John 1: 1, N. d.

<sup>f</sup> After *κοινῆς* Lachm. inserts *ἡμῶν* (Syr. The Vulg. had read *ὑμῶν*.).

<sup>g</sup> Gr. *I had* (comp. E. V., 1 Cor. 7: 37). This ordinary sense of *ἔχω* appears in W.;—Vulg., Syr. (in the usual form = *est mihi*), Dt.;—Pagn., Calv., Castal., Bez., Par., Cocc., Penn, Sharpe, Stier, Kenr. Others retain the form of *ἔσχον* as an active verb of the first person: R., Hamm., Guyse, Mack.,

Bloomf., using the verb *to think*; Germ., Mey., All., *halten*; Dodd., *to judge*; Moldenh., De W., *finden*; Wakef., Thom., Peile, *to find*; Haenl., Ros., *ducere*; Arn., *regarder*. Very many of these verss. translate *ἀνάγκην* by an adjective; with regard to which, see N. n; and for the transference of the subject of *ἔσχον* to *γράψαι*, N. o.

<sup>h</sup> The word *ἀνάγκη* (not *χρεία*, as in 1 John 2: 27; 3: 17; &c.) occurs 18 times, and in E.-V. is rendered thrice by *must needs*; once, by *necessary*; nine times, by *necessity*;—Syr. (adopts the Greek term, as in Matt. 18: 7);—B. and L. ([*je me trouve dans*] *la nécessité*), Thom. The same strength of meaning (Erasm., Vat., Beng., employ the phrase, *non posse non*) is found, in the use of the adjective (*necessary*, or an equivalent), in R.;—Vulg., It., Fr. G.,—M.;—Pagn., Calv. ('Acres enim stimulus admovet necessitas. Nisi praemoniti fuissent, quantopere sibi necessaria esset haec cohortatio, poterant ad legendum esse pigri et resides. Quum vero ex praesenti eorum necessitate se scribere præfatur, perinde est, acsi classicum caneret exentiendo torpori.'), Castal., Bez., Par., Hamm., Cocc., Guyse, Dodd., Carpz., Wakef., Mack., Haenl., Newe., Clarke, Ros., Gerl., Dav., Arn., Huth. The substantive *need* (or an equivalent) is given by W.;—Greenf., Penn, Sharpe, Stier, Kenr.

<sup>i</sup> Peile: '*That I should write*, very exactly conveys the force of the Greek aorist *γράψαι* as distinguished from the more precise present *γράφειν*, *to write*.'

<sup>j</sup> Gr. *write unto you exhorting to strive*. By a slight transposition, in accordance with Scholef.'s recommendation, we avoid the necessity of repeating the pronoun, and are enabled to retain the participle (R.;—Vulg.;—Erasm., Vat., Cocc., Wits., Beng. [*τὸ scribere arte cohaeret cum adhortans*];—so De W.: 'No comma!'), Dodd., Mack., Kenr.) and infinitive (W., R.;—Vulg., It., French verss.;—Dodd., Wesl., Moldenh., Wakef., Mack., Thom. and the later English verss., Greenf., Gerl.).

<sup>k</sup> Not the same word as that in vv. 9, 23; and in the N. T. found only here. E. V. translates the simple verb thrice, *to strive*; thrice, *to fight*; once, *to labour fervently*. And it is true that the emphasis lies in the verb, not in the *ἐπι*, which merely points to the object *upon*, *about*, for which the contest is to be maintained. 'Ilic valet pro' (Grot.)—W. (*str. strongly*);—Dodd., Wakef. (*str. heartily*), Sharpe (*strive*), Bloomf. (*zealously str.*).

## KING JAMES' VERSION.

which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

## GREEK TEXT.

νῦν παρακαλῶν ἐπαγωγίζεσθαι τὴν ἀπάξ παραδοθείσῃ τοῖς ἄγιοις πύστει.

4 Παρεισέδυσται γάρ τινες ἀνθρώποι, οἵ πάλαι προγεγραμμένοι εἰς τὸν τόπον τὸ κρίμα, ἀσεβεῖς, τὴν τὸν Θεον ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεον καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀφοίμενοι.

## REVISED VERSION.

once for all delivered unto the saints.

4 For there have crept in <sup>w</sup>privily certain men, who have been <sup>w</sup>before of old <sup>w</sup>described <sup>x</sup>for this condemnation, ungodly, <sup>y</sup>perverting the <sup>x</sup>grace of our God into lasciviousness, and denying <sup>b</sup>our only <sup>c</sup>Master, God and <sup>c</sup>Lord, Jesus Christ.

<sup>r</sup> The participial construction is retained by R.;—Vulg.;—Cocc., Dodd., Moldenh., Carpz., Wakef., Mack., Scott., Ros., Penn, De W., Stier, Kenr.—English readers, it is probable, commonly understand the *once* of E. V. as = *formerly*. But this sense, though here adopted by Pric., Carpz., Mack., Haenl., Laurm., Bloomf., Arn., and allowed by B. and L., Barn., is not recognized by any lexicon as belonging to *ἀπάξ*. For v. 5, which has been cited in justification, see N. h; while at 1 Pet. 3: 20, Mack.'s other reference, the *ἀπάξ* is abandoned as spurious by all recent editors. Latin verss. (*semel*;—which Bez., Est., Grot., Cocc., Beng. [‘*Particula valde urgens. Nulla alia dabitur fides.*’], Ros., understand as asserting the unchangeableness of the faith), Germ. verss. (*einmal*;—which Moldenh., Stier, Huth., explain as = *ein für alle mal*), Dt. (*eenmaal*;—explained in the Ann. thus: ‘That is, it shall never be changed, but shall always remain just as it has once been taught by Christ and the Apostles.’), It. (*una volta*), French verss. (*une fois*;—explained by B. and L. as = *une fois pour toutes*);—Engl. Ann. (‘Or, once for all, not to be delivered any more?’), Guyse, Dodd., Pyle, Thom., Scott, Peile. See also the lexicons, where, among other phrases, Schöttg., Bretsch., Wahl, employ *semel pro semper*; Pass., *ein für alle Mal*; L. and S., Rob., Green, *once for all*; Schirl., *einmal für immer*.

<sup>s</sup> Wakef., Newc., Thom., Penn, Dav., Peile.

<sup>t</sup> The verb comes before its subject in Latin verss., It., Fr. S.;—B. and L., Greenf., De W., Stier, Arn., Peile.

<sup>u</sup> In Gal. 2: 4 the *παρά* in composition is in E. V. rendered once *unawares* and once *privily*, the latter phrase being employed also in the parallel 2 Pet. 2: 1;—W.;—Mack., Newc., Trol.

<sup>v</sup> See 2 Pet. 3: 7, N. r, &c. It., Fr. G.,—M.;—Moldenh., Mack., Thom., Peile (*whom we find to have*).

<sup>w</sup> ‘In prophecy, and by divine judgments inflicted on such as they; the severity of God in His word and in His providence addressing itself to all His adversaries.’ Beng.: ‘Par omnium incolas et poena.’ The verb *προγράφω* occurs (according to the reading preferred in Rom. 15: 4) four or five times in the N. T., and, except in two instances, the simple literal meaning *to write before* is transferred to E. V. Those two exceptions are Gal. 3: 1 and Jude 4, in the first of which the metaphorical sense rests on the ancient custom of writing matters of general interest on tablets for public exhibition; hence, *hath been evidently*

*set forth*. The same allusion exists, less distinctly perhaps, in the case before us, and is here also rendered by Hamm., Newc., *set forth*. E. V.'s *ordained*, which it borrows from G., is, at the best, a questionable interpretation. ‘Non innuitur praedestinatio,’ says Beng., ‘... sed Scripturae praedictio.’—W. (*before written*), T., C., ([of which it was] *wr. afore*), R. (*prescribed*);—Vulg. (*praescripti*), Syr. (= *Vulg.*), Germ. ([*Iron denen..*] *geschrieben [ist]*), Dt. (*teroren opgeschreren*), It. (*già innanzi scritti*), Fr. G.,—M., (*auparavant écrits*), Fr. S. (*inscrits*);—Erasm., Pagn., Vat., Par., (*prius descripti*), Calv., Bez., Wits., Beng., (*as Vulg.*;—though Bez.'s earlier editions have *descripti*), Castal. (*designati*), Cocc. (*ante scripti*), Whitb., Pyle, ([of whom it was] *before wr.*), B. and L. ([*dont la condamnation est déjà écrite*]), Berl. Bib., Goss., (*bestimmt beschrieben*), Wolf. (*ante adjudicati*), Guyse, Wakef., Thom., ([*before written of*]), Dodd., Murd., (*registered*), Wesl. (*desc. beforehand*), Moldenh. (*nearly as Germ.*), Mack. (*before wr.*), Scott (*as Dodd. or Wesl.*), Clarke (*proscribed and condemned in the most public manner*), Ros., Trol., (*proscripti*), Greenf. (ニセラフニ), Stolz, De W., ([*vorher*] *bezeichnet*), Van Ess (*aufgez.*), Stier (*zuvor beschrieben*), Arn. (*as B. and L. or Fr. S.*), Kenr. (*marked out*), Peile (*described prospectively*);—Pas. (*as Erasm.*), Leigh (*europped, billed, registered*), Schöttg., Schleus., Wahl, (*as Castal.*), Schirl. (*as De W.*), Green (*to designate clearly*).

<sup>x</sup> Fr. G.,—M.,—S.;—Hamm., B. and L. *marg.*, Wakef., Newc., Thom., Penn, Stier, Arn., Kenr., Huth.

<sup>y</sup> The substantive is not supplied by T., R., (W. and C., like Erasm., Vat., and Carpz., attach *ἀστ.* to the first clause);—foreign verss. generally ;—Penn, Kenr.

<sup>z</sup> W. (*overtur*);—Oec. (*Μετατιθέντες ἀντὶ τοῦ μεταποιοῦντες, παραποιοῦτες*), Carpz. (*abutuntur*), Mack., Haenl., Mey. and All. (*missbrauchen*), Kist., De W., Stier, (*verkehren*), Penn, Bloomf. (*abusing*), Murd. (*who pern.*);—Schleus.. Bretsch., (*as Carpz.*), Rob., Green, (*to transfer, pervert, [abuse]*), Schirl. (*as Mey.*).

<sup>a</sup> Lachm. and Tisch. read *χάριτα*.

<sup>b</sup> So Hamm., Thom., and Fr. S., retaining the *Θεόν*, construe the *ἡμῶν*. And so it must be construed (or else thus: ‘the only Master, our God and Lord’), in case *δεσπότην* be referred to *Ἰησ. Χρ.*;—a reference, which, though not, indeed, required by grammar, is certainly favoured by the parallel 2 Pet. 2: 1.

## KING JAMES' VERSION.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

<sup>d</sup> ‘In stern opposition to the treacherous wiles of these men.’ See 2 Pet. 1: 5, N. r.

<sup>e</sup> The force of *βούλομαι* as a separate verb is brought out more distinctly than in E. V. by T., C., G., (*my mind is*);—all the foreign verss.;—Hannin., Newc., Thom., (*desire*), Guyse, Dodd., Peile, (*would*), Wesl. (*am willing*), Wakef., Penn, Sharpe, Bloomf., Murd.

<sup>f</sup> See 2 Pet. 1: 12, N. r. Here may be added Guyse, Dodd., Pyle, Thom., Scott, Bloomf., Kenr., Peile.

<sup>g</sup> ‘Who are Israelites’ (as were probably most of those addressed), ‘Christian Israelites, well acquainted at once with the sad history and with its solemn import, and whom for that very reason it may be profitable to remind of both, as matters now of great practical interest to you.’ For the writer speaks, not of their former knowledge as an objection, but of their present knowledge (see N. i) as a motive, to the *ιπόμητος*. Calv.: ‘Neque enim hic tantum est verbi Dei natus, ut discamus, quae nunquam suimus edocti, sed etiam ut nos excitet ad ea, quae jam tenemus, serio meditanda, nec torpere nos in frigida notitia sinat.’—The connection of this clause with what precedes is formed in W., R., (by the relative *that*), T., C., G., (*forasmuch as ye*);—Vulg. (by a participle in agreement with the previous *ros*), Syr. (as in the Greek), Dt. (*als die gij*), It. (*chi*), Fr. S. (*à vous qui*);—Erasm., Calv., Vat., (*cum, with a subjunctive*), Pagn., Bez., (*ut qui*), Hamm. (*you which*), Cocc. (*ros, qui*), Wells, Wesl., Newc., Kenr., (*who*), Beng. (as in the Greek), Dodd. (*as you*), Moldenh., Gerl., De W., (*die ihr*), Greenf. (□□γιν), Stier (*als die ihr*), Arn. (*vous qui*);—‘répéte avec une certaine emphase.’—For *εἰδ.* *ἴμ.* *ἄπ.* *τ.*, Lachm. and Tisch. read *εἰδ.* *ἄπ.* *πάντα* (A. B. C., Vulg., &c.).

<sup>h</sup> ‘It being something which, once known, can never be forgotten by you.’ Dt. Ann.: ‘That is, *certainly, duly, fully, un-*

## GREEK TEXT.

5 Τημηνῆσαι δέ ἡμᾶς βούλομαι,  
εἰδότας ἡμᾶς ἄπαξ τοῦτο, ὅτι ὁ Κί-  
ριος λαὸν ἐκ γῆς Αἰγύπτου σώσας,  
τὸ δεύτερον τοὺς μη πιστεύσαντας  
ἀπώλεσεν.

## REVISED VERSION.

5 <sup>a</sup>But I <sup>b</sup>wish to <sup>c</sup>remind you, <sup>d</sup>you who <sup>e</sup>once for all <sup>f</sup>know this, <sup>g</sup>that the <sup>h</sup>Lord, having saved the people out of the land of Egypt, <sup>i</sup>again destroyed <sup>m</sup>those <sup>n</sup>who believed not;<sup>o</sup>

<sup>d</sup> ‘In stern opposition to the treacherous wiles of these men.’ See v. 3, N. r. Arn. doubly errs in saying, that *ἄπαξ* must here mean *une fois dans le temps passé*, because ‘joint à un participe passé.’ See N. i.

<sup>i</sup> See NN. g. h. Though of the past time in form, *εἰδ.* is not so in sense.—E. V., v. 10; 2 Pet. 1: 12, 14; &c.;—W., T., C., G., R.;—foreign verss. (though It., Fr. S., Arn., = *have known*; and Castal., B. and L., change the verb into *didicistis, avez été déjà instruits*);—Hamm., Wakef., Penn, Bloomf., Murd.

<sup>j</sup> Comp. 1 John 4: 9, N. r. W., R.;—Dodd. and the later English verss. (except that Sharpe has simply *how*).

<sup>k</sup> For *Κύριος*, Lachm. reads *Ιησοῦς* (A. B., Vulg., &c.).

<sup>l</sup> The writer thinks of the destruction as the second thing in order, the salvation being the first (Engl. Ann., Par., De W., Barn., Stier, Peile, Huth.), or perhaps as the second great national calamity, that in Egypt, out of which the people had just been rescued, being the first (Engl. Ann.). We are not to colour the meaning of words for the sake even of getting rid of an ambiguity.—In E. V. *δεύτερος* is always translated by *second*, and in its adverbial uses, *δεύτεροι, τὸ δ., ἐκ δευτέρου*, always elsewhere by *the second time, secondarily, again*. The same sense is given here by W., R.;—Latin verss. (except Calv.), Syr., Germ., Dt., Fr. S. *marg.*;—Engl. Ann., B. and L. *marg.*, De W., Barn., Stier, Murd., Peile (*as the next thing that He did*; though he adds as explanatory, *straightway, shortly afterwards, incontinently*);—Pas., Schöttg., Bretsch., Wahl, Win. (*the next time [that they needed his helping grace] He refused them His grace and &c.*), Rob., Green, Schirl.

<sup>m</sup> See 2 Pet. 1: 1, N. b., &c.

<sup>n</sup> See 2 Pet. 1: 1, N. c., &c.

<sup>o</sup> Beng., Griesb., Mey., Bloomf., have the Greek colon at the end of this verse; Lachm., Hahn, Tisch., Theile, a comma. See v. 6, N. w.

But the reading (A. B. C., Vulg., &c.) that cancels *Θεόν*, a word which Bloomf. also brackets, is marked by Beng. as *plane genuina*, and adopted by all the other recent editors ‘on strong evidence, external and internal’ (Bloomf.), and with the approbation of all the recent critics. I recommend that this reading be followed, and (without questioning the grammatical soundness of the translations: *the only Master, even our Lord*;—*the only Master, and our Lord*) that the version stand thus: *our only Master and Lord*.—If the *Θεόν* be retained, the following, besides those already mentioned, may be cited as applying the whole clause to one person, Jesus Christ: Syr.,

Ar. P., Dt. *marg.*, It., Fr. G.,—M.;—Bez., Aret., Par., Engl. Ann., Carpz.;—and, if omitted, the following: Vulg. (as understood by All. and Kenr., the latter appealing to the Greek);—Beng., Thom., Wesl., Clarke, Mey., Penn, Bloomf., De W. (who would be disposed, however, but for 2 Pet. 2: 1, and especially if *Θεόν* is to remain, to have two subjects, which, says Win., the place ‘will admit of.’), Barn., Hengst., Dav., Stier, Arn., Peile;—Bretsch., Translators of Win., Rob.

<sup>o</sup> See 2 Pet. 2: 1, N. g.;—G.;—It. (*Padrone*);—Erasm. and later Latin verss. (*herum*), Hamm., Whitb., B. and L., Beng., Wesl., Thom. *marg.*, Penn, Dav., Arn., Peile.

## KING JAMES' VERSION.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

## GREEK TEXT.

6 ἀγγέλους τε τοὺς μὴ τηρίσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀποικοπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ὑμερας δεσμοῖς ἀΐδιοις ἐπό-  
ζοφον τετηροῦνται

7 ὡς Σόδομα καὶ Γόμορφα, καὶ αἱ περὶ αἱτας πόλεις, τὸν ὄμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὅπιστοι σαρκὸς ἔτερας, πρόκεινται δεῖγμα. πυρὸς αἰωνίου δίκην ἵπέχονται.

## REVISED VERSION.

6 And <sup>a</sup> angels <sup>b</sup>that kept not their <sup>c</sup>first estate, but left their own habitation, he hath <sup>d</sup>kept <sup>e</sup>with everlasting <sup>f</sup>bonds under darkness <sup>g</sup>for the judgment of the great day;<sup>h</sup>

7 <sup>i</sup>How Sodom and <sup>j</sup>Gomorrah, and the cities about them,<sup>k</sup> having given themselves over in like manner <sup>l</sup>as they to fornication, and <sup>m</sup>gone away after <sup>n</sup>other flesh, are set forth for an example, <sup>o</sup>suffering the vengeance of eternal fire.

<sup>a</sup> See 2 Pet. 2: 4, N. q. The ἀγγέλους, without the article, marks the race; τοὺς καὶ, the class; while μὴ exhibits that class indefinitely and precludes, as it were, farther specification: *angels, such of them as &c.* See Wm § 19. 4; 59. 4.

<sup>b</sup> See 2 Pet. 2: 11, N. f. E. V., 2 Pet. 2: 4; &c.;—W.,—Penn, Murd. Other verss., from Wells down, have *who*.

<sup>c</sup> I recommend that the E. V. *marg.*: ‘Or, *principality*?’ be retained. Versions and commentaries generally are divided between the two meanings. Some (Calv., Dt. and Engl. Ann., &c.) recognize both as legitimate; others (Wesl., *first dignity*; Carpz., *primam dignitatem*; Bloomf., *original dign.*;—a sense which also Stier and Peile would allow) combine the two.

<sup>d</sup> See Jude 1, N. g. Here, says Huth, ‘τετηροῦνται stands in sharp opposition to μὴ τηρήσαντας.’ One verb, accordingly, is used for both in the Syr., Germ., Dt., Fr. S.;—Erasm., Calv., Vat., Cocc., Beng., Wakef. (*keepeth*), Greenf., Sharpe (*as above*), Stier, Peile (*hath consigned . . . to be kept*).

<sup>e</sup> Latin verss. (*rinculis*—no doubt the ablative of the instrument), Germ., Dt., It.;—Guyse, Moldenh., All., De W., Stier, Huth. Not, as Wells: ‘*for ev. ch. under d. at the judg.*’ The sense of the common construction is sufficiently justified (notwithstanding Huth.’s objection about *Künstlichkeit, refinement*) by Calv.’s note: ‘Quocunque pergent, secum trahunt sua vincula et suis tenebris obvoluti manent.’ (Milton, *P. L.* iv. 75: ‘Which way I fly is hell; myself am hell.’) ‘Interea in magnum diem extremum eorum supplicium differtur.’

<sup>f</sup> E. V., 18 times out of 20 (the other exception being Mark 7: 35, *string*), has *bands* or *bonds*;—W., R.;—German verss. (except Mey.), Dt., It. (*legami*), Fr. G.,—M.,—S., (*liens*);—Dodd., Thom., Peile;—Rob.

<sup>g</sup> See 2 Pet. 2: 4, N. w.

<sup>h</sup> See v. 5, N. o. Here also Lachm., Hahn, Theile, have a comma; others generally, the Greek colon.

<sup>i</sup> The superfluous emphasis is avoided by W., R.;—Dt., It., Fr. S.;—Castal., Dodd., Wakef., Mack., Thom., Greenf., Penn, Sharpe, Murd., Kenr.; all of whom make ὡς = *as*. But, instead of regarding the particle as instituting a comparison

between the doom of the transgressors just mentioned and that of the wicked cities, or (Wolf, Laurm.) as correlative to the ὄμοιος of v. 8, it is better to connect it immediately (like the ὅτι of v. 5) with ἕπομενται. Comp. Mark 12: 26; Luke 6: 4; &c.—Fr. G.,—M., ([et] *que*);—Moldenh., De W., Huth.

<sup>j</sup> See 2 Pet. 2: 6, N. c, &c.

<sup>k</sup> In most editions (not in the original edition) of E. V. the words, *in like manner*, are erroneously attached to the clause, *and the cities about them*. The mistake has lately been corrected by the Amer. Bible Soc.

<sup>l</sup> R. (*having fornicated . . . going*). But It., Fr. S.;—Pagn., Bez., Par., Hamm., use a perfect participle in each instance. Other verss. commonly resolve *ἐξαπορη*, and *ἀπελθῃ*, into finite verbs of a past time with a relative or a conjunction.

<sup>m</sup> In omitting (for which there is almost no manuscript authority) *τούτοις*, E. V. followed the older English verss. and the Vulg.

<sup>n</sup> E. V., Matt. 8: 31; 19: 22; &c.—W.,—Vulg. (*abeuntes*);—Calv., Aret., Cocc., Beng., (use *abire*), Hamm., Stier (*abirren*), Huth. (In ἀπό is expressed the deviation from the right way);—Rob., Green, (in connection with *διασώ*, [*to go away after*], *to follow*). See the other lexicons, and Rev. 12: 17, N. r.

<sup>o</sup> E. V. *marg.* (Nowhere else does E. V. translate *ἐτερός*, which occurs 98 times, by *strange*.);—W., R.;—Vulg. (*alteram*), Syr., Germ., Dt., It., Fr. G.,—S.;—Bez., Par., Wits., Beng., (as *Iulg.*), Engl. Ann., Hamm., Cocc. and Laurm. (*alias*), Wells, Whib., Gill and Barn. (*‘Or, other’*), Moldenh., Mack., Newc. *marg.*, De W., Stier, Arn.;—Rob.

<sup>p</sup> To the construction (for which De W. cites Est. and Augusti, and which is adopted also by De Sacy, Mey., Trol., Stier, Huth.) of δεῖγμα with *πυρὸς αἰωνίου*, De W. objects that it leaves *δίκην ἵπέχονται* too bare, (Huth., indeed, avoids the appearance of anti-climax only by transposition: ‘Those cities are *δίκην ἵπέχονται* an example of the eternal fire.’) and that it does not, after all, exclude the idea of the continuance of the punishment,—that being the alleged difficulty in the way of the common construction. But it deserves to be added, that, while in no proper sense can the cities be spoken of as a δεῖγμα

## KING JAMES' VERSION.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of

<sup>f</sup> ‘In spite of these terrible warnings.’—The *μέντοι* (in omitting which E. V. follows the Vulg., Syr., and most of the previous English verss.) is given as an adversative in E. V., at least 4 times out of 7;—and here by G.;—Dt., It., French verss.;—Bez., Pisc., Par., Hamm., Wells, Wolf, Haenl., Laurm., Mey., Bloomf., Scholef., De W., Stier, Huth.;—N. T. lexicons, except Bretsch. and Green.

<sup>g</sup> W., R.;—Hamm., Wells, West., Mack., Newc., Penn., Sharpe, Bloomf., Scholef., Murd. (*in the same m.*), Kenr., Peile.

<sup>h</sup> In the N. T. *ἐνυπνίαζομεν* (which the Vulg. here omits) occurs elsewhere only in Acts 2: 17, where E. V. renders it *to dream*, nor in the present instance is any thing like *filthy* found in any other vers., except perhaps the Syr. (= *in somno imaginantes*. Murd. *sensual dreamers*), and Fr. G.,—M., (*s'étant endormis [dans le rîce]*). The E. V. supplement seems to have been suggested less by the Greek word, than by the odious elucidations of some of the old commentators (e. g. Oec.), unless, indeed, as Peile thinks, the Translators got it from what he calls the ‘more obvious interpretation’ of Sept. Is. 56: 10. But the epithet is to be justified by *all* that follows, and not by *σάρξ μαινονται* alone (De W.) or principally.

<sup>i</sup> Notwithstanding the opinion of Carpz., Bretsch., Wahl, and Rob., that *μεν . . . δε* are here ‘merely continuative,’ they are rather to be regarded as bringing out the striking, though not unusual, contrast between the debasement and the presumption of these men. Calv.: ‘Notanda autem est antithesis, quum dicit eos *carnem contaminare*: hoc est, quod minus praestantiae habet, dehonestare: et tamen spernere quasi probosum, quod in genere humano maxime excellit.’ The antithesis is made only more sharp and strong by the repetition of the *δε* ‘with the same force’ (Win.), though it cannot well be

*πυρός*, the fire itself, by which they were destroyed, may well be regarded as a blazing forth of the *πυρὸς αἰωνίου* (even taking the word in its strongest sense), because it was immediately from God, as the minister of His wrath (Gen. 19: 24; Ps. 11: 6; Is. 30: 33; 66: 15, 16; Rev. 20: 9); because, as such, it was unquenchable and irresistible (Gen. 19: 25; Ps. 97: 3; Is. 27: 4; 66: 24; Jer. 49: 18; Mal. 4: 1; Mark 9: 43, &c.; Heb. 12: 29; Rev. 19: 3); and because of the utter desolation wrought by it (see the passages last cited); which desolation, moreover, is expressly set forth (*πρόξειται*) as one of the great

## GREEK TEXT.

8 Οὐοῖς μέντοι καὶ οὗτοι ἐνυπνιάζομενοι, σάρκα μὲν μαινονται, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.

9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακριόμενος διελέγετο περὶ τοῦ Μωσέως σῶματος, οὐκ ετόλ-

## REVISED VERSION.

8 <sup>i</sup> Yet <sup>in</sup> like manner these <sup>h</sup> dreamers also <sup>on</sup> the one hand defile the flesh, <sup>on</sup> the other <sup>j</sup>reject <sup>k</sup>government, and <sup>l</sup>rail at dignities.

9 <sup>m</sup>But Michael the archangel, when contending with the devil he disputed about the body of

given in English. See 2 Pet. 1: 5, N. r.—Latin verss., except Castal., (*quidem . . . autem or vero*), Syr. (has the Greek particles), Germ. (aber), Fr. S. (*d'une part . . . et de l'autre*);—B. and L. (*pendant que d'autre côté*), Guyse (*Yea more than that?*), Moldenh. (*eines Theils . . . andern Theils*), Thom. (*indeed*). L. and S.: ‘the two particles may often be expressed by *on the one hand . . . on the other*’ (*einerseits . . . anderseits*, Pass.). See v. 10, N. u.

<sup>j</sup> Huth.’s explanation of *ἀδετεῖν* as here synonymous with *καταφροῦνται* of 2 Pet. 2: 10, and as having merely what he calls ‘a negative signification,’ as opposed to the ‘positive’ *βλασφημεῖν*; rests probably on his view of *κυριότης* as denoting the Godhead, more than on the etymology or prevailing use of the word, which expresses not the inward feeling so much as its outward manifestation. It occurs 16 times, and in E. V. is once *disannul*, once *frustrate*, once *bring to nothing*, once *cast off*, and 4 times *reject*. This practical sense is equally suitable here and in the other 7 instances, Luke 10: 16; 1 Thess. 4: 8; Heb. 10: 28.—Syr. (*as in Luke 7: 30*), Fr. S. (*rejectent*);—and so B. and L., Arn.;—for *méprisent* of the two older verss.);—Pagn., Calv., Par., Cocc., (*rejiciunt*);—and so at first Bez.;—for the Vulg. *spernunt*), Castal. (*repudiant*), Engl. Ann. (*Gr. depose. Or abrogate*’), Berl. Bib., Stolz, De W., Stier, (*verwerfen*;—for Luth.’s *verachten*), Newc., Bloomf., Peile, (*set at nought*), Dav.;—Pass., L. and S.

<sup>k</sup> Marg.: ‘Or, *lordship*.’—E. V., 2 Pet. 2: 10 (where see N. a);—Mack., Bloomf.

<sup>l</sup> See E. V., v. 9, and 2 Pet. 2: 10, N. e. Hamm., Thom., (at v. 10), West., Mack. (*revile*);—and so Thom. here, Bloomf., Murd.).

<sup>m</sup> Yet has been used in the previous verse for *μέντοι*.—Mack., Murd.—For *ὁ δε . . . ὅτε*, Lachm. reads *ὅτε . . . τότε* (B.).

historical precursors and preluding exhibitions of the fate of the ungodly (Luke 17: 28–30; 2 Pet. 2: 6, N. g. Comp. 3 Mac. 2: 5: Σὺ τοὺς . . . Σοδομίτας . . . κατέφλεξας, παράδειγμα τοῖς ἐνυπνούμενοις καταστήσας.), and, in so far at least and so long (Ezek. 16: 53, 55) as it shall be required for that purpose, is perpetual and remediless (Is. 13: 19, 20; Jer. 50: 39, 40; Zeph. 2: 9 [Sept. *εἰς τὸν αἰώνα*]). On these grounds we may say with Beng.: ‘*poena, quam sustinent, est exemplum ignis aeterni, ut Cassiodorus loquitur*,’ without even forcing, as Beng. does, *διγμα* and *διχην* into apposition.

## KING JAMES' VERSION.

Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way of Cain,

## GREEK TEXT.

*μῆτε κρίσιν ἐπερεγκεῖν βλασφημίας, ἀλλ’ εἰπεν, Ἐπιτιμάσαι σοι Κύριος.*

10 Οὗτοι δὲ ὄσα μὲν οἴδασι βλασφημῶντιν ὄσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπισταταῖ, ἐν τούτοις φθειροῦται.

11 Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ

## REVISED VERSION.

Moses, <sup>a</sup>did not <sup>b</sup>dare to bring against <sup>c</sup>him <sup>d</sup>railing <sup>e</sup>judgment, but said: The Lord rebuke thee.

10 But these <sup>a</sup>rail at <sup>b</sup>whatsoever things, <sup>c</sup>indeed, they know not; but <sup>d</sup>whatsoever things they <sup>e</sup>naturally, as <sup>f</sup>the <sup>g</sup>brute beasts, <sup>h</sup>understand, in those <sup>i</sup>they <sup>j</sup>corrupt themselves.

11 <sup>a</sup>Woe <sup>b</sup>to them! for <sup>c</sup>in the way of Cain they <sup>d</sup>walked, and <sup>e</sup>in

<sup>a</sup> Dodd., Wakef., Mack., Thom., Scott, Barn., Murd.

<sup>b</sup> See 2 Pet. 2: 10, N. b. Guyse, Murd., Dav., Peile, (*use to venture*), Dodd., Wakef., Scott, (*presume*), Mack. (*attempt*), Thom. (*take the liberty*), Penn (*dared*), Barn.

<sup>c</sup> The pronoun is supplied.

<sup>d</sup> The article is not in E. V., 2 Pet. 2: II, nor here in any of the older English verss.;—It., Fr. G.,—M.,—Peile.

<sup>e</sup> See 2 Pet. 2: 11, N. k (where, however, *sentence* should have been credited to Fr. G. and M.).

<sup>f</sup> See v. 8, N. l, &c.

<sup>g</sup> The indefinite or the distributive force of *όσος* (*quantus, quicunque*) is almost always expressed in E. V. (Matt. 7: 12; 14: 36; &c.), and, in the few instances where it is not expressed (Matt. 13: 44, 46; &c.), is equally apparent in the original.—For one or the other or both cases, W. (*what ever th.*), R. (*what th. so ever*);—Vulg. (*quaeunque*), It. (*tutte le cose che*), Fr. G.,—M., (*tout ce que*);—Calv., Bez., (*as Vulg.*), Beng. (*omnia, quae*), Wesl. (*all things which*), Laurm. (*quotquot*), Stier (*[alles] was*;—and he remarks, though with an unnecessary qualification: ‘For *όσα* is scarcely ever, certainly not here, the same thing as the simple *ἄ*.’), Arn. (*toutes les choses que*), Kenr. (*as above*). Peile (*all th. whereof*).

<sup>h</sup> See v. 8, N. i. R. (*certes*);—Vulg. (*quidem*);—Cocc. (*as Vulg.*), Dodd., Mack., Laurm. (*όσα μέν et οσα δέ sibi invicem opponuntur*), Kenr.

<sup>i</sup> The Greek order is retained by R.;—Latin verss., Syr., Dt.;—Dodd., Moldenh., All., Gerl., De W., Stier.

<sup>j</sup> Foreign verss.;—Dodd., Wesl., Scott, Clarke, Penn, Peile.

<sup>k</sup> See 2 Pet. 2: 12, N. m.

<sup>l</sup> So E. V. distinguishes *ἐπισταμαι* from *αἰδα* in Mark 14: 68. Here also the two words are distinguished in R.;—Latin and French verss., Syr., German verss. (except Gerl., De W.). It.;—Beng. (*Subtilius quiddam notat norunt’—αἰδα*), Newc., Ros., Sharpe.

<sup>a</sup> W., R.;—Dodd., Wesl., Wakef., Mack., Thom., Penn, Bloomf., Murd.

<sup>b</sup> *Oὐαὶ αὐτοῖς* is explained, I., as *simply declaratory of these men’s miserable condition*, present or future, or both, by Calv. (who makes it especially a forewarning for the sake of others), Bez., Dt. Ann., Cocc., Guyse, Moldenh., Mack., Haenl., Peile;—2., as *expressive of sympathy*, by Par. (though he also calls this *οὐαὶ particula gravior et severe increpandi*), Grot., Pisc., Wakef. (*Alas for them!*;—and so Newc., Thom., Sharpe), Ros.;—3., as *minatory*, by T., C., G., (*Wo be unto them*), Est., Wits., Beng. (*Uno hoc loco unus hic apostolus rae intentat.*);—Wesl., Scott, De W. and Iluth. (who include the idea of *strong disapprobation*). Gill allows any one of these interpretations, and Carpz. appears to combine the second and third. But perhaps the historical time (see N. h and v. 14, N. k) of the verbs following (which are sometimes quite arbitrarily rendered into the present or the future,) is best accounted for, if we view the *Oὐαὶ αὐτοῖς* as a cry of horror, on taking in at one glance, from the mount of vision, the whole, dark, swift current of ungodliness, and its final plunge into the abyss.—In *Woe*, the Amer. Bible Soc. has restored the spelling of the original edition of E. V. It is now also the more common.

<sup>m</sup> W.;—Wesl., Mack., Penn, Murd., Kenr.

<sup>n</sup> The Greek order is followed in all the three clauses by the Latin verss., Syr.;—Mey., De W., Stier;—in the first and third, by Greenf., Gerl.;—in the second, by All.;—in the third by Murd., Peile.

<sup>o</sup> In the other four instances, in which *πορεύομαι* occurs in this Epistle and 2 Pet., and 5 times elsewhere, E. V. renders it to *walk*;—Peile.—For the time, see N. a;—W.

<sup>p</sup> By many (Dt., It., Fr. S.;—Erasm., Pagn., Calv., Vat., Steph., Bez., Par., Est., Hamm., B. and L., Wolf., Moldenh., Laurm., De W., Arn.) *τῇ πλάνῃ* is rendered as a dative of cause = *by the deception, seduction, &c.* (see N. f). Others (Germ.;—Haenl., Mey., Ros., Penn, Sharpe, Iluth.;—Bretsch.) make it = *εἰς τὴν πλάνην*. I prefer to conform it to *ὅδῳ*, as a dative of the direction *in which* (Dodd., Mack., Thom., Scott, Stier, Peile;—Wahl, Rob.).—For the order, see N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.	Βαλαὰμ μισθοῦ ἐξεχίθησαν, καὶ τὴν ἀντιλογίαν τοῦ Κορέ ἀπώλοντο.	the error <sup>of</sup> of Balaam for <sup>sh</sup> ire they <sup>b</sup> rushed headlong, and <sup>i</sup> n the gainsaying of <sup>j</sup> Core they <sup>k</sup> perished.
12 These are spots in your feasts of charity, when they feast	12 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ἵμων σπιλάδες, συνενωχούμενοι, ἀφό-	12 These are <sup>l</sup> rocks in <sup>m</sup> your <sup>n</sup> love-feasts, <sup>o</sup> banqueting <sup>p</sup> together-

<sup>l</sup> All the authorities first named in N. e (except Hamm., who before *μισθοῦ* would supply, not *ἐνεκα*, as Laurm. says, but *ἀντί*, with the sense: ‘*by way of reward or just punishment from God*’), together with G.;—Cocc., Dodd., Mack., Thom., Ros., Sharpe, construe thus: *τὴν πλ. τοῦ μισθοῦ Βαλ.*; to which Trol. objects that ‘*the arrangement would then have been τοῦ μισθοῦ Βαλαὰμ*; and the clauses on each side of the present join the article with the proper name.’ With the latter consideration, Huth. mentions the ‘scarcely tolerable harshness’ of this construction, and the ‘arbitrary’ sense which it attaches to *πλάνη* and *ἐξεχίθησαν*. He therefore adheres to the construction of E. V. (= *ἐνεκα μισθοῦ*, or Oec.’s *χέρδους χάριν*), which appears also in W., T., C., R.;—Germ.;—Grot., Cler., Wells, Berl. Bib., Beng., Guyse, West., Wakef., Haenl., Newc., Scott, Clarke, Greenf., Penn, Trol., Bloomf., Stier, Kenr.;—Leigh, Bretsch., Win., Wahl, Rob., Schirl.

<sup>g</sup> See 2 Pet. 2: 13, N. t. E. V., Matt. 20: 8; Luke 10: 7; James 5: 4;—Mack., Sharpe;—Rob. (‘*hire or gain*’).

<sup>h</sup> Beng.: ‘*Ut torrens sine aggere.*’—W. (*be shed out*), R. (*have poured out themselves*);—Latin verss., except Castal., (*effusi sunt*), Dt. (*zijn zij henen gestort*), Fr. S. (*se sont débordés*);—Engl. Ann. (*were poured out*), Hamm. (*‘have been p. out or run out’*), Wolf. (*effusi ruerunt*), Haenl., Ros., (*effuso impetu ruunt*), Newc. (*rushed*), Laurm. (*‘effuso velut cursu se . . . dederunt.’*), Mey., Stier, (*stürzen sie [dahin]*), Greenf. (צְבָתֶךָ), Penn (*have run headlong*), Trol., Bloomf. (*impetuously rush*), De W. (*haben sie sich ergossen*), Barn. (*rush tumultuously*), Kenr. (*have poured themselves out*);—Bretsch. (*effuse ruere*), Rob. (*to rush into . . . to give oneself up to*;—but the *into, to*, is not in the verb), Green (*to rush headlong &c.*); &c.—For the time, see N. a. If the *ran* of E. V. stands for the perfect, it is a grammatical impropriety at variance with the uniform usage of that version elsewhere; or if, as is more probable, the imperfect was meant, there is then a change of the time employed in the preceding clause.

<sup>i</sup> See N. e and, for the order, N. c.

<sup>j</sup> I recommend that this form of the name, adopted from the Sept., the popular version of the O. T. in the apostolic age, be, in this the only instance of its occurrence in the N. T., restored (as has been done by the Amer. Bible Soc.) to its Hebrew propriety: *Korah*, which appears everywhere else in the English Bible. See 2 Pet. 1: 1, N. a, &c.

<sup>k</sup> For the time, see N. a.

<sup>l</sup> Σπιλάδες, in the N. T. ἄπαξ λεγ., occurs frequently elsewhere (see the classical lexicons) in the sense of *a rock in or by the sea*. Here that sense accords well with the other four metaphors of the series, all of them drawn from conspicuous natural

objects, and is retained (sometimes with the specification, *hidden, sunken, &c.*) by Oec., Phavor., Lightf., Fr. Schmid, Whith., Wetst., Pyle, Wakef., Haenl., Thom., Laurm. (see whose *Comment.*), Mey., Ros., De W., Barn., Dav., Peile, Huth.;—Schleus., Wahl, Rob., Schirl. It is allowed also by Beng. and Carpz. (Comp. 1 Tim. 1: 19.) The other interpretation has in its favour 2 Pet. 2: 13, *σπιλαὶ* (but on this much stress cannot be laid against the prevailing use of a different word, especially as the variations between Peter and Jude are quite as marked as the parallelisms. Zeg., accordingly, thinks that *σπιλάδες* is *perperam scriptum pro σπιλαὶ*), Vulg., Syr., Hesych. (*μεμιστέριον*;—Aug. *maculati*), &c. It is generally acknowledged, however, that this is the only case where the word can have this meaning, which is, therefore, either assumed, as by Stier, out of Peter’s ‘kindred word’ as more agreeable to the context, or extracted from the proper meaning, *rock*, by a variety of ingenious methods. Thus, Aret. (and Leigh): ‘*σπιλάς* non solum est glarea, hoc est, terrae species *que maculas facile relinquit*’ (and it is true that *ἡ σπιλάς* sc. γῆ, is used by Theophrastus for *argillaceous earth, clay*), ‘*sed est etiam concavum saxum in littore maris, seu lacuum ac fluminum, in quam concavitatem tanquam in commune receptaculum sordes aquarum confluant*;’—Mack. (Scott, Bloomf.): ‘The word *σπιλάδες* properly signifies *rocks in the sea, which, when they rise above its surface, appear like spots*;’—Aru. follows Junius in getting this sense from the rocks as *spotted with the sea foam*.—Haenl., Lachm. and Tisch. insert *οι* after *εἰσιν* (A. B., Syr., &c.), with Huth.’s approbation.

<sup>m</sup> For *ἵμων*, Lachm. (in the small ed.) and Stier read *ἀντίων* (A., Vulg., Syr., &c.).

<sup>n</sup> Dt. (*liefdemaaltijden*), Fr. S. (*repas d'amour*);—Bens., Dodd., West. (*feasts of love*;—so Wakef., Barn.), Moldenh. and later German verss. (*Liebesmäle*), Mack., Newc., Thom., Clarke, Penn, Sharpe, Bloomf., Dav.;—Rob., Green.

<sup>o</sup> Guyse, Dodd., West., Newc. use this verb here (Wakef., *regaling themselves*; Peile, *make merry*), as Dodd., Newc., Thom., do at 2 Pet. 2: 13, where also I recommend that *banqueting* be substituted for *feasting*.—For the participial construction, see 2 Pet. 2: 13, NN. u and a.

<sup>p</sup> W., T., C., R.;—De W. (*zusammen*), Kenr. A few MSS. insert *ιψήν* after *συνενωχ*, no doubt from 2 Pet. 2: 13. The word is not adopted by Erasm., Mill, or any of the recent editors, nor is it supplied by (in addition to those just named) the Vulg. (*convivantes*), Syr.;—Erasm., Calv., Vat., (*inter se conv.*), Castal., Beng., (as Vulg.), Stier (*Mitschmausende*;—‘*with one another and wherever there is any one like themselves*’). Huth. allows either sense: *with you or with one another*. E. V.’s rendering of *συνενωχ*. is from G., after Pagn. and Bez. (*dum vobiscum convivantur*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with you, feeding themselves without fear: clouds <i>they are</i> without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;	βρος ἔστοις ποιμαίνοντες· τεφέλαι ἄνδροι, ἵπο ἀνέμων περιφερόμεναι· δέρδρα φθινοπωρινά, ἀχαρπα, δις ἀποθανοντα, ἐκριζώθεντα·	er <sup>a</sup> without fear, <sup>b</sup> tending <sup>c</sup> themselves; clouds <sup>d</sup> without water, <sup>e</sup> carried about <sup>f</sup> by winds; trees <sup>g</sup> whose fruit withereth, <sup>h</sup> unfruitful, twice dead, <sup>i</sup> uprooted;

<sup>a</sup> All the recent editors, except Haenl. (though in the *Comment.* he considers the matter doubtful) and Sch., connect ἀφόβως with συνενωχ.; and so R. (the previous English verss., by separating the adverb from the participles by a comma on either side, leave the reference ambiguous.) ;—Vulg.; Germ.;—Vat., Castal., Beng. ('colenda sunt convivia sacra. *Convivari per se nil vitii habet: ideo sine timore hinc verbo annexi debet.*'), Wakef., All., Sharpe, De W., Arn., Kenr., Peile. This construction (which is allowed also by Oec. and preferred by Huth., though the latter errs in citing Stier as in favour of it) brings ἀφόβως into correspondence, as regards its relation to συνενωχ., with Peter's ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν. The present clause then contains a charge of irreverent audacity during the feasts; ἔστοις ποιμαίνοντες, of intense selfishness.

<sup>b</sup> This word occurs 11 times in the N. T., and in E. V. is rendered 6 times, *feed*; 4 times, *rule*; once, *feed cattle*. In every instance it answers to the Hebrew פָּנָס (the verb here employed by Greenf. as its equivalent is by the Syr.), which the Sept. frequently translate by ποιμαίω, and of which Ges. says that, when it is used in the sense of *ruling*, 'the image of a flock is often preserved.' It may be doubted, whether in the case of the Greek verb that figure is ever wholly lost, while, by restricting the sense to the *feeding* department of 'the faithful herdman's art' (Milton, *Lycidas*, 121), serious damage is not unfrequently done; e. g. Luke 17: 7; John 21: 16; Acts 20: 28; 1 Cor. 9: 7; 1 Pet. 5: 2. 'Ποιμαίνειν,' says Gerhard, as cited by Leigh, 'non ad unam tantum pastoralis offici partem, sed ad reliquas omnes partes enrandi gregem extenderit.' So Alex., on the ΠΥΓ of Ps. 28: 9 (Sept. πούμαρον αὐτὸν): 'Feed them, not only in the strict sense, but in that of doing the whole duty of a shepherd.' Comp. also his note on Ps. 49: 14, and see Rev. 2: 27, N. r, &c.—German verss. (except All.) and Dt. (use *weiden*);—Campb. (at John 21: 16), Sharpe (*taking care of*), Peile (*being pastors of*), Brown (at 1 Pet. 5: 2: *act as shepherds*);—Schöttg. (*forentes et aleentes*), Schleus. (*curam habentes, prospiciuentes*), Wahl (*nutrio, alo*), Rob. (*feed, cherish, take care of*), Green (*nourish, promote the interest of*).

<sup>c</sup> Beng.: 'non gregem.' Ezek. 34: 2 may be cited in illustration, though it does not appear that Jude referred exclusively or especially to such as held office in the Church. See N. q.

<sup>d</sup> See 2 Pet. 2: 13, N. x, &c.;—R.;—Latin verss., Syr., It., Fr. S.;—Dodd., Wesl., Wakef., Mey., Greenf., Penn, Sharpe, De W., Stier, Murd., Kenr., Peile.

<sup>e</sup> For περεφ., Mill prefers, and all the later editors adopt,

παραφερόμεναι (A. B. C., &c.). I recommend that this reading be adopted, and translated: *borne along*. Newe. (*carried aside*), Penn (*driven al.*), Sharpe (*carried al.*), Peile (*driven past*);—Rob. ('Pass. pr. *to be borne along by*, *to be borne or carried away*, e. g. clouds, Jude 12 . . . i. e. driven rapidly along.') But neither *by* nor *rapidly* belongs to the word.), Green (*to be swept al.*).

<sup>f</sup> See 2 Pet. 2: 19, N. l.

<sup>g</sup> Marginal note: 'Or, of late autumn?' The word occurs only this once in the N. T., and very rarely elsewhere. Its ambiguity arises from the double meaning of both the noun and the verb in composition. According to Pass. (as translated by L. and S.), ὥπωρα is, 1., 'the part of the year between the rising of Sirius and of Arcturus . . . not so much . . . autumn, as our *dogdays* or at most *the end of summer*'; and then, because this was the *season of fruit*, it stands, 2., for '*the fruit itself, esp. treefruit*';—and hence also the verb ὥπωριζω is to *gather fruits*. Φθίνω, again, is used, 1., intransitively, *to decay, wither*, and, 2., transitively, *to corrupt, destroy*. Joining the two words, each in its first signification, we have φθινόπωρον *autumn*, or, more commonly, *senescens auctumnus et in hymen vergens* (Steph., Scap.), *late autumn, the fall of the year* (L. and S.); and φθινοπωρίος, *belonging to that season*;—which are the only meanings of these compounds that the lexicons recognize as classical. In that sense, accordingly, is the adjective taken here, in connection with ἀχαρπα, by W. (*harvest tr. without fruit*), T., C., (*without fr. at gathering time*);—Castal. (*autunnales infructuosae*), Thom. (*autumnal tr. without fr.*), Dav. (*aut. tr. stripped of their fruits*); and, apart from that connection, by R.;—Vulg. and its followers generally, Dt., Fr. S. *marg.*;—Engl. Ann., Hamm., Cocc., B. and L. *marg.*, Beng., Moldenh., Haenl. (erroneously cited by Huth.), Mey., Gerl., Barn., De W., Peile ('tr. on the wane—“fallen into the sere and yellow leaf”'), Huth.;—Wahl, Rob., Green (*autumnal, sere, bare*), Schirl. The same interpretation is allowed also by Zeg., Wits., Gill, Laurm., Ros., Trol. ('*without leaves*' [which is also Wesl.'s version], 'as trees are in autumn'), Bloomf.;—Schleus. The second significations of φθίνω and ὥπωρα, however, appear combined in the use, according to Phavor., of φθινόπωρο to denote νόσος φθίνοντα ὥπωρας (hence Clarke: *galled or diseased tr.*;—an etymology and sense allowed also by Wits., Laurm., Trol. *cankered*;—Schleus.), and in Pindar's use of φθινοπωρίς. L. and S. do, indeed, mark this last word as a 'pecul. fem.' of φθινοπωρίος, which they explain to mean *autumnal*. But in the passage referred to—Pyth. 5. 161, 162: φθινοπωρίς ἄνεμων χειμερία καταπνοά—φθινοπωρίς evidently does not mean that, but rather the *blighting influence*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is re-	13 κίνατα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας ἀστέ-	13 <sup>a</sup> Wild waves of the sea, foaming out their own <sup>a</sup> shame; wandering stars, <sup>b</sup> for <sup>c</sup> which the
* This phrase, which is often in English poetry applied to the sea or its waves ( <i>e.g.</i> Shakspere, <i>Tempest</i> , i. 2: ‘the wild waves whist.’), suggests more readily the etymological and familiar sense of <i>ἄγριος</i> .—E. V., Matt. 3: 4; Mark 1: 6 (the only other instances in the N. T.) ;—Vulg. ( <i>feri</i> ), German verss. and Dt. ( <i>wilde</i> ) ;—Erasm., Pagn., Vat., Carpz., (use <i>efferus</i> ), Calv., Bez., Aret., (use <i>efferatus</i> ), Castal. ( <i>as Vulg.</i> ) Engl. Ann. (‘Gr. <i>wild</i> . For the waves roar like wild beasts in the wood.’), Bloomf., Barn. (‘wild and restless’), Dav., Peile.		<sup>a</sup> Gr. <i>shames</i> . But this plural, though not uncommon in the older English classics, is now disused.
of these <i>wintry</i> blasts, and so it is explained by the best commentators of Pindar. Heyne translates thus: ‘fructibus-exi-tialis ventorum hibernus fatus;’ and the most recent editor, Prof. Schneidewin, has the following note: ‘δπώρα, ωρα, auctumnus, annus dicuntur pro iis quae gignuntur iis temporibus. Jam sensus: Valeas viribus et consilio etiam in posterum, ne ventus brumalis tibi perdat temporis fructus.’ If it be said, that the common version requires the noun to be taken in its second signification and the verb in its first, it may be replied, 1., that this acknowledged secondary meaning of the noun is its meaning in the only place where it is found in the N. T., Rev. 18: 14;—2., that the intransitive use of the verb is by far the more frequent;—and, 3., that the verb retains this intransitive sense in other analogous cases of composition; <i>e.g.</i> φθινόκαρπος, applied by Pindar, <i>Pyth.</i> 4. 471, to an oak from which the trees have been lopped; and φθινόκαλος, <i>with wasting limbs</i> (L. and S.). While, therefore, our present form φθινοκαρπος may not, in the one or two instances where it is found elsewhere, bear the meaning here ascribed to it, I concur nevertheless in the remark of Grot.: ‘Si usum vocis respicias, dicit arbores auctumnales. Sed magis respicitur ἐπειμολογία vocis, ut dicat eos similes esse arboribus, quarum fructus perit illuc.’ This sense, moreover, is more in harmony with the design of the writer, which is to describe the <i>characteristic</i> , and <i>inward</i> , spiritual desolation of these wicked men—(Laurm., accordingly, though undecided in his interpretation, so far even as to indulge in what Bloomf. considers the ‘ingenious conjecture, that by φθινοκαρποι is denoted a sort of useless trees then so called,’ yet says he clearly perceives ‘tale quid indicari, quod proprie ita esse non debebat, et nemo sanus in autumno ad hiemem vergente fruges aut folia in arbore quaeviserit;’—a view, in which Bloomf. himself seems disposed to concur, though he errs in attributing it to Haarm.)—and it lays a firmer basis for the dreadful climax whereby he effects that object. Comp. Matt. 13: 22; Luke 8: 14. Steph.: ‘Insurgit autem ibi oratio, et primum δέρδρα φθιωσ. vocat quae proxime absunt a καρποφόροις s. τελεοκαρποῦσι, deinde ἀκαρπα prorsus, tertio ἀποθ., postremo ἔκριζ.’ G. ( <i>corrupt!</i> ) ;—Syr. (= Murd. <i>whose fr. hath failed</i> ). The Syr. verb is the same as is used for ἀφανιζούειν in James 4: 14), It. ( <i>appassati</i> ), Fr. G.,—M., ( <i>dont le fr. se pourrit</i> ), Fr. S. in the text ( <i>dont les fr. pourrissent</i> );—Pagn., Bez.,		<sup>a</sup> See 2 Pet. 2: 17, N. x. Here may be added Wesl., Sharpe, Kenr.
Pisc., Par., ( <i>emarcidae</i> ), Aret., Carpz., ( <i>frugiperdae</i> ), Dt. Ann. (as one explanation), Cler. (‘a corrumpendis fructibus, ut habet Etymologicum Magnum.’), Er. Schmid, Wolf., ( <i>fructus perdentes</i> ), Wells, Newc., ( <i>as E. V.</i> ;—which Gill also allows), Berl. Bib. ( <i>wurmstichige</i> ), B. and L.’s text ( <i>as Fr. G.</i> ), Dodd. ( <i>whose early buddings are withered</i> ;—so Scott), Wakef. ( <i>that shed their fr.</i> ), Ros. ( <i>potius arbores quae producent marcidos et corruptos fructus.</i> ’) Greenf. (לְבַשְׁתִּים נִצְבְּקִים), Sharpe ( <i>withered</i> ), Stier ( <i>obstrerkümmernde</i> ), Arn. ( <i>flétris</i> ) ;—Steph. (first gives: <i>extremo autumno marcescentes</i> ;—a combination of the two ideas, which appears also in Erasm., Vat., Zeg., <i>aut. marc.</i> ; Calv., <i>autumnī emarcidae</i> ; Suic.; Schöttg., ‘quae non nisi autumno senescente fructus ferunt immatuos et nulli usui futuros.’ Mack., <i>withered autumnal tr.</i> [to which he joins ἀκαρπα, <i>without fr.</i> , in one clause]; Penn, <i>that wither in the aut.</i> ;—and then adds: ‘Vel potius, Quarum ἡ δπώρα φθίνει, Quae fructum quidem aliquem ferunt, sed corruptum et marcidum, qui vel succo nutrimentoque deficiente, vel vermis exedentibus ante maturitatem decidit.’), Pas. ( <i>emarcidus, wormstichig</i> ), Leigh ( <i>as Pagn.</i> ).		<sup>c</sup> The analogy of the three preceding metaphors seems to justify this dependence of the relative on ἀστέρες. A common reference, indeed (according to which the punctuation of E. V. would still be in fault), is to the ἀστέρες, and this, Laurm.
		* Here perhaps may be intended, not the absence of good fruit, implied in φθιωσ., but an utter incapacity to produce anything fit to be called fruit.—E. V., everywhere else (6 times);—R. ;—Vulg. ( <i>infructuosae</i> ), German verss., except Mey. and De W., ( <i>unfruchtbare</i> ), Dt. ( <i>onvruchtbaar</i> ), It. ( <i>sterili</i> ) ;—Erasm., Pagn., Calv., Vat., Bez., Par., Cocc., ( <i>infrugiferae</i> ), Castal., Beng., ( <i>as Vulg.</i> ), Engl. Ann., Carpz. and Ros. ( <i>steriles</i> ), Wakef. (takes δις along with it: <i>unfr. for two seasons</i> ;—a construction which Haenl. also recommends), Newc. ( <i>barren</i> ), Scott (“wholly unfruitful”), Arn. ( <i>stériles</i> ), Kenr.;—Pas., Suic., ( <i>as Carpz.</i> ), Rob. ( <i>unfr., barren</i> ), Schirl.
		<sup>z</sup> Dryden, <i>Ode for St. Cecilia's Day</i> : ‘And trees uprooted left their place.’ E. V., twice out of 4 times that ἐξριζώ occurs, translates it, <i>to root up</i> ;—Latin verss. ( <i>eradicatae</i> ;—except Cocc., <i>erstirpatae</i> ), Germ. ( <i>ausgewurzelte</i> ), Dt. ( <i>ontworteld</i> ), It. ( <i>diradicati</i> ), French verss. ( <i>déracinés</i> );—Dodd., Thom., ( <i>to be [utterly] rooted up</i> ), Wakef., Penn, Sharpe, Dav., ( <i>rooted up</i> ), Mack. ( <i>rooted out</i> ), Mey. ( <i>entwurzelt</i> ), Greenf. (כַּשְׁבַּשְׁתִּים), All., De W., Stier, ( <i>as Germ.</i> ), Bloomf.

## KING JAMES' VERSION.

served the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their

<sup>a</sup> See 2 Pet. 2: 17, N. z.—The *τόν* before *αιώνα* is marked by Bloomf. as ‘most probably, or certainly, an interpolation,’ and cancelled by all the other recent editors, except Hahn and Theile.

<sup>b</sup> See 2 Pet. 2: 17, N. a, &c.

<sup>c</sup> ‘Not only 1, now; but &c.’ See 2 Pet. 1: 5, N. r.

<sup>d</sup> Syr. (= δ), It. (a), Fr. S. (*pour*);—Erasm., Calv., Vat., Cocc., Wolf., Beng., (*his [iis]*);—for the Vulg. *de his*), Engl. Ann. (‘Or, *to*’), Hamm., Wells, Whitb., Newc., Thom., Bloomf., (to), Moldenh., Mey., Stier, (*diesen*), Green, Peile, Huth. (*für*).—The demonstrative is given in this order, or at least before the verb and its subject, by R.;—Germ., Dt., It., French verss.;—Erasm., Calv., Vat., Castal., Wesl., Moldenh., Thom., Greenf., All., Bloomf., De W., Arn., Murd., Kenr., Peile.

<sup>e</sup> See 2 Pet. 1: 14, N. z, &c. Here the *zaί* (overlooked by some) is kept close to *τούτοις* by Vulg., Syr., German verss. (except that Moldenh. omits it), Fr. S.;—Pagn., Calv., Vat., Castal., Bez., Par., Cocc., Wells, Beng. (‘non modo antediluvianis.’), Wesl., Carpz., Mack., Newc., Ros., Arn., Murd., Peile;—Green.

<sup>f</sup> The verb is given before its subject by R.;—Latin verss., Syr., Germ., It.;—Greenf., De W., Stier, Murd.

<sup>g</sup> ‘Even so long ago were they προγεγραμμένοι’ (v. 4).—There is no article in It., Fr. G.,—M.;—Greenf., Peile. Wakef. and Mack. have *the* as a supplement.

<sup>h</sup> ‘In vision.’ Another prophetic past; comp. Jude 11, N. a.—E. V. nowhere else makes *ἔλθων* = *ἐπροκατ* (comp. Rev. 1: 7);—R. (*is come*);—Latin verss., except Castal., (*venit*;—explained in the commentaries as *praeteritum profuturo*), Dt., It., French verss. except B. and L., Beng., (= R.);—Sharpe (*as R.*), Bloomf., De W. (*es kam*), Peile (*hath come, or came.*);—Green.

<sup>i</sup> The word *saints* is not readily understood as including angels, who, on the other hand, are not (according to the common explanation) meant exclusively (2 Cor. 6: 2, 3; 1 Thess. 4: 14; &c.).—*Aγιος* is translated as an adjective by E. V., wherever else it qualifies a substantive, and here, as qualifying

thinks, is required by the *τούτοις* of v. 14. But it is better to regard the demonstrative there as a resumption of the *οἵτοις* of v. 10, which is twice again indignantly repeated in vv. 16, 19.—W.;—Castal. (gives *ἀστ... τετράρ.* in one clause;—and so the text of Lachm., Tisch., Theile), Hamm. (‘and to such stars as these eternal darkness is reserved.’), Beng. (‘Ut modo nubi-

## GREEK TEXT.

ρες πλανῆται, οἵς δ ὥφος τοῦ σκότους εἰς τὸν αἰώνα τετέρηται.

14 Προεφήτευσε δὲ καὶ τούτοις ἐβδομὸς ἀπὸ Ἀδὰμ Ἐρώ, λέγων, ὃδοι ἡλθε Κύριος ἐν μαριάσιν ἀγίαις αὐτοῖς,

15 ποιῆσαι χρίσιν κατὰ πάντων, καὶ ἔξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἐργῶν ἀσε-

## REVISED VERSION.

blackness of darkness <sup>a</sup>for ever hath been reserved.

14 <sup>b</sup>But <sup>c</sup>for these <sup>d</sup>also <sup>e</sup>prophesied Enoch, <sup>f</sup>seventh from Adam, saying: Behold, the Lord <sup>g</sup>came with <sup>h</sup>his holy <sup>m</sup>myriads,

15 To <sup>n</sup>exercise judgment upon all, and to <sup>o</sup>convict all <sup>p</sup>the ungodly among them of all their

<sup>a</sup> μαριάσιν, by Latin verss., It., Fr. S.;—Hamm., Beng., Mack., Newc. marg., Thom., Sharpe, De W., Stier, Kenr. Guyse, Dodd., Wesl., Barn., Peile, have *holy ones*.—For μν. ἄγ., all the recent editors (except Theile) read ἄγ. μν.

<sup>b</sup> Fr. S.;—Hamm., Cocc., Wolf., Beng., Guyse, Dodd., Mack., Newc. marg., Thom., Mey., Stoltz, De W., Murd., Peile. See Rev. 5: 11, N. v, &c.

<sup>c</sup> Rob.: ‘*ζητέσιν ποιεῖν* to do judgment, to act as judge, i. q. *ζητεῖν*, John 5: 27; Jude 15.’ This idea, rather than that of executing the judicial sentence, is presented in W., R., (*do doom [judgment]*), T., C., G., (*give j.*);—Vulg. (*facere judicium*), Syr., German verss. (*Gericht zu halten*), Dt. (*om ge richt te houden*), It. (*far giudicio*), Fr. G. (*donner jugement*), Fr. M. (*juger*), Fr. S. (*exercer j.*);—Erasm., Calv., Vat., Cocc., (*faciat j.*), Pagn., Bez., Par., (*ferat j.*), Castal., Pisc., (*j. ex erceat*), B. and L., Arn., (as Fr. M.), Carpz. (*judicaturus*), Mack. (*pass sentence*), Peile (*bring j. to bear*).

<sup>d</sup> The Greek verb occurs in the N. T. only here, and twice in the Sept. for בָּנָה (Is. 2: 4; Mic. 4: 3;—E. V. *rebuke*; Alex. *decide*). Here Barn. rejects *convince*, but errs in saying that *convict* is ‘synonymous’ with it, in the sense of ‘satisfying a man’s own mind of the fact that he has done wrong.’ In modern use, at least, the idea of *detection, exposure*, is much stronger in the latter word than in the former.—Dodd., Wesl., Wakef. (*convict clearly*), Mack., Newc., Thom., Penn, Sharpe, Bloomf. (‘not to convince, or even merely to *convict*, but, in a fuller sense, so to convict as to bring the convicted to judgment, and the execution of judgment upon him.’), Murd., Peile (*call to strict account*).—For ἔξελη, Mey., Lachm., Tisch., read ἔξελέγξατ (A. B., &c.).

<sup>e</sup> Gr. *their ungodly ones*—Germ. *ihre Gottlosen*. The relative construction, introduced by Erasm., and adopted also by T., C., G.;—Pagn., Vat., Bez., Par., appears in no other foreign vers., nor in W., R.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Penn, Murd., Kenr.—In his last edition Tisch. restores the *αὐτῶν*, which is cancelled by Mey., Lachm., Hahn, after A. B. C., Vulg., Syr., &c.

bus, arboribus, fluctibus, sic jam stellis errantibus sua additur descriptio.’), Wakef., Arn., Murd. In foreign verss. the relative, like the *οἵς*, is in itself ambiguous; but the punctuation generally corresponds to that of E. V. (as does that of nearly all other editions of the text), so favouring the construction as these eternal darkness is reserved.’), Beng. (‘Ut modo nubi-

## KING JAMES' VERSION.

ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the

## GREEK TEXT.

βείας αὐτῶν ὃν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὃν ἐλύλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

16 Οὗτοί εἰσι γογγυσταὶ, μεμψι-  
μοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν  
πορευόμενοι καὶ τὸ στόμα αὐτῶν  
λαλεῖ ἵπερογκα, θαυμάζοντες πρόσω-  
πα, ὀφελεῖας χάριν.

17 ἴμεῖς δὲ, ἀγαπητοί, μηδίσθητε  
τῶν ἥρμάτων τῶν προειρημένων ὑπὸ<sup>a</sup>  
τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ

18 ὅτι ἐλεγον ἡμῖν, ὅτι ἐν ἐσχάτῳ  
χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς

## REVISED VERSION.

deeds of ungodliness wherein they were ungodly, and of all the hard things which ungodly sinners spake against him.

16 These are murmurers, complainers, walking according to their own lusts; and their mouth speaketh great swelling *words*, admiring persons for profit's sake.

17 But ye, beloved, be mindful of the words which were spoken before by the apostles of our Lord Jesus Christ;

18 How they told you, that in the last time there shall be

<sup>a</sup> Except that *αὐτῶν* is sometimes (Vulg. [according to the interpretations of W., R., Kenr., &c.], Germ.;—Greenf., Sharpe, Stier) put in regimen with *ἀσεβείας*, and sometimes (It., Fr. S.—Calv., B. and L., Arn.) neglected, the above construction is observed by the verss. just referred to, and by Cocc., Mack., All.

<sup>r</sup> For *ῶν*, by attraction for *ᾶ*, see Win. § 32. 1. W. (*by which*), R. (*whereby*);—Vulg. (*quibus*), Germ. (*damit*);—De W. (*womit*), Stier (*as Germ.*), Kenr. (*as R.*).

<sup>s</sup> See 2 Pet. 2: 6, N. i.—For the time of the two verbs, see v. 14, N. k. Or the aorists of this verse might be given as pluperfects; see 2 Pet. 1: 16, N. g.

<sup>t</sup> R.;—It. (*cose*);—Dodd., Wesl., Mack., Thom., Bloomf., Arn. (*chooses*), Kenr. The Latin and most German verss. and Greenf. supply nothing, or give *επενδύων* by a substantive.

<sup>u</sup> See 2 Pet. 3: 3, N. f.

<sup>v</sup> This or some other simple verb (such as *worship*, *flatter*, *honour*, *respect*, or their equivalents) is used, either in the finite or participial form, by W., R.;—nearly all foreign verss.;—Guyse, Wakef., Mack., Newc., Sharpe, Murd., Kenr.:—a noun (*admirateurs*, *Schmeichler*, *admirers*), by B. and L., Van Ess, Rob.

<sup>w</sup> There is nothing for *men's* in W., R., (thoagh T., C., G., translate *πρόσ.* by *men*);—any foreign verss. (Germ. makes *πρόσ.* *das Ansehen der Person*; Fr. S., *les personnes appartenantes*; B. and L., *tout ce qui a quelque apparence*; All., Stolz, *den Menschen [Leuten]*; De W., *persönlichem Ansehen*; Arn., *les gens*);—Guyse, Dodd., Wakef. and Newc. (have *of men* as a supplement), Mack., Thom., Penn, Murd. (*people*), Kenr.;—Rob.

<sup>x</sup> See E. V., Tit. 1: 11 and Rom. 3: 1 (the latter being the only other instance of *ωφέλια*);—R. (*for gaine sake*);—Vulg. (*quaestus causa*;—for which other Latin verss. substitute *utilitatis gratia* [*Cocc. causa*]), Germ. (*um Nutzens willen*), Dt. (*om des voordeels wil*), Fr. G.,—M., (*use profit*);—Dodd., Wesl., Wakef., Mack., Newc., Thom., Penn, Murd., Kenr., (*for the sake of gain* [Peile, *of what they gain*]), Moldenh., Stier, ([des] *Nutzens halber*), All. (*um des Gewinnes willen*), Sharpe (*for gain's sake*), De W. (*des Vortheils wegen*).

<sup>y</sup> See E. V., v. 20, and 1 John 2: 20, N. p, &c. Here the pronoun is kept in its Greek position by W., T., C., G., R.;—all foreign verss., except the Dt.;—Dodd., Wesl., Thom. (*as for you*), Penn, Murd., (*do ye*), Sharpe, Kenr.

<sup>z</sup> E. V., 2 Pet. 3: 2; 2 Tim. 1: 4;—W., R.;—Latin verss., except Castal. and Cocc., (*memores estote* [Erasm. *estis*; which Calv. allows]);—Moldenh., Stier, (*seid eingedenk*), Mey. (*möget ihr eing. bleiben*), Kenr.

<sup>a</sup> See 2 Pet. 2: 19, N. l.

<sup>b</sup> Comp. 1 John 4: 9, N. r. Here *that* is omitted by Wakef., Newc., Sharpe;—*how*, by Mack., Penn.

<sup>c</sup> W., T., C., G., R.;—Vulg. (*quoniam*). Other Latin verss. employ the future participle) and other foreign verss., except Mey.;—Dodd., Wakef. and later English verss., except Sharpe.

<sup>d</sup> Mey., Lachm., Tisch., read *ἐν* *ἐσχάτον* [*τοῦ*] *χρόνον* (A. B. C.); Mey., with Huth.'s approbation, following B. C. in omitting the article.

<sup>e</sup> R.;—Vulg., Germ., Dt.;—Hamm., Dodd., Wesl. and Penn (*will*), Peile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
last time, who should walk after their own ungodly lusts.	ἔαντῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβεῶν.	mockers, <sup>1</sup> walking according to their own lusts of ungodliness.
19 These be they who separate themselves, sensual, having not the Spirit.	19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, φυχικοὶ, πνεῦμα μὴ ἔχοντες.	19 These <sup>1</sup> are they who <sup>2</sup> separate, <sup>3</sup> animal, <sup>4</sup> having no spirit.
20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,	20 ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ἡμῶν πίστει ἐποικοδομοῦντες ἔαντοις, ἐν Πνεύματι Ἅγιῳ προσευχόμενοι,	20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy <sup>m</sup> Spirit,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.	21 ἔαντοις ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἐλεός τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς τὸν αἰώνα.	21 Keep yourselves in the love of God, <sup>n</sup> waiting for the mercy of our Lord Jesus Christ unto eternal life : <sup>o</sup>

<sup>1</sup> The participle construction is retained by E. V., 2 Pet. 3: 3;—W., R.;—Vulg., Syr., Fr. S.;—Castal., Coec., Wits., Dodd. and the later English verss., Carpz., Greenf.

<sup>2</sup> See 2 Pet. 3: 3, N. f.

<sup>3</sup> Comp. v. 15, N. q. Here the grammatical relation between ἐπιθυμίας and ἀσεβεῶν is preserved by Germ., Dt. *marg.*, It., Fr. S.;—Calv., Engl. Ann., Cocc., Scott, Greenf., Kist., Sharpe, Stier.

<sup>4</sup> T., C., G., R.;—Dodd. and the later verss., except Maek. and Peile.

<sup>5</sup> Engl. Ann.: ‘Themselves, as Heb. 10: 25. Or, others, as 2 Pet. 2: 1, 2; Acts 20: 30; 2 Tim. 3: 6.’ The former sense is, of course, adopted by such as follow the reading of B. C. and Vulg., ἀποδ. ἔαντοις (Griesb., Knapp, Haenl., Seh., Hahn, Theile);—though Griesb. and Haenl. regard ἔαντοις as questionable.). Even the reading of our Text (and of Beng., Wetst., Matth., Mey., Laehm., Bloomf., Tisch.) may be taken (as it is by Grot., Schöttg., Moldenh., Huth.) with the reflexive force, which transitive verbs do sometimes bear (see Win § 39. I.). But it more naturally suggests a more general interpretation, which is given by T., C., G., (*makers of sects*);—Germ. (*Rotten machen*), Dt. *marg.*;—the Alexandrian Clement, Oce., Erasm., Vat., Est. (*Potest absolute sumi, Separantes, id est, qui separationem faciunt tam in coetibus quam doctrina.*); Pyle (*make separations*), Lanrm., Mey. (*die Trennungsstifter*), Trol., Van Ess (*Spaltungen verursachen*), Bloomf., De W. (*Trennungen verurs.*), Dav., Peile, (*cause separations*);—Schleus. I purposely use a phrase, which, like the original, admits of either sense.

<sup>6</sup> Ψυχικός is in E. V. rendered *sensual* also in James 3: 15, elsewhere (I Cor. 2: 14; 15: 44, 46) *natural*. In every one of these cases it marks the subject in its relations to the *ψυχή anima* (hence Fr. S. everywhere: *de l'ame, ayant l'ame, n'ayant que l'ame*), as distinguished from *τὸ πνεῦμα*, and in all of them it is translated *animalis* (*animale, animal*) by the Latin verss. (except that Castal. has *humana* in James), It. (except here), Fr. by Fr. S.; a comma, by Castal. and Thom.

M. (except here and in James);—Hamm., Newe., (except I Cor. 2: 14; the only place where Fr. G. has it), Mack., Clarke, Penn, Sharpe (except here). So Whitb. and Wakef. here and in I Cor. 15: 44, 46; Dodd. and Thom., in I Cor. 2: 14 and 15: 44, 46; Wells, Schleus., Scott, Trol., Wahl, Bloomf., Murd., Rob., Green, in I Cor. 15: 44, 46. I recommend that *ψυχικός* be everywhere rendered as above. Of German verss., Luth. here has *Fleischliche*; others, *Sinnliche, Seelische, Thierische*.

<sup>7</sup> This clause furnishes the condition (*μη*) and proof of that which precedes; *q. d.* ‘they are *ψυχικοί*, not being *πνευματικοί*’ (I Cor. 2: 15; 3: 1; 14: 37; Gal. 6: 1). The *πνεῦμα* thus standing opposed to *ψυχή*, and wanting the article, is best taken subjectively, as the *γεγενημένοι εἰς τὸν πνεύματος πνεῦμα* (John 3: 6). It may even include, according to Von Meyer’s remark (cited and approved by Stier), the rational spirit (v. 10, *ὡς τὰ ἀλογα ζῷα*). E. V. follows G. and R.—W. (*not having sp.*), T., C.,—Germ. (*die du keinen Geist haben*), Calv. (*Anima hic spiritui, hoc est, renovationis gratiae opponitur.*), Grot. (*Jac-tant se miras habere inspirationes, at nullas habent?*), B. and L. (*qu'il n'y ait rien de spirituel en eux*), Wakef., Penn, (*[being] without a sp.*), Greenf. (גַּדְעֹנֵת לִבָּן), Barn. (*The Holy Spirit or the spirit of true religion*), Hengst. (see *Offenb.* II. p. 45.), Stier (*die Geist nicht haben*), Arn. (*n’ayant rien de spirituel*), Peile (*having no spirituality*), Huth. (*the higher spiritual life wrought by the Holy Spirit*). Comp. Rev. II: 11, N. z.

<sup>8</sup> See 2 Pet. 1: 21, N. f.

<sup>9</sup> E. V., Mark 15: 43; Luke 2: 25; 12: 36; 23: 51; and to these I recommend that Luke 2: 38; Acts 23: 21; Tit. 2: 13 be conformed;—German verss. (use *aufwarten, erwarten, har-ren*), Dt. (*erwachtende*), French verss. ([en] attendant);—Sharpe, Murd., Dav.

<sup>10</sup> Beng.: ‘Qui sibi jam consuluit, consulat aliis.’ This connection (see also v. 22, N. s) between vv. 20, 21 and vv. 22, 23, is indicated as above by It. and Fr. G. A semicolon is employed by Fr. S.; a comma, by Castal. and Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 And of some have compassion, making a difference :	22 καὶ οὓς μὲν ἐλεεῖτε διαχριόμενοι·	p22 And <sup>on</sup> some, <sup>indeed,</sup> have compassion, <sup>while</sup> contending;
23 And others save with fear,	23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ	p23 But others save <sup>"in fear,</sup>

¶ It must be allowed that Dr. A. Clarke does but state the truth, though he appears to do it somewhat impatiently, when he says of 'this and the following verse,' that they 'are all confusion, both in the MSS. and Versions; and it is extremely difficult to know what was the original text. Our own is as likely as any.' Beng. (in the *Gnomon*), Lachm. and Tisch., after A. B., Vulg., read thus: *καὶ οὓς μὲν ἐλέγχετε* (B. *ἐλέγετε*) *διαχριωμένους*, *οὓς δὲ σώζετε ἐκ πιρού ἀρπάζοντες*, *οὓς δὲ ἐλέιτε* (Beng. *ἐλεεῖτε*) *ἐν φόβῳ, μισοῦντες τὰ.*; and so Huth., whose criticism compare with that of Haenl., Laurm., De W., Stier (note on pp. 114, 115); and see N. t.

¶ E. V., everywhere else;—T.;—Dodd. and the later verss. (except Penn, *for*).

¶ See v. 10, N. u, &c. Laurm.: 'οὓς μὲν et οὓς δὲ rite sibi invicem opponuntur.'

¶ 'Deal with them in that spirit (*τὸ Ιησος τοῦ Κυρ.*, v. 21) to which you yourselves are debtors.'

¶ Dr. Clarke's complaint about the perplexity of the readings may be extended to the interpretations that have been given of each several text. Thus, the reading *διαχριωμένους* is in the Vulg., *judicatos*; Oec., *εἰ μὲν ἀποδισταρται ὑμῶν* (so Gerl.: *indem ihr sie aussondert*; and Huth., who thinks it 'answers to the previous ἀποδιρφίζειν, taken intransitively.' The same sense would be allowed to this reading by Bretsch., Haenl., Arn.); Grot., *qui se caeteris praferunt*; Cocc., *disceptantes* (a sense allowed, along with that of the Vulg., by Zeg.: *si disceptent robisque resistant*); Hamm., Wells, Beng., Wesl., De W., Dav., Schirl., *warering, doubting, hesitating* (the other sense allowed by Bretsch., Haenl., Arn.); Penn, *who are to be distinguished*; &c.;—a variety, of which Clarke gives one or two specimens, and then adds: 'or whatever else the reader pleases.' By the larger number of verss. and commentaries, however, (including three of the latest, Stier, Arn., Peile) the *textus receptus* is adhered to, and in the sense attached to it by E. V. The objection to this interpretation (even as modified by Green and Peile: *making a distinction mentally, in your own minds*) is, that no other satisfactory instance of this use of *διαχριωματ* has been, or probably can be, produced; Whith. vainly referring to Acts 10: 20; Rom. 14: 23; and Stier, with only more plausibility, to James 2: 4. Bloomf., who formerly had recourse to a writer of the third century (cited long ago for the same purpose by Steph.), has in the *Supplemental Volume* deemed it advisable to append as additional confirmation the following: 'Of this absolute use of the word another example is found in Herodot. vii. 156, 4; τῶντο... τοὺς ἐν Σικελίᾳ

*ἴποίσοις, διαχρίσας* (for *διαχρινάμενος*), "making a distinction," viz. of the people at large (the many) from the few, the rich, the aristocrats.' Had *διαχριμένος* been used, on the contrary, for *διαχρίσας*, it would have been a case in point; the fact being that, wherever in classic or sacred Greek this sense is unquestionable, the verb is in the active voice. 'Nunquam sunitur,' says Est., speaking of the middle form (in a note, cited by Leigh, on Rom. 14: 23), 'pro discernere, aut dijudicare; sed ubi haec significatio occurrit, verbum activum est διαχρίνειν, ut Matt. 16: 3; Acts 15: 9; 1 Cor. 4: 7; 11: 29, 31; 14: 29;' and hence it is, we may suppose, that other explanations have been sought:—Erasm., to Calv.'s amazement, taking *διαχρινόμενοι* in the passive, *cum dijudicamini* (and so Vat., *dum dijudicabimini*); Bretsch., Wahl, and Rob., in the middle, and interpreting: *vos ab iis separantes, separating yourselves wholly from them.* But, in the first place, this sense of the midd. *διαχρινομαι* is rare, in the Sept. and N. T. without example; and, secondly, it is quite unsuitable to the context. It does not harmonize with *ἐλεεῖτε*, and, in connection with v. 23, it implies a discrimination in favour of the worse class of transgressors. The new view proposed above (which since the former edition I have found indicated by Schöttg.: 'διαχρινομαι, discepto, judicio contendō . . . Jud. v. 9. 22.') has these points in its favour:—1., It takes the word in a familiar acceptation, as used in classical Greek from the beginning;—in the Sept., Jer. 15: 10; Ez. 20: 35; Joel 3: 2;—in the N. T., Acts 11: 2;—and by the writer of this epistle himself, v. 9 (for although Laurm. says: 'διαχρίνειν hic alia venit potestate, quam v. 9,' he assigns no reason for the opinion, and comes to no decision of his own as to what the word does mean.);—and, 2., so understood, the phrase serves at once as a remembrancer of the main object of the epistle, v. 3; as a transition from the unmixed denunciation of the previous context to these counsels of relenting grace; and as a warning against permitting even Christian compassion to abate the vigour and persistency of their contention with sin.

¶ Not: *by appeals adapted to produce fear* (Barn., &c.), but: *in a spirit of fear*, 'with conscientious solicitude for the Church's salvation and your own' (De W.). So it is understood also, or at least it is translated as above, by the Vulg. (*in timore*) and its followers; by such other verss. generally, as adopt the Vulg. reading (see N. p); and by Castal. (*religiose*), Zeg. ('cum timore interiu et circumspectione'), Dt. marg., Engl. Ann. (as an allowable interpretation);—and so Hamm.; Pric. 'Vel . . . festinantes et trepidantes, eorum ritu qui aliquid ex flamma rapiunt, salvate eos: θᾶττον, ut loquitur Artemidorus'; Haenl. [though he thinks *ἐν φόβῳ* probably a gloss] and Ros., who, without naming Pric., help themselves to his note; Scott),

## KING JAMES' VERSION.

pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty,

\* Elsewhere (12 times) E. V. renders ἀρπάζω to take by force, catch, catch away, catch up, pluck;—Latin verss. (*rapientes*), Dt. (*en grijpt*), Fr. S. (*ravissant*);—for arrachant of the other verss.) ;—Engl. Ann., Itaumm., Berl. Bib. and the later German verss. (use *reissen* ;—for Luth.’s *rücken*), Guyse (*pluck*). Dodd. and the later English, Greenf. (uses the hiphil of the verb, whose hophal is in the parallel Amos 4: 11 and Zech. 3: 2 translated by E. V. *plucked*) ;—and see the lexicons.

\* ‘After all my exhortations and your efforts (alike vain without the divine blessing), “not unto us, not unto us” (Ps. 115: 1), *but &c.*’ See 2 Pet. 1: 5, N. r. W.;—Latin and German verss., Syr.;—Peile.

\* See 2 Pet. 1: 1, N. c. &c. Guyse, Dodd. and the later verss. (except Newe.). See Rev. 1: 5, N. v.

\* Excepting Beng., Bloomf., Tisch., all the recent editors, for αὐτούς, read ἡμᾶς (C. G., Vulg., Syr., &c.—A. has ημᾶς). I recommend that this reading be adopted: *you*, but that the margin contain this note: ‘Or, according to some copies, *them*.’ De W., indeed, insists upon αὐτούς as the harder reading, and explains it thus: ‘*Them*—the readers, from whom the author soaring in devotion as it were turns away (just as at parting he gives them no salutation), and speaks in the third person; a view, which Huth., who prefers ἡμᾶς, deems ‘very improbable,’ but which is better than to take αὐτούς as standing for ἑαρτούς (Bez.), or as referring ‘ad improbos peccatores’ (Par.: *ad seductores*; Huth. himself: *to the last named, οὓς δέ*) ‘eo sensu, ut sint mali peccatores, tamen de emendatione non esse desperandum quousque vixerint?’ (Aret.), or as used elliptically for ἡμᾶς αὐτούς (Camerarius). Peile suggests that this—‘not simply ἡμᾶς—may ‘possibly’ be the true reading: *your selves?*’, or simply for ἡμᾶς (Beng.). Such a change of person, admissible in any language, is common enough in Hebrew; and in the N. T. Rob. notes as instances of it the use of this pronoun in Matt. 23: 37; Luke 1: 45 comp. 44; Rev. 5: 10 comp. 9 (according to the reading of the recent editors; see there N. o.); 18: 24 comp. vv. 22, 23.—Wesl. has *them* after *keep*, and supplies *you* after *present*.

\* The only instance, out of 19, in which a transitive form of

## GREEK TEXT.

πιρός ἀρπάζοντες, μισοῦντες καὶ τὸν ἄπο τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 Τῷ δὲ δυναμένῳ φιλάξαι αἰτοῖς ἀπταίστονς, καὶ στῆσαι κατερώπιον τῆς δόξης ἀντὸν ἀμώμους ἐν ἀγαλλίᾳσει,

25 μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσίην, κράτος καὶ

## REVISED VERSION.

\*snatching *them* out of the fire, hating even the garment spotted by the flesh.

24 \*But unto him \*who is able to keep \*them from falling, and to \*set \*them \*in the presence of his glory faultless with exceeding joy,

25 bUnto the only cwise God our Saviour, d glory eand majes-

*στῆσαι* is translated *present* in E. V. Generally, and always in cases like the present, *set* is the word used;—R.;—Latin verss. (*constituere, statuere, sistere*), Syr. (= Murd. *establish*), German verss. and Dt. (*stellen*;—except Moldenh. *machen, dass ihr stehen könnet*);—Engl. Ann. (*make you stand*), Laurm. (*stare facio*), Greenf. (גִּזְעָרֶת), Penn (*as Murd.*), Sharpe (*place*), Peile;—Rob. (*cause to stand, set, place*).

\* Elsewhere (4 times) E. V. translates *κατερώπιον*, *in the sight of, before*;—Dt. (*roor*), It. (*daranti*), French verss. (*devant*);—except B. and L., *en [sa glorieuse] présence*);—Erasm. and other Latin verss. (*in conspectu*);—for the Vulg. *ante conspectum*, which E. V. and the previous English verss. follow. Cocc., Haenl., Ros., have *coram*., Wesl., Wakef., Newc. (*before*;—and so Thom., Murd.), Mey. (*ror*), Greenf. (בְּפָנָיו), Penn, Sharpe (*in the sight of*), De W. (*Angesichts*), Barn. (= B. and L.), Kenr.;—Rob. (*before, in the presence of*), Green (*in the pr. [sight] of*).—The immediate connection of *κατερώπιον* with *στῆσαι* is preserved by W.;—Latin verss. (except Castal.), German verss. (except All.), Dt., It., Fr. S.;—B. and L., Sharpe.

\* As in v. 24. W., R., (*to . . . to*;—and so Guyse, Dodd., Wesl., Mack., Thom., Penn, Kenr.). Wakef., Sharpe and Murd. (do not repeat the preposition), Peile.

\* The word *σοφῷ* (which probably came, as Mill thinks, from Rom. 16: 27) is marked by Beng. as plainly spurious, by Bloomf. as ‘most probably, or certainly, an interpolation,’ and is cancelled by all the other recent editors (A. B. C., &c., nearly all the ancient verss., &c.). I recommend that *wise* be omitted.

\* The reading, which inserts here the words, διὰ Ἰησοῦ Χριστοῦ τὸν ψυχὸν ἡμῶν (A. B. C., &c., Vulg., Syr., Ar., &c.) is marked by Beng. as *per codices firmior*, and is adopted by all the other recent editors, except Bloomf. I recommend that this reading be followed, and translated: *through Jesus Christ our Lord*.—For the omission of the supplemental *be*, see the Latin verss. (except Bez., Par.), Syr., Fr. S.;—Moldenh. (would supply, if any thing, *kommt zu*. See N. h), Greenf., De W., Kenr.;—also Rev. 1: 6, N. d, &c.

\* This *καὶ* is cancelled by Mey., Lachm., Tisch., Theile.

Cocc. (*in timore, ut non simus securi, scientes Satanam vigilare et in omnes nocendi occasiones intentum esse?*), Wesl. (*with a jealous fear, lest yourselves be infected with the*

disease you endeavour to cure?—and so Clarke), Penn (*with dread*), Sharpe, Bloomf. (*anxiously*), Arn., Peile (*as filled with apprehension for them*), Huth.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dominion and power, both now and ever. Amen.	ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰώνας. ἀμén.	ty, strength and authority, <sup>b</sup> both now and unto <sup>a</sup> all the ages. Amen.

<sup>f</sup> It is not doubted that *xpátoς* and *ɛ̄xousia* may often be properly translated apart as they are in E. V. But here, coming close together in one doxology, they should be allowed to retain each its own leading significance.—E. V. translates *xp.* 8 times out of 12 by *strength, might, power*;—Dt. (*kracht*), French verss., except S., (*force*);—Bez., Par., Wits., Beng., (*robur*), Engl. Ann. (*'Or, strength'*), Guyse, Wesl., (*might*), Mack., Greenf. (*奴*), All., De W., (*Macht*), Stier (*Kraft*). See Rev. 1: 6, N. f.

<sup>g</sup> See N. f. E. V. translates *īxi*, 29 times by *authority*; twice, *right*; once, *jurisdiction*; once, *liberty*;—Vulg. (*potestas*), It. (*podestà*), Fr. S. (*autorité*);—Erasm., Pagn., Calv., Vat., Par., Cocc., Beng., (*as Vulg.*), Bez. (at first *potestas*; afterwards, *auctoritas*), Engl. Ann. (*'Or, auth.'*), Grot. (*'Addidit Judas ɛ̄xousiar, agnoscens in Deo non potentiam tantum, sed et jus imperandi.'* This phrase is employed also by Wits.), Pears. (*'authority, or power properly potestative'*), Guyse, Wesl., Mack. (*right*), Greenf. (*奴*), All., De W., Stier, (*Gewalt*; for Luth.'s *Macht*). See Rev. 2: 26, N. p.

<sup>h</sup> Here the words, *πρὸ παντῶν τοῦ αἰώνος* (A. B. C., &c., Vulg. &c.), are inserted by Mey., Lachm., Sch., Hahn, Tisch., Theile;—an addition, which would require us, as De W. suggests, to supply *εστι* (1 Pet. 4: 11. See N. d), and from which may be derived the liturgical formula: *as it was in the beginning*.

<sup>i</sup> See 2 Pet. 3: 18, N. o.

<sup>j</sup> *Aiōn*, according to Aristotle's derivation of it from *aiētai* (*aiētōs* *ων*), strictly means *unlimited duration, eternity*,

and is often used in that sense in the N. T.; e. g. v. 13; 2 Pet. 2: 17; 3: 18; &c. It is also employed to express a specific period, and what pertains to it, as *life, lifetime, generation, age, era*; and hence the frequent occurrence in various combinations of the plural *aiōnes*, as popularly equivalent, in the ever incomplete sum of them—(Milton's *ages of hopeless end*)—to the one infinite *aiōn*, which is then conceived of as *ὁ aiōn τῶν αἰώνων*. But these meanings perhaps exhaust the significance of the word as found either in sacred or classical Greek; it being at least very questionable, whether the sense, *material world, universe*, which does not properly belong to it (any more than to its cognates, the Latin *aerum*, the German *ewig*, or the English *ever*), is required even in Heb. 1: 2; 11: 3. It seems evident, moreover, that E. V. is not justified in so generally—(for neither here is its practice uniform; see Eph. 2: 7; 3: 21, which is still very confusedly rendered: and Col. 1: 26, where the *γενεαῖ* even are not, as in Eph. 3: 21, made to disappear)—substituting for the Scriptural representation of ever-flowing *aeons*, or *dispensations*, the idea of an absolute, undivided eternity. See 2 Pet. 3: 18, N. p, and Rev. I: 6, N. g.—W. (*all worlds of worlds*;—‘worlds’ being here, as in R. *all worlds evermore*, = *Weltzeiten, world-periods*. See Rich. s. v.);—Vulg. (*omnia secula seculorum*), Syr. (= Murd. *in all ages*), German verss. (*alle Ewigkeit*;—except Stier, *alle Ewigkeiten*), Dt. marg. (*alle de eeuwen*), It. (*tutti i secoli*), French verss. (*tous les siècles*);—Erasm. and later Latin verss. (*omnia sec.*), Engl. Ann., Hamm. (*all ages*; and so Dodd., Wesl., Mack., Newc., Sharpe, Kenr., Peile), Greenf. (*םִיְמָלֵעַ-לְבָדָה*).

# THE REVELATION OF JOHN THE DIVINE.

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## KING JAMES' VERSION.

### CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

<sup>a</sup> It is agreed on all hands that this inscription, which varies unpleasantly from the title assumed in the opening of the book itself, is of no canonical authority. ‘Antiquus ille quidem est,’ says Beng. of the *titulus ab hominibus praefixus*, ‘sed dubitationes de scriptore Apocalypseos, longo post seculum apostolicum intervallo ortas; Theologique cognomen et in ecclesiam introductum et Johanni tributum; et alias Apocalypses nescio quas, a quibus haec vera discerneretur, prae-supponit . . . Johannis nomine veteres Apocalypsin veram a tot apocryphis volvare discernere.’ Griesb., accordingly, prefixes simply ΑΙΩΚΑΛΤΨΙΣ (Heinr.: ‘Nam in hac una voce sibi constant, in reliquis omnibus mirifice variant MSS.’), and so Sch., Treg., Words. This example is followed also by Fr. S. (*Apocalypse*);—Sharpe (*The Rev.*), Stu., Lord, (*The Apoc.*), &c. I recommend that the title be: REVELATION.

<sup>aa</sup> The indication of time here is emphatic, as appears from its repetition in v. 3, and elsewhere, as well as from the arrangement of the clause. Comp. Rom. 16: 20.—The Greek order is preserved in W., R.;—Latin and French verss. (except Castal.), Syr., It.;—Greenf., Woodh., Treg., De W.

<sup>b</sup> The first two verses being designed mainly to announce the divine origin of the prophecy, and the successive steps in the process of its conveyance to the Church, the punctuation of our Greek Text, which many (Beng., Lachm., Seh., Hahn, Treg., Words., Tisch., Theile) follow, is to be preferred. All the old English verss., including the original edition of E. V., have a comma at the end of v. 1.

<sup>c</sup> The participial construction is retained by W., R.;—Vulg., It. (*avendola mandata*), Fr. G.;—M., S.;—Hamm., Cocc., Vitr.,

## GREEK TEXT.

### CHAP. I.

ΑΙΩΚΑΛΤΨΙΣ Ἰησοῦ  
Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός,  
δεῖξαι τοῖς δούλοις αὐτοῦ ἀ δεῖ  
γενέσθαι ἐν τάχει, καὶ ἐσήμανεν  
ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ  
τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

2 ὃς ἐμαρτύρησε τὸν λόγον  
τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰη-  
σοῦ Χριστοῦ, ὅσα τε εἶδε.

## REVISED VERSION.

### CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must<sup>aa</sup> come to pass shortly, <sup>b</sup> and sending he signified <sup>d</sup> by his angel unto his servant John,<sup>b</sup>

2 Who testified the word of God and the testimony of Jesus Christ, and <sup>e</sup>whatsoever things he saw:<sup>h</sup>

Dodd., Woodh., Stu., Lord, Treg. (*having sent*), Murd. (*by sending*), Kenr., Barn.

<sup>a</sup> Whether ἐσήμανεν has its object expressed in γε of this verse, or in ὅσα εἶδε of v. 2, or whether the object is to be supplied by a pronoun for ἀποσάλντες, or for ἀ δεῖ γενέσθαι, or, lastly, whether the verb is used absolutely, are questions, some of them at least, more difficult than important, into which we need not enter. A translation, especially of the divine oracles, ought not to be more explicit and determinate than the original.—No object is supplied by W., T., C., G., R.;—Vulg., Syr.;—Erasm., Vat., Castal., Cocc., Vitr., Ros., Greenf., Lord, Kenr.

<sup>b</sup> See 1 John 1: 2, N. I. E. V., ch. 22: 16, 20, being the only other instances in this book;—W. (*bare witnessing to*), R. (*hath given testimony to*);—Brightm., Wesl., Newc., Thom., Treg., Kenr., (*hath [thus] test.*), Hamm. (*had test.*), Wells (*has borne witness to*), Danh. (*witnessed*), Dodd., Penn (*bare testimony to*), Murd. (*bore witness to*).

<sup>c</sup> The τε, which is found nowhere else in this book, except in a questionable reading of ch. 21: 12, is wanting in ‘A. B. C. a 27. β 7. γ 8. Compl. Vulg. Copt. Aeth. Syr. Arm. Epi. Slav.’, and is cancelled by all the recent editors. I recommend that, in accordance with this reading, the word *and* be omitted.

<sup>d</sup> See Jude 10, N. t. A compound relative (*whatsoever, whatever, quaecunque*) is employed by W., R.;—Latin verss. (except Castal.);—Wesl., Newc., Woodh., Stu., Lord, Treg., Kenr., Barn.

<sup>e</sup> This punctuation suggests, as the main ground of the blessedness asserted in v. 3, all that has just been declared respecting the origin and communication of the prophecy.

## KING JAMES' VERSION.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

<sup>1</sup> T., C.;—Germ., Fr. S.;—Erasm., Vat., Castal., Cocc., Grell. and Wesl. (mark the demonstrative as supplied), Beng., Herd., Woodh., Mey., Greenf., Sharpe, Lord, De W., Treg., Hengst. E. V. and others follow the Vulg.

<sup>1</sup> Newc., Lord, (*the th. wr. in it*), Greenf., Sharpe and Stu. (*the th. wr. therein*), De W. (*das in ihr Geschriebene*). Many others, retaining the relative construction of the Vulg., drop the demonstrative pronoun.

<sup>1</sup> E. V., Matt. 24: 33; &c.;—W., R., (*nigh*);—Latin verss. generally (*prope*), German verss. (*nahe*), Dt. (*nabij*), It. (*vicino*), French verss. (*proche*);—Brightm., Wesl., Newc., Woodh., Bloomf., Stu., Lord, Treg. (*as W.*), Murd.

<sup>1</sup> The words *which are* are not in the original edition of E. V.

<sup>1</sup> E. V., Rom 1: 7; 2 Thess. 1: 2; 1 Tim. 1: 2; 2 Tim. 1: 2; Tit. 1: 4; Philem. 4;—W., R.;—Vulg., Syr., It.;—Erasm., Vat., Castal., Cocc., Vitr., Moldenh., Herd., Mey., Greenf., All., Lord, De W., Murd., Kenr.

<sup>1</sup> See 2 Pet. 2: 11, N. f.—The *τοῦ* before *ὁ ὥν* was introduced, Beng. says, by Erasm. It is cancelled by all the recent editors, except Matth.

<sup>1</sup> As Stu. intimates, *ὁ ἐρχόμενος* = ΧΩΡΙΣ; but it is not necessary in English any more than in Greek or Hebrew, in order to get the future sense, to introduce the future form. And even if, according to the assertion of De W. and others (which, however, Hengst. denies), these participles stand for *ὁ ἐσόμενος*, still the idea of absolute futurity, the near as well as the remote, is best given by the present tense of the substitutes. See ch. 2: 5, N. v and I John 2: 18, N. e.—Syr., Germ., Fr. S.;—Brightm. (*'cometh, or is in coming, as if a present-future thing, that I may so call it. For that which is coming is not yet present, neither yet is it altogether absent. It is therefore far more significant than if he had said, he that is about to come, as it is commonly translated.'*) The first edition in English of Brightm.'s work was printed at Amsterdam in 1615, four years later than E. V.), Cocc., Beng., Wesl., Herd. (*kommt*;—which he illustrates by adding '*kommt und kommt—cometh and cometh*'. So on v. 7: '*Behold, He cometh! He cometh!*' is the substance of

## GREEK TEXT.

3 μακάριος ὁ ἀναγινώσκων,  
καὶ οἱ ἀκούοντες τοὺς λόγους τῆς  
προφητείας, καὶ τηροῦντες τὰ ἐν  
αὐτῇ γεγραμένα· ὁ γὰρ καιρὸς  
ἔγγυς.

4 Ἰωάννης ταῖς ἐπτά ἐκκλη-  
σίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις  
ὑμῶν καὶ εἰρήνη ἀπὸ τοῦ ὁν καὶ  
ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ  
τῶν ἐπτά πνευμάτων ἡ ἔστιν ἐνώ-  
πιον τοῦ θρόνου αὐτοῦ·

## REVISED VERSION.

3 Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things therein written; for the time is near.

4 John to the seven churches which are in Asia: Grace unto you and peace from him, who is, and who was, and who cometh; and from the seven Spirits that are before his throne;

the book, its innumerable trumpet-voice.'), Till., Kell., (*the coming one*), Mey., Hengst.

<sup>1</sup> The Amer. Bible Soc. now prints this word, *spirits* (without a capital), not because it was so printed in the original edition of 1611, but as the result of the Society's application of the following rule: 'The word *Spirit* . . . everywhere is made to begin with a capital when it refers to the Spirit of God as a divine agent; but not when it denotes other spiritual beings or the spirit of man' (*Report on the History and Recent Collation &c.*, p. 24). My belief that the Society's interpretation of the term in the present instance is erroneous, though it agrees with Rob.'s (who does not even recognize any other meaning as possible than that of 'the seven archangels'), and that it weakens and darkens the sublimest formula of benediction to be found in Scripture, leads me, in accordance with the same rule, to retain the orthography of previous editions. That *τῶν ἐπτά πνευμάτων* of this verse is a mystical designation of the Holy Spirit, has been the prevalent opinion in the Church from the beginning, except when the text has been perverted to the uses of superstition. Nor, in very many cases, is it an indication that a writer did not hold it, that he does not use the initial capital. The older verss., e. g. W., T., C., paid little or no regard to the above rule, nor is it strictly followed even by living authors. Thus, Lord has 'spirits,' and his comment is: 'The seven spirits are the Holy Spirit.' But in favour of the capital, or of the view which justifies it, may also be cited from the great cloud of witnesses the following:—G.;—Dt. Ann. ('By these seven Spirits must here be understood the Holy Spirit.' See the entire note.), It., Fr. G.;—M. (It is true that the Amer. Bible Soc.'s edition of 1852, which is the one that I have used, has *esprits*, as the Romanist De Sacy also has. But as it appeared unlikely that M., who followed the Society's rule in the printing of the word, had held the view thus indicated, an opportunity has been sought of consulting the original Utrecht edition of 1696, and there it is *Esprits*, with a note appended in vindication.), Fr. S.;—Aug. ('Septenarium numerum Sancto Spiritui quodammodo dedicatum commendat Scriptura, et novit Ecclesia.'), Bede ('Unum spiritum dicit septiformem, quae est perfectio et plenitudo.'), Junius, Laun., Gom., Par. (to

## KING JAMES' VERSION.

5 And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father;

## GREEK TEXT.

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·

6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἵερεis τῷ Θεῷ καὶ πατρὶ

## REVISED VERSION.

5 And from Jesus Christ, <sup>r</sup> the faithful Witness, <sup>s</sup> the First-born "from the dead, and the Prince of the kings of the earth. Unto him <sup>t</sup>who <sup>w</sup>loved us, and washed us from our sins in his <sup>x</sup> blood,

6 And <sup>z</sup>he <sup>z</sup> made us <sup>a</sup>kings and priests unto <sup>b</sup>his God and

<sup>r</sup> Nothing is supplied in Syr., It., Fr. S.;—Castal., Cocc., Vitr., Dodd., Wesl., Wakef., Woodh., Penn, Sharpe, Stn., Lord, Treg., De W.—For the emphatic δ...δ, see 1 John 2: 7, N. o. Syr. (repeats the pronominal substitute for the article, as in De D.: *ille testis, ille fidelis.* Murd.: *the W., the F.*) Fr. S. (*le témoin, le fidèle*). A demonstrative pronoun is employed by Pagn., Castal., Bez., Brightm., Cocc., Vitr., Wakef., Ros.

<sup>s</sup> The conjunction is not supplied in W., R.;—foreign verss. (except Luth., Hengst.)—Dodd., Wesl., Wakef., Newe., Thom., Penn, Sharpe, Stn., Lord, Treg., Murd., Kenr.

<sup>t</sup> Πρωτότοκος is the Sept. rendering of רִבְבָּן (Greenf.'s word here, as its cognate occurs in the Syr.), which in E. V. is never *first-begotten*.—E. V., in the parallel Col. 1: 18 and everywhere else (6 times), except in this instance and Heb. 1: 6;—R.;—German and French verss., Dt.;—Zeg. (*primus partus*), Brightm., Engl. Ann. (*'Or, first brought forth'*), Hamm., Daub., Dodd., Wakef., Newe., Woodh., Thom., Till., Sharpe, Stu., Lord, Treg., Murd., Kenr.;—Leigh, Pass., L. and S., Rob., Green, Schirl.

<sup>u</sup> So E. V. in Col. 1: 18, and the few verss. that here follow this reading. But εἰς (probably introduced, as Mill and others suppose, from Col. 1: 18) is wanting in 'A. B. C. a 24. β 6. γ 10. Vulg. Copt. Syr. Arr.', and is rejected by all the recent editors, except Bloomf., who, though he says that there are 'strong grounds' against it, 'yet inclines to suspect that John wrote' it, and so prints it in brackets. I recommend that it be omitted, and that τῶν νεκρῶν stand, as in E. V.: *of the dead*.

<sup>v</sup> See Jude 24, N. x, &c. R.;—Brightm., Dodd., Wakef., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>w</sup> The original edition of E. V. had *hath loved*, and the same tense is still retained in v. 6. But the reading ἀγαπῶντι—('ut indicetur perpetua dilectio,' Grot.)—of A. B. C. 'a 22. β 6. γ 10.' is adopted by all the recent editors. I recommend that it be followed: *loareth*.

whom De W. errs in attributing the opinion, 'septem virtutes providentiae Dei'; this being a modification which Par. censures in another., Engl. Ann., Durh., Cocc., Owen, Charn., Bp. Bnr-net, Grell., Pool, Marek, Braun., Budd., Vitr., Schöttg., Wolf., Beng., Stapfer, Lowm., Guyse, Dodd., Wesl., Gill, Moldenh., Woodh., Scott, Crol., Allw., Jones, Pye Smith, Dr. John Dick, Bloomf., Penn, Gerl., Ell., De W., Treg., Words., Hengst., Kell.,

<sup>x</sup> See 1 John 3: 12, N. g. E. V., v. 6; &c.;—W., C., R.;—foreign verss. (except that Erasm. and Vat. change the Vulg. *suo* into *ipsius*);—Brightm., Woodh., Thom., Sharpe, Stn., Lord, Barn., Murd., Kenr.—For λύσαντι ἄπο, Lachm., Treg., Theile, read λύσαντι ('A. C. 6. 7. 12\*. 28. 36. 69. Syr. Slav. MSS.') εἰς ('A. C. 12. 28. 36. 38. Er.' Also Beng.).

<sup>y</sup> 'A Hebraistic resolution of the participle into the finite verb,' says De W. But this change of construction is not a mere arbitrary, useless imitation (nor is it, indeed, exclusively Hebraistic. See Tittm., pp. 213—216.), but serves to render more direct and emphatic the solemn announcement to the suffering Church of God of her high calling and marvellous destiny. See ch. 2: 20, N. j and 2 John 2, N. f.—Sharpe, De W., Treg.

<sup>z</sup> The entire result of Christ's mediation is viewed as already become historical. See ch. 5: 9, 10, NN. l, n, p.—E. V., v. 5 (see there N. w);—W., T., C., G.;—Daub., Wakef., Herd., Mey., Sharpe, De W.

<sup>a</sup> Mill pronounces βασιλείαν, for βασιλεῖς, the *genuina lectio*; but, with the exception of Bloomf., who has βασιλείαν [xai], all the recent editors give βασιλείαν instead of βασιλεῖς xai, and this reading is supported by 'A. C. a 27. β 4. γ 8. Compl. (Vulg.) Am. Harl. Copt. Aeth. Syr. Ar. P. Slav. MSS.' I recommend that the version be changed accordingly, thus: *a kingdom, priests*.

<sup>b</sup> Very many follow Grot. in taking xai as exegetical: *God even his Father*; and this is an allowable translation. I prefer the other construction as conveying more fully the precious truth, that the relations of the Church to God are not only established by her Lord and Saviour, but have their ground and security in *his own* relations to God. Comp. ch. 3: 21; John 20: 17; 1 Cor. 3: 21–23; &c.—Fr. S.;—Hamm., Beng., Dodd., Wesl., Wakef., Newe., Goss., Penn, Gerl., Sharpe, Treg., Kenr.

Murd. Others, who do not here recognize the personal Spirit, yet avoid the introduction of inferior natures. Thus, Grot. ('multiformem Dei providentiam'), Eichh. ('a Jehovah, natura perfectissima'), Heinr. ('virtutes seu predicata summi numinis'), Ew. ('Vim divinam in terra se exserentem').

<sup>c</sup> See 2 Pet. 2: 11, N. f.

## REVISED VERSION.

to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith

<sup>a</sup> See Jude 25, N. b.

<sup>b</sup> See 2 Pet. 3: 18, N. l and Jude 25, N. d. The supplement assumes what is far from being certain, that the clause expresses merely a wish, and not also an affirmation (comp. Matt. 6: 13; 1 Pet. 4: 11 in the Greek), and it tends rather to obscure the antithetical structure of vv. 4-6. ‘Grace unto you and peace from Jesus Christ: Unto him the glory and the power.’—E. V., ch. 7: 10; &c.;—Latin verss. (except Bez., Par.), Syr., Fr. S.;—Daub. (‘to him belongs. This expression is only affirmative, as all the rest before and after.’), Moldenh. (*kommt zu*), De W. (*ihm [ist, gehört]*), Greenf., Hengst. (see his *Comment.*), Kenr. See also ch. 5: 13, N. d.

<sup>c</sup> See 2 Pet. 3: 18, N. m. Where the article occurs thus in the doxologies of Scripture, it may be regarded as connecting these raptures of adoration and joy with their exciting cause, to wit, the processes and issues of God’s working in creation and providence. Here the Church hastens to lay at the feet of her Lord the very crown, which He has just placed on her head.—Dt., It., French verss.;—Berl. Bib., Beng., Wesl., Moldenh., Woodh., Thom. (omits the second article), Greenf., Kist., De W., Hengst. See ch. 7: 10, N. g and 12, N. n.

<sup>d</sup> See Jude 25, N. f. E. V., ch. 5: 13, and five times elsewhere;—Dt. (*kracht*), Fr. G., M., (*force*), Fr. S. (*pourvoir*);—Pagn., Bez., Pisc., Par., (*robur*). De D. (*potentia*), Engl. Ann. (‘*Or, might, or strength*’), B. and L. (*puissance*), Berl. Bib. (*Stärke*), Beng. (*Kraft*), Wesl. (*might*), Greenf. (τις), Van Ess, De W., (*Macht*), Sharpe, Bloomf., Kell., Murd., Barn. (literally *strength . . . here the strength, power, or authority which is exercised over others*.)

<sup>e</sup> See Jude 25, N. j. Here also the original construction is preserved by W.;—Latin verss. (except Castal., who changes *in secula seculorum* to *in perpetua secula*), Syr., It., French verss.;—Thom., Clarke, Greenf., Sharpe. I recommend, however, that *for ever and ever*, as being nothing more than the familiar English equivalent of the Hebrew formula and its Greek imitation, be retained throughout the book, while the literal version may stand in the margin.

<sup>f</sup> E. V., in the five other analogous instances of the use of the plural *νεφέλαι*, even where, as in Mark 13: 26; 1 Thess. 4: 17, there is no article in Greek;—R.;—foreign verss.;—Daub.,

## GREEK TEXT.

αὐτὸν· αὐτῷ ἡ δόξα καὶ τὸ κράτος  
εἰς τὸν αἰώνας τῶν αἰώνων. ἀμήν.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄφεται αὐτὸν πᾶς ὄφθαλμος, καὶ οἵτινες αὐτὸν ἐξεκέντησαν καὶ κόψουται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

8 Ἔγώ εἰμι τὸ Α καὶ τὸ Ω,

## REVISED VERSION.

Father, <sup>c</sup>unto him<sup>d</sup> <sup>e</sup>the glory and <sup>e</sup>the <sup>f</sup>power <sup>g</sup>unto the ages of the ages. Amen.

7 Behold, he cometh with <sup>b</sup>the clouds, and every eye shall see him, and they <sup>i</sup>who pierced him; and all <sup>j</sup>the <sup>b</sup>tribes of the earth shall wail because of him: <sup>l</sup>Yea, amen.

8 <sup>m</sup>I am <sup>m</sup>the Alpha and <sup>m</sup>the Omega, <sup>n</sup>beginning and <sup>n</sup>end,

Dodd., Wakef., Woodh., Allw., Sharpe, Stu., Lord, Words., Kenr.

<sup>i</sup> In the original edition of E. V. *also* was not marked as supplied; but nearly all other verss. are satisfied with translating *καὶ* as copulative, *and*, or as intensive, *even*.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>j</sup> E. V., Matt. 24: 30;—W., R.;—It., French verss., Brightm., Wells, Daub., and the later English verss. (except Words.).

<sup>k</sup> E. V., 25 times out of 31;—R.;—Latin verss. (except Castal.), Syr., French verss.;—Brightm. and later English verss. (except Words.), Berl. Bib., Beng., Moldenh., (*Stämme*;—for *Geschlechter* of the other verss.), Greenf.

<sup>l</sup> E. V. has *yea* or *yes* 26 times out of 34;—W., R.;—Latin verss. (*etiam*), other foreign verss. (except Greeuf. τις);—Dodd., Wesl., Thom. and Murd. (*yes*). Clarke, Stu., Lord, Kenr., Barn. (‘not the expression of a wish that it *may* be so, as our common translation would seem to imply, but a strong affirmation that it *will* be so.’).

<sup>m</sup> The grammatical rule about the emphatic pronominal subject (see 1 John 2: 20, N. p, &c.) is not disregarded in this book, nor should it be overlooked by the interpreter. The translator has often no other convenient way of indicating it than by a change of type—the expedient of Treg. and others. ‘*Ἔγώ* here, and in v. 17, is plainly the *τις* of Jehovah.’—Bloomf.: ‘The articles before Α and Ω have, as Dr. Wordsworth observes, a restrictive sense, showing that Christ is the *only* Author and Finisher of all things.’ They are preserved in all the modern foreign verss. (except Greenf. Beng. omits the second);—Pears. (‘With the article so much elsewhere stood upon,’ by the Socinians), Daub., Dodd., Wesl., Wakef., Woodh., Thom., Scott, Lord, Treg., Words., Kenr.

<sup>n</sup> Of verss. that admit this clause, Fr. S., Berl. Bib., Herd., have no article.—For *end*, see E. V., ch. 21: 6; 22: 13; &c. (nowhere else has it *ending*);—W., R.;—Brightm., Daub., Dodd., Wakef., Thom., Keur.—But the clause, *ἀρχὴ καὶ τέλος*, is wanting in ‘A. B. C. α 23. β 6. γ 9. Compl. Aeth. Syr. Arm. Slav. MS.’; is marked by Bloomf. as ‘most probably, or certainly, an interpolation;’ bracketed by Knapp among the *e rationibus criticis delenda*; and rejected by all other recent editors. I recommend that, in accordance with this reading, the words *beginning* and *end* be omitted.

## KING JAMES' VERSION.

the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the

<sup>a</sup> The reading *χίριτος ὁ θεός* (not *ὁ θεός*, as Barn. supposes) is sustained by 'A. B. C. α 24. β 8. γ 12. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MS.', and received by all the recent editors and commentators. I recommend its adoption: *the Lord God.*

<sup>b</sup> See 2 Pet. 2: II, N. f.

<sup>c</sup> See v. 4, N. o, &c.

<sup>d</sup> Here the *ἐγώ* (see 1 John 2: 20, N. p, &c.) serves the purpose of a more solemn identification, like the בָּנַיְתִּים רְבִים of Dan. 8: 15; &c.—For the omission of *who am*, see W., T., C., R.;—Vulg., Syr., German verss. (Luth. and Moldenh., like the Syr., express the article), Fr. S.;—Erasm., Wesl., Wakef., Newe., Woodh., Greenf., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr. Others have it as a supplement.

<sup>e</sup> The *zai* is wanting in A. B. C. 'α 27. β 5. γ 11. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'; is bracketed by Bloomf.; and rejected by all the other recent editors. In accordance with this reading, I recommend the omission of the word *also*.

<sup>f</sup> In the three other places where this noun occurs (Rom. II: 17; 1 Cor. 9: 23; Phil. I: 7) E. V. renders it *partakest with*, *partaker with*, *partakers*;—R. (*partaker*);—Vulg. (*particeps*), Syr. (= *particeps vester*), Fr. M. (*qui participe*), Fr. S. (*participant*);—Erasm., Vat., Aret., (as Vulg.), Cocc., Eichh., Ew., (use *consors*), Daub., Penn, Kenr., (*partner*), B. and L. (as Fr. M.), Dodd., Thom., (as R.), Wakef. (*sharer with you*). Woodh. (*fellow-sharer*), Goss. (*Mittheilnehmer*), Stu. (in the Comment.), Lord, Treg., Words., Murd. (*partaker with you*);

## GREEK TEXT.

ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὃν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει, καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

10 ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἥκοντα ὅπιστοι μου φωνὴν μεγάλην ὡς σάλπιγγος,

11 λεγούσης, Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὁ βλέπεις γράψον εἰς

—Wahl ('qui una cum aliis particeps est'). L. and S. (*partaking jointly*), Rob. (*joint-partaker, copartner*), Green (*one who partakes jointly, a coparticipant, copartner*). Here E. V. and others follow Pagu., *socius*.

<sup>g</sup> If *τὴν θλίψει* be not construed with Ἰησοῦ Χριστοῦ, the article would still point to a particular trial, well-known to the readers. But see N. v.—Foreign verss.;—Daub., Wesl., Thom. (*this*); and to these must be added all who follow the reading referred to in N. v.

<sup>h</sup> The words *ἐν τῇ* are wanting in 'A. B. C. α 23. β 6. γ 5. Compl. Vulg. Copt. Erp.'; are marked by Bloomf. as '*most probably, or certainly, an interpolation*'; and rejected by all other recent editors. I recommend the omission, and that the text stand: *the tribulation and kingdom*.

<sup>i</sup> See ch. 17: 3, N. m.—For the repetition of the pronoun see W.;—Dt., French verss.;—Brightm., Daub., Wakef., Woodh. and later English verss. (except Words.), De W.

<sup>j</sup> E. V., 13 times in this book, and always elsewhere, when connected with *voice*;—Wakef., Newc., Woodh., Thom., Penn, Stu., Lord, Barn.

<sup>k</sup> For the article before *Alpha* and *Omega*, see v. 8, N. m.—But the words, 'Ἐγώ εἰμι τὸ Α zai τὸ Ω, ὁ πρῶτος zai ὁ ἔσχατος, zai', are cancelled by all the recent editors on the authority of 'A. B. C. α 24. β 5. γ 6. Compl. Vulg. Copt. Aeth. Syr. Arm. Slav. MSS.' I recommend that this reading be adopted, and that the words, *I am . . . last; and*, be omitted.

<sup>l</sup> W., R.;—Latin verss., Syr.;—Wesl., Wakef., Woodh., Greenf., Sharpe, Stu., Lord, Treg., Murd., Kenr.

## REVISED VERSION.

saith the Lord, <sup>o</sup> <sup>p</sup>who is, and <sup>p</sup>who was, and <sup>p</sup>who <sup>q</sup>cometh, the Almighty.

9 <sup>r</sup>I John, <sup>r</sup>your brother <sup>s</sup>also, and <sup>t</sup>fellow-partaker in <sup>u</sup>the tribulation, and <sup>v</sup>in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ.

10 I was in the <sup>w</sup>Spirit on the Lord's day; and <sup>x</sup>I heard behind me a <sup>y</sup>loud voice as of a trumpet,

11 Saying: <sup>z</sup>I am the Alpha and the Omega, the first and the last; and: What thou seest, write in a book, and send <sup>z</sup>unto

## KING JAMES' VERSION.

seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

<sup>a</sup> The words *ταῖς ἐν Ἀσίᾳ* are wanting in A. B. C. <sup>a</sup> 28. <sup>b</sup> 7. <sup>c</sup> 6. Compl. Am. Harl. Tol. Aeth. Syr. Ar. P., and are rejected by all the recent editors. (Hengst., indeed, recognizes them in his translation, but probably through an oversight; just as in the commentary he censures Ew. for rejecting the *ἐπτά* of this clause, and yet omits it himself. Bloomf. also includes, in the allowable and universally received changes in the reading of this verse, the exclusion of the *ἐπτά* before *ἰχνά*; but in that he is mistaken.) I recommend that the words, *which are in Asia*, be omitted.

<sup>b</sup> Bloomf.: 'I am wholly unable to account for Griesbach's retaining *ἐλάλησε*, except on the supposition of the same carelessness and inadvertence too observable in his editorial revision throughout the Apocalypse.' All the other editors substitute *ἐλάλει*, on the authority of 'B. C. <sup>a</sup> 26. <sup>b</sup> 4. <sup>c</sup> 6. Compl. λαλεῖ A.' I recommend that this reading be adopted, and translated: *was speaking*.—For *having* in the next clause, see Newc. Penn, Stu., Murd., (*when I had turned*), Lord, Treg.

<sup>c</sup> See 2 Pet. I : 19, N. s. *Λύχνια* (the form is of the later Greek for *λυχνεῖον* or *λυχνοῦχος*) is used by the Sept. for the *תְּרוּמָה* (Greenf.'s word here) of the Tabernacle, on which rested the seven *לְמַפִּיר*, *lamps*. Among the Greeks also the lamp, 'when small and without a foot, was commonly set on a supporter or lamp-stand, *λυχνίον*, *λυχνεῖον*' (Pass., s. v. *λύχνος*). So Steph.: *Basis lychni*; and Areth.: *ἔχημα μόνον τού τού λύχνου* *ὅ* *ξει τὸ φῶς*. The word may be everywhere rendered as above.—Daub. (*lamp-sconces*), Dodd. (*lamps on their stands*), Clarke, Penn, Horne, Ell., Stu., Dav., (*lamps*), Newc., Till., Woodh. and Allw. (*lamp-bearers*), Hengst. (*Lampen*), Barn. (*light-stands*, *lamp-stands*);—Bloomf. (in his N. T. lexicon), L. and S. See ch. I8 : 23, N. y.—It is not necessary to mark one as supplied, any more than in Matt. 3 : 3; &c.

<sup>d</sup> The *unto* is omitted by Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord, Murd.—The resemblance asserted is not to 'the man Christ Jesus,' as John had known

## GREEK TEXT.

βιβλίον, καὶ πέμψον ταῖς ἐπτὰ ἑκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Ηέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς,

13 καὶ ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν ὄμοιον νιῶ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν.

## REVISED VERSION.

the seven churches <sup>a</sup>which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that <sup>b</sup>spake with me; and <sup>b</sup>having turned, I saw seven golden clamp-stands,

13 And in the midst of the seven <sup>c</sup>clamp-stands <sup>c</sup>one like <sup>d</sup> a son of man, clothed with a garment down to the <sup>e</sup>feet, and girt <sup>f</sup>around <sup>g</sup>fat the <sup>g</sup>breasts with a golden girdle;<sup>h</sup>

him while on earth, but generally to the human form. 1. The former interpretation implies a personal recognition and recognition, that seems not to accord with the tone of the vision;—2. we find that, with the exception of John 5 : 27, for the peculiarity of which see Midd. *in loc.*, in all the numerous instances (upwards of 80) in which the Saviour assumes this designation, as well as in the single undoubted instance (Acts 7 : 56) in which it is applied to Him by another, the Greek has the article. *ὁ νιῶς τοῦ ἀνθρώπου*;—and, 3., the case is strictly parallel to Dan. 7 : 13, where no personal recognition can be meant (comp. ch. 10 : 5, 16, 18), although E. V. there also adds the Christian comment by its way of printing *Son*.—E. V., Heb. 2 : 6 (*the son*);—Vulg. (*filio*);—in the case of *ὁ νιῶς τοῦ ἀνθρώπου*, it has *Filius*). Germ., Dt. *marg.*, It., Fr. G. (*un homme*);—and so M., and the *marg.* of B. and L.). Fr. S. (*un fils d'homme*);—Vat. (giving the Vulg. as *Filio*, changes it to *filio*, and appends the note, 'i. e. homini?'), Engl. Ann. ('Or, a son of man . . . that is, like a man.'), Coec. (is doubtful), Vitr., Wolf. (who also cites Calov and Gataker), Beng., Wesl., Moldenh., Sym., Campb., Eichh., Wakef. (*a man*), Thom., Heinr. (*homini*);—and so Ew., Ros.), Greenf., All., Penn, Stu., Ell. (at ch. 14: 14), Lord, De W., Hengst., Barn.;—Bretsch., Wahl, Rob., Schirl.

C., G.;—Brightm., Guyse, Sym., Wakef., Newc., Woodh., Thom., Penn, Bloomf., Stu. (in the Comment.), Lord, Kell., Murd., Barn.;—L. and S., Rob., Green.

t Most verss. neglect either the *περὶ* or the *πρὸς*; yet the two are not synonymous (Bloomf.; who says that '*πρὸς τοῖς μαστοῖς* is for *περὶ τὰ στήθη*'). Comp. ch. I5 : 6. N. g.—W. (*girt at*), R. (*about near to*);—Latin verss. (*[prae-]cinctum ad*), Syr. (= De D. *juxta*), Dt. (*omgoord an*), It. (*a*), Fr. G., M., (*à l'endroit de*), Fr. S. (*prés de*);—B. and L. (*au dessous*), Beng. (*umgürtet bei*), Wesl., Treg., (*about at*), Moldenh. (*oben gegen*), Greenf. (*h*), Lord (*at*), De W. (*umg. an*);—the grammars and lexicons.

<sup>e</sup> Germ. (*Brust*), Dt. (*borsten*);—Berl. Bib., De W., (*Brüsten*), Beng., Moldenh., Herd., Mey., All., Hengst., (*as Germ.*), Wesl.,

## KING JAMES' VERSION.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine

## GREEK TEXT.

14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥστε ἔριον λευκὸν, ὡς χιών· καὶ οἱ ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός.

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι

## REVISED VERSION.

14 <sup>3</sup>But his head and <sup>j</sup> hair were white as <sup>k</sup>white wool, as snow; and his eyes <sup>l</sup>as a flame of fire;

15 And his feet like <sup>m</sup>burnish-

<sup>l</sup> See 2 Pet. 1: 5, N. r. Most verss. render δέ, but treat it as a simple copula, whereas it also serves to mark transition to the supernatural features of the vision.—Latin verss. (*autem*). Syr. (= De D. *autem*), Germ. (*aber*);—Moldenh., De W., Hengst., (as Germ.), Daub.

<sup>1</sup> The original edition of E. V. does not mark the pronoun as supplied. It is omitted by R.;—Latin verss., Syr., Dt.; Brightm., Wells, Berl. Bib. (*die Haare*;—so Beng., Moldenh., Stolz), Wesl., Wakef., Thom. (*the h.*, Lord, Kenr.)—For the translation of αἱ τρίχες by a singular noun, may be cited E. V., ch. 9: 8 *bis*, and 5 times elsewhere;—Germ., Syr., Dt.;—Wesl., Wakef., Newc., Penn, Sharpe, Stu., Hengst., Murd.;—Rob., Green.

<sup>k</sup> Λευκόν is attached to ἔριον (comp. Ezek. 27: 18), so as to leave also ὡς χιών in direct connection with λευκαῖ, by W., T., C., G., R.;—all foreign verss.;—Hamm., Wells, Wesl., Wakef., Woodh., Newc., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.;—all the editors. E. V. seems to have been misled by the punctuation of Bez.'s earlier editions: *candidi ut lana, alba tanquam nix.*

<sup>l</sup> The supplement is not repeated by W., R.;—Latin and German verss. (except Moldenh.). Dt.;—Wesl., Wakef., Woodh., Sharpe, Stu., Lord, Treg., Words., Murd.

<sup>m</sup> For the omission of *unto*, see v. 13, N. d.—*Χαλκολίβανον*, a word which occurs nowhere else but in this book, has been variously interpreted as denoting, 1., *some kind of λίβαρος* (Rob. and Green err in making this an oxytone.), *χαλκοειδής, frankincense of a deep colour*. So a Greek writer cited by Salmasius, Hamm. (*amber*), Ew., L. and S. The same view is given as a possible one by Areth., Engl. Ann., Lowm., Green;—2., *some kind of χαλκός*: (1.), *brass like λίβαρος*. So Erasm., Aret., Pas., Beng., Moldenh. (from the colour he translates, *aes album, Prinzmetall*), Züll. (who finds in the word a sort of enigmatical paraphrase of the Sept. γλέκτροι of Ezek. 1: 4, 27; 8: 2; that being the name in Greek both of a gum, and of a metal said to be compounded of four parts gold and one part silver, or, according to Suid., of ἑλφ καὶ λιθεία). The latter also expressly defines χαλκόν as εἶδος γλέκτρου τιμιώτερον χρυσοῦ; and to this De W. assents as substantially correct.);—(2.), *brass from Λίβαρος, Lebanon-brass*; a derivation analogous to that of *orichalcum, mountain-brass*, by which, or its equivalent

*aurichalcum* (for the variation probably originated in misconception \*), the Vulg. and some Latin commentators render our word. So Areth. (as another meaning), Syr. (De D.: · Videtur interpres χαλκολίβανον sumpsisse pro aere e monte Libano allato, vel pro aere candidissimo et nitidissimo, quod fuerit instar montis Libani, qui circa altissima juga media et aestate nivibus teutus procul spectatur.), Aeth., Steph., Brightm., Dt. (Ann.; for the vers. has *blinkend koper*), Daub. (as one derivation), Schöttg., Jones;—(3.), *fluid, smelting brass*, as if from λείω. So Schwartz cited by Wolf. (who also leans to the same opinion), Woodh.; and akin to this is the derivation from χαλκοίβαρος (Salmasius, accordingly, writes χαλκοχλίβαρος), as if *furnace-brass*;—(4.), *white* ('alboque orichalo', Virg. *Aen.* xii. 87.), *bright, shining brass* (which readily suggests the idea of *incandescence*, ὡς ἐν χαμένῳ πεπυρωμένῳ), as if the term were a hybrid, from γάντζος πάγιος. So Suic., Bochart, Grell., Daub. (as another derivation), Eichh., Bretsch., Hengst. (who pronounces this 'the only legitimate derivation.'), Barn. (somewhat inaccurately: 'probably compounded of χαλκός, brass, and λιβαρός, whiteness, from the Hebrew נָבֵן, to be white.'). Neinr., who, like Züll., thinks that John made the word for his own use, suggests several of the above sources, and adds: 'vel ab alia re nescio qua, quae forte menti obversabatur.' On the whole, notwithstanding Hengst.'s confidence, the etymology of χαλκοίβαρος must be left as in doubt—a *crux grammaticorum* (Grell.)—and for this reason, or to avoid periphrasis, the word itself has been transferred by Erasm., Vat., Castal., Bez., It., Coce. (whose note is: 'ut aes candens et thus limpidum sive perspicuum'), Vitr.; or translated generally, with little or no attempt at specification, as in E. V., by W., R., (latten), T., C., (brass), Germ., All., (*Messing*), B. and L. (*lairain le plus fin*), Beng. (*lauterstes Erz*), Stolz, Van Ess, (*Erz*), Goss. (*edelstes Metall*), &c. Meanwhile, all agree that the phrase corresponds to the בְּשַׁרְתִּי שְׁמַנְיָה (Greenf.) of Ezek. I: 7; Dan. 10: 6, or to the

\* I find that Trench also (*On the Study of Words*; New-York Ed. p. 102) mentions *aurichalcum* as an example of false orthography resting on a mistaken etymology. Suic., however (and see Steph. s. r. ἐναγρός, p. 717 D.), derives both forms 'ex obs. αἴρός *splendor*, ab σπλένδει, et χαλκός'; and Gerl., Stier, and others, with reference perhaps to *aurich.*, here give *Gäldenerz*, as Herd., Mey., Kist., had given *Silbererz*.

Sym., Newc., Thom., Sharpe, Stu., Barn., (*breast*), Wakef., Woodh., Penn, Bloomf., Lord, Treg., Kenr.;—L. and S.

<sup>n</sup> The punctuation of the Text is not without its use in conveying an intimation of the rapidity of glance, with which the

rapt seer realized the several parts of the 'glorious Apparition' (Milton, *P. L.* xi. 211). The same thing is further indicated by the elliptical and participial construction of vv. 14–16. See 2 Pet. 2: 13, N. n.

## KING JAMES' VERSION.

brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and

<sup>a</sup> Πεπιρωμένοι (not πυρούμενοι, 2 Pet. 3: 12) ἐν καμίνῳ indicates one effect of the fire, as πεπιρωμένοι ἐν πυρός, ch. 3: 18, does another.—German verss. (use the word *glühen*), Dt. (*gloeden*);—Engl. Ann., Thom., Stu., Treg. (use the word *to glow [with fire]*), Cocc., Vitr., (*excandefacti*). Woodh. (*burned brightly*).

◦ E. V. has in like manner *noise* for the second נִבְּרֵב of Ezek. 43: 2, but not in Dan. 10: 6. See also Rev. 14: 2; 19: 6; Ps. 93: 3;—W., R.;—Latin verss. (except Cocc.), Syr., Dt., Fr. S.;—Brightm., Berl. Bib., Beng., Dodd., Wesl., Woodh., Greenf., Kist., Sharpe, Stu., Lord, Treg. See ch. 18: 22, N. x.

¶ See v. 13, N. h.

¤ E. V., 4 times in this book and 6 times elsewhere;—R.;—Latin verss. (use *exire* or *prodire*), Syr., It. (*uscira*), French verss. (*sorait*);—Danb., Treg., (*proceeding*), Wakef., Guyse, Stu., Murd., (use to *issue*), Woodh. (*coming forth*), Kist., De W., (*ging horrer*), Lord, Words. (*proceedeth*, present tense . . . The objects described are eternal, and their actions continuous.) But John is not discoursing of eternal verities, but nar-

הַשְׁפָּרְבָּן of Ezek. 1: 4, 27; 8: 2, the two being identified by most though not by Hengst., who admits only the first reference; and who, because נִבְּרֵב means primarily *to be light* as opposed to *heavy*, infers that נִבְּרֵב in that connection means *light* as opposed to *dark*, and hence translates, *Lichterz*. ‘Das Lichte,’ he says, ‘stellt sich als leichter dar als das Dunkle, wie das Scharfe als leichter als das Stumpfe, Pred. 10: 10.’ While this can scarcely be accepted as satisfactory, there still remains reason enough to believe that ‘these allusions are surer guides’—to the meaning, if not to the etymology—‘than grammatical con-

## GREEK TEXT.

χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπιρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἐπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὁξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτὸν, ἐπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ’ ἐμὲ, λέγων μοι, Μὴ φοβοῦ. ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἐσχατος,

18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἴδού ζῶν εἰμι εἰς τοὺς αἰώνας τῶν αἰώνων· ἀμήν· καὶ

## REVISED VERSION.

ed brass, as if they <sup>a</sup>glowed in a furnace; and his voice as the <sup>b</sup>voice of many waters;<sup>c</sup>

16 And he had in his right hand seven stars; and out of his mouth <sup>a</sup>proceeded a <sup>b</sup>two-edged sharp sword; and his countenance <sup>c</sup>was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying <sup>a</sup>unto me: Fear not; <sup>b</sup>I am the first and the last,

18 <sup>a</sup>And <sup>b</sup>the living one, and I was dead, and, behold, I am alive <sup>c</sup>unto the ages of the ages;

rating what he saw at that moment. See ch. 9: 18, N. e). See ch. 9: 17, N. y.—The Greek order of the adjectives is retained by Dt., It.;—Vat., Castal., Bez., Cocc., Bierm., Beng., Woodh., Greenf., Kist., De W., Hengst.

◦ The μοῦ is wanting in A. B. C. ‘α 22. β 8. γ 9. Compl. Vulg. Syr. Arm. Arr. Slav. MSS.’, is bracketed by Knapp among the *e rationibus criticis delenda*, and rejected by all the other recent editors. I recommend that this reading be adopted, and the words, *unto me*, omitted. On nearly the same evidence, all (except Bloomf.) substitute οὐχίζει for ἐπέθ., and all reject (except Knapp, who brackets) χεῖρα.—For ἐγώ, see v. 8, N. m, &c. ‘I, who wear this human form; I, and none else.’

¤ I find no reading that warrants the omission of καί.

◦ R. (*alire*);—Vulg. (*virus*), Syr. (= Greenf. **תְּבַדֵּל**), German verss. (*der Lebendige*), Dt. *marg.* (*de levende*);—Erasm., Vat., (as Vulg.), Aret. (*ille riveus*), Jones, Sharpe, Treg., Lord and Kenr. (*the Living*).

¶ See v. 6, N. g, &c.

lectures’ (Daub.). The true notion appears to be that given by Steph. in these words: ‘Denique hoc esse creditur quod Dan. 10. et Ezech. 1. נִבְּרֵב dicitur, i.e. Refulgens: a consequenti tamen, cum proprio Politum ac tersum declaret;’ and in this, as regards נִבְּרֵב, agree E. V. (*burnished, polished*), Gusset., Ges. (who explains the נִבְּרֵב of נִבְּרְבָּן in the same sense), Nork (*polirt, glatt, abgerieben*;—נִבְּרְבָּן, *polirtes Erz*), Stu., &c.; and, as regards χαλκολιβάνος, Ges. (as if ‘χαλκολίβανος aēs splendidum’), Stu. (*polished brass*), Rob. (*lit. smooth or burnished brass.*).

## KING JAMES' VERSION.

have the keys of hell and of death.

## GREEK TEXT.

ἔχω τὰς κλεῖς τοῦ ἥδου καὶ τοῦ θανάτου.

## REVISED VERSION.

vannen; and <sup>w</sup>I have the keys of hades and of death.

<sup>v</sup> The *ἀμὴν* is wanting in A. B. C. ‘36, 38. Er. Vulg. Copt. Aeth. Ar. P., is bracketed by Bloomf., and rejected by all the other recent editors except Matth., though he too omits it in the version. I recommend its omission.

<sup>w</sup> W.; Brightm., Daub., Dodd., Wakef., Woodh. and later English verss. (except Lord).

<sup>x</sup> ‘The English word *Hell*’, says Alex. (on Is. 14: 9), ‘... corresponds in etymology’—(being derived by Ges., like the German *Hölle*, from *Höhle*, hollow; by others, from the Anglo-Saxon *helan*, to cover)—‘and early usage, to the Hebrew word <sup>y</sup>חַדֵּשׁ (here employed by the Syr. and Greenf., and derived by Ges. from <sup>b</sup>חַדֵּשׁ = <sup>b</sup>חַדֵּשׁ, to hollow out), for which the usual Sept. equivalent is *ἀόρτης* (commonly derived from a privative and *ἰδεῖν*); and he explains *חַדֵּשׁ* as ‘meaning first a *grave* or individual sepulchre, and then the *grave* as a general receptacle, indiscriminately occupied by all the dead without respect to character.’ (A. nph., on the contrary, asserts and, as I think, proves (Diss. 6. P. 2.), that ‘the word *grave*, or *sepulchre*, never conveys the full import of the Hebrew *sheol*’—(that signification is not mentioned by Ges. or Nork)—‘or the Greek *hades*, though in some instances’—(those in which the expression, *the grave*, might be employed tropically for *the state of the dead*)—‘it may have all the precision necessary for giving the import of the sentiment.’ Nor, setting aside what may be alleged from the English versions of the Bible and the Apostles’ Creed, am I aware that any evidence has been produced, or can be, of the use of *hell* in either of the senses above ascribed to *חַדֵּשׁ*. But, even if the English word had been so understood in ancient times, that would not justify its retention, when, as Alex. says, and Lightf. said the same thing nearly 200 years ago, it is ‘now appropriated to the condition or the place of future torments;’ any more than the *knare of the Lord* (to use Lightf.’s own illustration), of some old translations, is now to be preferred to *serrant of the Lord*, although of *knare* it is true, not only, as of *hell*, that it is a ‘strong and homely Saxon form,’ but also that it was used for *sercant* as late as Dryden. Again, it is said by Alex. (on Is. 5: 14), when speaking of the German *Hölle* and the English *hell*: ‘The idea of a place of torment, which is included in their present meaning, is derived from the peculiar use of *ἀόρτης* (the nearest Greek equivalent) in the book of Revelation.’ And so Hengst. (on ch. 6: 8), after asserting, in the face of Acts 2: 27, 31 (not to mention v. 24, where, however, D. Syr. Vulg. Epr. Copt. Polycarp, &c., read *ἀδού*.) and (according to the common reading) 1 Cor. 15: 55, that ‘the word *Hades* in the N. T. occurs only in reference to dead sinners,’ adds: ‘This usage’ (*Hades* = the place of torment) ‘prevails especially in the Revelation; comp. ch. 1: 18; 20: 13.’ To present the grounds, on which I dissent from these statements, would lead farther into the region of interpretation and dogma, than might here be proper. Be it only observed, that while, with

the single exception of 1 Cor. 15: 55, E. V. always (10 times) translates *ἀόρτης* by *hell*, it was judged proper at Rev. 20: 13 (cited by Hengst. as one of the strongest passages in favour of his view), and nowhere else, to set *grave* in the margin. Nor can it well be supposed that in the next verse the word changes its meaning. Yet to that verse Campl. appeals as ‘another clear proof from the New Testament, that *hades* denotes the intermediate state of souls between death and the general resurrection . . . Whereas, if we interpret *ἀόρτης*, *hell*, in the christian sense of the word, the whole passage is rendered nonsense. *Hell* is represented as being cast into *hell*?’ So Cam. (on Matt. 16: 18), having said: ‘Vocem *ἀόρτης* nusquam in Scriptura (unicus modo locus excipiatur)—he refers probably to Luke 16: 23, which yet is no exception; Hengst.’s assertion, *Die Offenb.*, I. p. 339, that ‘to be in Hades and to be in torment appear there as inseparably connected,’ being wholly unfounded. Much the better inference from that very passage is, that the two conditions are separable.) ‘*infernum significare*’, observes that in Rev. 20: 14 it cannot be so taken without absurdity, ‘quasi vero *infernus* in *infernum* dejiciatur.’ And the same objection is urged by others. Finally, while vindicating the use of *hell* at Is. 14: 9, Alex. remarks: ‘The modern English versions have discarded the word *hell* as an equivocal expression, requiring explanation in order to be rightly understood. But as the Hebrew word *Sheol*, retained by Henderson, and the Greek word *Hades*, introduced by Lowth and Barnes, require explanation also, the strong and homely Saxon form will be preferred by every unsophisticated taste, &c.’ But, I., it is no small advantage that *hades* does not at once, and inevitably, convey an utterly false meaning. *Hell* does so;\* and this, and not that it is equivocal, is the real objection;—2., the latter word, being thus readily and universally taken in one sense, does not even suggest the necessity of explanation;—3., when an explanation of *hades* is wanted, it can be got in Webst.’s English Dictionary: ‘*Hades*. The region of the dead, the invisible world, or the grave’ (the last phrase being added as synonymous with the other two);—and, 4., as a familiar, perhaps the prevailing sentiment in theological literature from the beginning has been, that frequently, even in the New Testament, *ἀόρτης* does not denote either the grave as the receptacle of a dead body, or the place of torment, so not ‘the modern English versions’ merely, but English writers for more than

\* Accordingly, religious bodies in this country find it necessary, in printing the Creed, to interpret the article: *He descended into Hell*. Thus, the Prot. Episcopal Church: ‘Any Churches may omit the words, *He descended into Hell*, or may, instead of them, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed;’ and the Presbyterian Church: ‘That is, he continued in the state of the dead, and under the power of death, until the third day.’

## KING JAMES' VERSION.

19 Write the things which thou hast seen, and the things

## GREEK TEXT.

19 Ἡράփον ἀ εἰδεσ, καὶ ἀ

## REVISED VERSION.

19 Write <sup>y</sup> the things which thou <sup>z</sup>sawest, and <sup>a</sup>the things

<sup>y</sup> The οὖν, here inserted by A. B. C. ‘<sup>a</sup> 25. <sup>b</sup> 7. <sup>c</sup> 9. Compl. Vulg. Copt. Aeth. Syr. Ar. P. Slav.’ is adopted by all the recent editors. I recommend that this reading be followed: *Write therefore*. Beng.: ‘After John is raised up, the command *to write* is with emphasis repeated, and the interrupted discourse of the Lord continued.’ So De W.: ‘Agreeably to the above command, v. 11;’ and Hengst.: ‘Thy fear being now removed, do what I have enjoined.’

<sup>a</sup> That is, at the first; before his senses and spirit were overpowered by the glory.—E. V., v. 20 *bis*; Herd., Mey. Most English vers. follow E. V. in the rendering of εἰδεσ in vv. 19, 20. Of those that do not, Stu., Treg., Kenr., agree with R., Germ., Dt., It., French verss., Beng., Moldenh., All., Hengst,

two centuries, or so long as the E. V. has existed, have very often in those instances preferred to employ the term *hades*, or some periphrastic substitute, such as *the invisible world*, *the invisible state*, *the state of separation*, *the mansion of the dead*, that, especially, in which the soul exists, while the body is in the grave. There is no dispute about this being the ordinary classical, or at least post-Homeric, usage; and that it was also the Jewish idea in the days of the Apostles is plain from what Josephus says (*Bell. 2. 8. 14.*) respecting the Sadducees: Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς καθ' ἄδου τιμωρίας καὶ τιμᾶς ἀναιροῦσι, and (*Ant. 6. 14. 2.*) of Samuel's soul being called εἰς ἄδου, as well as from his formal discourse on this topic. The patristic views may be seen in Pears. Art. 5. ‘Neither of these terms’ (Ψυχή and ἄδης), says Knapp (*Christ. Theol.*, translated by Woods), ‘is used in the scriptures to signify exactly the grave, still less *the place of the damned*; nor are they used in this sense by any of the fathers in the first three centuries.’ As examples even of a later date, from the Latin and Greek churches, may be cited Ambrose: “Αἰδης significat locum invisibilem defunctis praeparatum”; and Andreas: “Αἰδης δὲ τόπος ήττιν ἀειδῆς, ἥγουν ἀφανῆς καὶ ἀγνωστος, δὲ τὰς Ψυχὰς ήταν ἐιτεύθειν ἐκδημούσας δεχόμενος. Of the many English writers, again, who employ *hades* as an English word, for which we have now no suitable counterpart of Latin or Saxon origin, may be named Hamm. (see note on Matt. 11: 23), Lightf. (who defines it: *the place and state of all souls departed*), Jer. Taylor (‘The word εἰς ἄδου’ in the Creed ‘signifies indefinitely the state of separation, whether blessed or accursed; it means only *the invisible place*.’), Howe (see *Discourse* on our text. ‘*Hades . . . the unseen world . . . we, with a debasing limitation, and, as I doubt not will appear, very unreasonably, do render hell?*’), Daub., Whist. (in his translation of Josephus), Wesl., Campb., Till., Bloomf., Ell., Stu., Treg., Kell., Barn. Very many others, who do not retain the word, understand it here in the same sense; as Fr. S. (*du lieu invisible*);—Erasm., Pagn., Bez., Par., Vitr., (*inferorum* ;—for the Vulg. *inferni*), Castal., Eichh., Heinr., Ew., (*orci*), Grot., Ros., (*status post mortem*. See also Grot.’s note on Luke 16: 23.), Beng. (does not change Luth.’s *Hölle*,

in giving it in both verses as a perfect; Dodd. and Woodh., in both as a present; Wakef., *sawest* in v. 19, *seest* in v. 20.

<sup>a</sup> Hengst.: ‘He is to exhibit the inward condition of the seven angels and of the seven churches, as is done in the seven epistles.’ Others (Laun., Eichh., Heinr., Ew., Stu., De W., Barn.) understand by ἀ εἰστ̄ the interpretation of ἀ εἰδεσ, q. d. ‘what they signify.’ For this, says De W., ‘v. 20 and its connection with v. 19 are decisive;’ and so the rest. But as still more decisive against it may be alleged, 1., the opposition between ἀ εἰστ̄ and ἀ μέλλει γίνεσθαι;—2., the embarrassment thrown into the construction by making ἀ εἰδεσ the subject of εἰστ̄ and not of μέλλει;—3., the consideration that the principal object in the vision, the person of the Saviour, is not referred

but explains ‘the mild [glimpfliche] Greek word,’ for which it stands, as denoting ‘generally the state of the dead, as to the soul, whether they have gone thither in peace or under wrath.’), Lowm. (*separate state of departed souls*), Dodd. (*the unseen world*), Thom. (*the mansion of the dead*), Scott, Mey. (*Schattenreich*), Stoltz, Gerl., (*Todtenreich*), Kist. (*Unterreich*), De W. (*Unterwelt*), &c.; while it is rendered *the grave*, *das Grab*, in the English Ann. (as one meaning), Moldenh., Wakef., Newc. (whose marginal note is: ‘Gr. Hades, q. d. the invisible state.’), Clarke, Jones, Penn, Lord, &c.,—Pas. (*orcus, sepulcrum, Satanas*), Leigh (see his statement), Suie. (*locus inferorum, inferi, sepulcrum, orcus*), Schleus. (here and ch. 20: 13, 14: ‘*orcus*, die Unterwelt, das Schattenreich, das Reich der Todten.’), Bretsch. (‘*orcus, inferna*, i. e. locus subterraneus, tenebris et tristis in infimis locis terrae positus, in quem animae post mortem omnes descendere, ibique inclusae teneri putabantur, quem vere seriores Judaei in paradisum et gehennam [vid. Luc. 16: 23.] divisorant.’) He excepts Rev. 6: 8, there personifying *hades* into *dominus inferorum*., Wahl (in his general statement, and on Rev. 6: 8, agrees with Bretsch., but thinks that in Matt. 11: 23 the word means *infima*, and in Matt. 16: 18 and Luke 16: 23, ‘ex metonym. totius pro parte,’ *hell*.), Rob. (‘in later Gr. writers put for Pluto’s domain, *the infernal regions, Hades, Orcus, the abode of the dead*.’ He explains the Jewish usage as answering to this, and leaves the reader to infer that the same general sense is found also in the New Testament, though in that connection he says no more than that: ‘in N. T. ἄδης is represented as a dreary prison with gates and bars.’) He personifies *Hades* in 1Cor. 15: 55; Rev. 6: 8; 20: 13, 14; and considers it ‘pnt in antithesis with δούπανός for the lowest depths, Matt. 11: 23; Luke 10: 15. Once meton. the *abyss of Hades, Gehenna*, Luke 16: 23.’), Schirl. (im N. T. das *Todteureich*, der Aufenthalt der Todten vor dem jüngsten Gerichte, öfters das Bild der Vernichtung und Zerstörung.’).—The reading τοῦ θανάτου καὶ τοῦ ἄδου, of A. B. C. ‘<sup>a</sup> 24. <sup>b</sup> 6. <sup>c</sup> 8. Compl. Verss.’ is adopted by all the recent editors. I recommend that it be followed: *of death and of hades*. The first is the door, or inlet, to the second.

## KING JAMES' VERSION.

which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

## CHAP. II.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walk-

<sup>b</sup> See 2 Pet. 1: 20, N. w., and comp. E. V., ch. 1: 1. W., R., (*be done*), T., C., (*be fulfilled*), G. (*come*);—Vulg. (*fieri*), Germ. verss. (*geschehen*), Dt. (*geschieden*), French verss. (*arriver*);—Erasm., Vat., Coec., Hoog. ad Vig., (*use fieri*), Hamm. (*as G.*), Vitr. (*eventura*), Guyse, Ell. (*happen*), Stu., Kenr. (*take place*), Treg.

<sup>c</sup> E. V., Luke 5: 27; 10: 1; &c.;—W. (*after these things*), R.;—Latin verss., except Castal. and Vitr., (*post haec*), Syr., Dt. (*na dezen*), Fr. S. (*après celles-ci*);—Hamm., Wells, Ell., Kell., (*after them*), Westl. (at ch. 9: 12: *as W.*), Moldenh., Herd., Mey., Stolz., Goss., De W., (*nach diesen*), Woodh., Lord., Barn. (*as W.*).

<sup>d</sup> For *λν*, Beng., Lachm., Treg., Words., read *ον* ('A. C. 8. 12. 46. 80\*\*. 88. Er.')—John's *ἐν τῷ δεξιᾷ αὐτοῦ* at v. 16 suggests the idea of *in his power, at his absolute disposal, or in the shadow of his hand* (Is. 51: 16); whereas the Saviour's own *ἐπὶ τῆς δεξιᾶς μου* (for which Lachm. alone substitutes *ἐν τῷ δεξιᾷ μου*) = *resting on me, upheld by me*. In ch. 2: 1 *ἐν τῷ δεξιᾷ* recurs as more suitable to the *κρατῶν*, and the authoritative message. It. (*sopra*), Fr. S. (*sur*);—Coec. (*super*), Clarke, Stu., Treg., Words., Barn., (*upon*), Sharpe (*at*), Hengst. (*auf*);—Wahl (*auf*), Rob. ('*on or in the hollow of' &c.*). See ch. 2: 17, N. n; 5: 1, N. a; &c.

<sup>e</sup> See v. 5, N. r, &c. Brightm. (in the last clause), Vitr. (*illa*), Wakef. (*these*;—having rendered *εἰδεῖς, seest.*).

## GREEK TEXT.

εἰσι, καὶ ἡ μέλλει γίνεσθαι μετὰ ταῦτα.

20 τὸ μυστήριον τῶν ἐπτά ἀστέρων ὃν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἐπτὰ ἀστέρες, ἄγγελοι τῶν ἐπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἐπτὰ λυχνίαι ἃς εἶδες, ἐπτὰ ἐκκλησίαι εἰσι.

## CHAP. II.

ΤΩ̄ ἄγγελῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῷ

## REVISED VERSION.

which are, and the things which shall <sup>b</sup>come to pass <sup>c</sup>after these;

20 The mystery of the seven stars <sup>d</sup>which thou sawest <sup>d</sup>on my right hand, and <sup>e</sup>those seven golden lamp-stands. The seven stars are the angels of the seven churches; and <sup>e</sup>the seven lamp-stands which thou sawest are <sup>b</sup>seven churches.

## CHAP. II.

UNTO the angel of the <sup>a</sup>Ephesian church write: These things saith he that holdeth the seven stars in his right hand, <sup>b</sup>he that

<sup>f</sup> See v. 12, N. c, &c.

<sup>g</sup> Instead of *αἱ ἐπτὰ λυχνίαι*, 'A. B. C. *α 9. β 4. γ 6.*' read *αἱ λυχνίαι αἱ ἐπτά*; and the words *ἃς εἶδες* are wanting in 'A. B. C. *α 21. β 5. γ 6.*' Vulg. Aeth. Syr. Arm. Ar. P. Slav. MS.' I recommend that these changes, adopted by all the recent editors, be followed in the version, thus: *those seven lamp-stands. For those* see N. c, &c.

<sup>h</sup> W.;—Germ. ;—Beng., Wesl., Moldenh., Stu., De W., Words., Kell., Hengst. In like manner W.;—Germ. ;—Beng., Wesl., Stu., Words., Hengst., employ no article in rendering *ἄγγελοι* of the preceding clause, while Newc. marks the article in both cases as supplied, and Herd. and Lord omit it only in the former. But, as the article can be omitted before a specifying genitive' (De W.), so whatever we understand by the *ἄγγελοι*, the superscriptions of the epistles show that there was but one to each church.

<sup>i</sup> Nearly all the Latin verss., that follow this reading, render it *Ephesinae*. But *ἐν Ἐφέσῳ* is sustained by A. B. C. ' *α 26. β 7. γ 9.*' Vulg. (Syr. Arr.) *ἐν τῷ Ἐφέσῳ* Compl., and adopted by all the recent editors. I recommend that it be followed: *church in Ephesus.*

<sup>j</sup> E. V., ch. 3: 7;—Latin and German verss. (except Moldenh.) give the second *ἃ* as they do the first;—Dodd., Woodh., Thom., Penn., Stu., Lord., Kenr., (*he who . . . who*), Wesl., Newc., (that), Treg., Murd.

whom De W. cites as in favour of his view, hesitates between it ('*et quae sunt. h. e. typos visionis, et interpretationem praeципuarum partium?*') and the more common reference ('*vel, quae sunt scilicet ad candelabra, h. e. Ecclesiæ, scribenda?*') De W. himself feels the difficulty, but does not solve it by saying, that under *ἃ εἶδες καὶ ἡ εἰσι* are included, not only ch. I: 12-20, but, 'in some measure as the sequel thereof' the two subsequent chapters also. It is better to regard the latter half of v. 20 as merely the necessary link between the *ἃ εἶδες* and the *ἡ εἰσι*.

## KING JAMES' VERSION.

eth in the midst of the seven golden candlesticks ;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and hast found them liars :

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

## GREEK TEXT.

δεξιὰ ἀντοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν.

2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὑρεῖς αὐτοὺς ψευδεῖς,

3 καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.

## REVISED VERSION.

walketh in the midst of the seven golden lamp-stands :

2 I know thy works, and thy toil, and thy patience, and that thou canst not bear evil men, and <sup>g</sup> hast tried <sup>b</sup> those <sup>i</sup> who <sup>j</sup> pretend to be apostles, and <sup>ii</sup> they are not, and hast found them liars,

3 And hast borne, and hast patience, and for my name's sake hast <sup>k</sup>toiled, and hast not <sup>l</sup>been wearied out.<sup>m</sup>

<sup>a</sup> See I John 2: 7, N. o, &c. ; and, for *lamp-stands*, ch. 1: 12, N. c, &c.

<sup>a</sup> For *χόπος* E. V. has *weariness* at 2 Cor. 11: 27 ; for *χόποις* or *-ov παρέχειν*, always *to trouble* ;—W. (*travail*) ; Syr. (= Greenf. *ঢৰণ*), It. (*fatica*) ;—Pisc., (*'laborem cum sensu molestiae coniunctum'*), Brightm. (*'wearying or toilsome labour'*), Par. (*'sudore et molestiis plenum'*), Herd., Mey., Goss., Van Ess All., Kist., De W., (*Mühe* ;—for Luth.'s *Arbeit*), Eichh. ([*Nori, quid praestiteris*], *quibus sub molestiis*), Ew. (*laborem defatigantem*), Ros. (*'labornam, et quidem gravinam'*), Stu., Kell., Murd., Barn. (*trouble*) ;—Pas. (*labor molestus*), Pass. (*Anstrengung, schwere Arbeit*), and the other lexicons.

<sup>a</sup> W., R. ;—foreign verss. ;—Brightm., Daub. and the later English (except Words.).

<sup>a</sup> W., R. ;—Latin verss. (*malos*), Syr., German verss. (*die Bösen* ;—De W. and Hengst. omit the article.), Dt. (*de kwaden*), It. (*i malvagi*), French verss. (*les méchants*) ;—Brightm., West., Wakef. (*'the wicked'*), Woodh., Clarke, Sharpe, Lord (*the w.* ;—and so Murd., Kenr.).

<sup>a</sup> E. V., v. 3 ;—T. C., G., R. ;—Germ., It. ;—Daub., Beng., Moldenh., Herd., Wakef., Thom., Stu., Hengst. The comma also, which in the original edition of E. V. stood at the end of the preceding clause, is more favourable to this rapid enumeration of particulars than the semicolon, or colon (Amer. Bible Soc.'s late revision), of subsequent editions.—For *ἐπειράσω*, says Bloomf., *ἐπείρασας* has been 'adopted by the recent editors on the strongest authority of MSS.' (*A. B. C. a 26. β 6. γ 8. Compl.*).

<sup>a</sup> See 2 Pet. 1: 1, N. b. Brightm., Dodd., West., Newc., Penn, Stu., Treg., Kenr.

<sup>a</sup> See 2 Pet. 2: II, N. f.

<sup>a</sup> In the other three instances of the occurrence of *φάσκω*, Acts 24: 9 ; 25: 19 ; Rom. 1: 22 (in E. V., *saying, affirmed, professing*), it is not '*i. q. φημι*' (Rob.), but suggests, as often in classical Greek, the additional notion of an ostentatious emphasis, or else of alleging what is untrue.—Dt. (*uitgeven*) ;—Castal. (*profitentur*), Bez. (*dictitant*), Thom. ;—Pas. (*here dictito, jac-*

*tito, glorior*), Sui. (*aio, dictito, jacto me*). That the word often carries this force, most lexicons allow.—But for *φάσκω*, *εἴρει* *ἀπ.*, Mey., Lachm., Hahn, Treg., Theile, read *λέγοντας ταῦτα*, *ἀπ.* (*A. B. C. 18. 25. Slav.*), to which Beng., Matth., Griesb., Knapp, Sch., Bloomf., Words., Tisch., add *εἴρει* (*a 24. β 8. γ 7. Compl.* Vulg. Aeth. Syr. Arm. Arr.). I recommend that this last reading be adopted, and translated: *say that they are*. The word *that* is inserted after *say* by W. ;—Daub., Newc., Penn, Stu. at ch. 3: 9, Treg. at v. 9 and ch. 3: 9, Kenr.

<sup>a</sup> See ch. 1: 6, N. y, &c. Dt. ;—B. and L., Moldenh., Mey., De W., Murd and Kenr. at v. 9.

<sup>a</sup> See v. 2, N. d. E. V., Matt. 6: 28; Luke 5: 5; 12: 27 ;—It. (*faticato*), Brightm. (*been oppressed with trouble*), Hamlin. (*'undergone hard labour, or toiled'*), Greenf. (*ঢৰণ*). But see N. m.

<sup>a</sup> E. V., Heb. 12: 3 (*wearied*), James 5: 15 (*sick*) ;—Germ. (*müde geworden*), Dt. (*moede geworden*), It. (*stancato*), Fr. G.,—M.,—S., (*l'es lassé*) ;—Castal. (*indefessus*), Bez., Par., Cocc., Vitr., Wolf., (*defatigatus*), Engl. Ann. (*weary*), Barn. (*'become exhausted or wearied out.'* In citing Stu., he fails to notice that the latter followed another reading.) See N. m.

<sup>a</sup> This verse is read thus: *καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κέκμηκας.*, in all the recent editions, except that Matth., Griesb., Sch., Tisch., have *οὐκ* *κέκμηκας*, and Lachm. has *κέκμηκες*. (Mill also thinks it certain that the *οὐ κέκμηκας* was introduced from a marginal gloss; *Prol. § II09*.) The evidence stands thus:

For *ὑπομ. ἔχ.* x. *ἐβάστ.*, 'A. B. C. a 17. β 5. γ 7. Vulg. Copt. Aeth. Arm. Slav. MS.'

For the omission of *καὶ* before *διά*, 'I7. 18. 25. 26. 27. 49. 88. Compl. Arm.'

For the insertion of *καὶ οὐ* (or *οὐκ*) after *μον*, 'A. (B.) C. a 23. β 8. γ 9. Compl. Vulg. Aeth. Syr. Arm. Slav. MSS.'

For *κέκμηκας* or *-κες*, 'A. C. 16. 37. 38. 69.' :—for *κέκμηκας*, 'B. a 23. β 8. γ 9. Compl.' :—for one or the other, 'Vulg. Aeth. Syr. Arm. Slav. MSS.'

I recommend that the above reading be adopted, and translated thus: *And hast patience, and hast borne for my name's*

## KING JAMES' VERSION.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that

<sup>a</sup> W., R.;—foreign verss.,—Brightm., Wesl., Wakef., Woodh., Thom., Clarke, Sharpe, Lord, Murd. (*yet*). Kenr.

<sup>b</sup> The object is not anything to be supplied, but the clause. *ὅτι τὰ*—Vulg., German verss., Dt., Fr. S.;—Erasm., Vat., Brightm., Hamm., Cocc., Bierm., Vitr., Wesl., Woodh., Clarke, Kenr. Several supply *this*; Lord, *it*. Pagn. introduced *aliquid*.

<sup>c</sup> All the verss. referred to in N. o, and others;—Rob., &c.

<sup>d</sup> The word *ἀγάπην* here denotes not the object of love, but the emotion itself. See Matt. 24: 12.—Aret. (*ἀφίμης idem est, quod remitto, indulgeo, laxo.*), Engl. Ann. (*hast abated somewhat &c.*), Grot. (*multum remisisti*), Hamm. (*remitted*), Daub. (*not quite forsaken, but remitted and moderated &c.*), B. and L. (*êtes relâché de*), Dodd. (*lost the zeal and fervour of*), Wakef., Bloomf. (*lit. let go [parted with]*), Barn. (*remitted, or let down*);—Leigh (*to abate of the ferrency of &c.*), Wahl (*ich lasse nach, minus intendo [nt chordam, habenas]*); Green (*to relax, suffer to become less intense*).

<sup>e</sup> See 1 John 2: 7, N. o, &c. The commanding grace of the Saviour shines (as again in v. 6) even in His rebuke. ‘That signal and by me well remembered first love of thine’; which is thus also brought into sharper contrast with the declension that followed. Comp. v. 19, N. e.—Grot., Ros. (*illam adeo ferventem*), Bierm. (*tuan illam primam*).

<sup>f</sup> This *from* might stand for the *ἐν* in composition, which Bloomf., however, brackets as ‘*most probably, or certainly, an interpolation.*’ Matth. says that it comes from Andreas. The other reading, *πέπτωκας* (A. B. C. ‘*α 21. β 6. γ 6.*’), is marked by Beng. as ‘*in primis consideratu dignam, aqualem lectioni*

*sake, and hast not become weary.* For this rendering of *πεπτόπ.* (*ἐποπτ.*) in this reading, I refer to E. V., John 4: 6 (*being wearied*);—Vulg. *defecisti*), Syr. (= Greenf. *ጥናሱት*);—for which Murd. has *fainted*; but De D., *fatigatus es.*);—Brightm. (*been*

## GREEK TEXT.

4 Ἀλλ' ἔχω κατὰ σου, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

5 μυημόνει οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρώτα ἔργα ποίησον εἰ δὲ μὴ, ἔρχομαι σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαίτων, ἀ κάγῳ μισῶ.

7 Οἱ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

## REVISED VERSION.

4 <sup>a</sup>But I have <sup>b</sup>against thee, <sup>c</sup>that thou hast <sup>d</sup>let go <sup>e</sup>thy first love.

5 Remember therefore <sup>f</sup>from whence thou <sup>g</sup>hast fallen, and <sup>h</sup>repent, and do the first works; <sup>i</sup>but if not, I <sup>j</sup>come unto thee <sup>k</sup>quickly, and will remove thy <sup>l</sup>lamp-stand out of <sup>m</sup>its place, <sup>n</sup>unless thou <sup>o</sup>repent.

6 But this thou hast, that thou hatest the <sup>p</sup>works of the <sup>q</sup>Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that

textus; is said by Bloomf. to rest ‘on very strong external authority, confirmed by internal evidence’; and is adopted by all the other recent editors. I recommend that, in accordance with this reading, the word *from* be omitted. Brightm., Dodd. and Thom. (*from what*), Wakef., Newe., Woodh., Clarke, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>a</sup> W.;—Brightm., Thom., Penn, Stu., Lord, Treg., Murd.

<sup>b</sup> See 2 Pet. 1: 5, N. r and E. V., John 14: 2;—R.;—Vulg. (*sin autem*), Syr., German verss. (*wo [aber] nicht*), Dt. (*en zo niet*), It. (*se non*), Fr. S. (*si non*);—Erasm., Pagn., Vat., Bez., Par., Vitr., Eichli., (*sin minus*), Brightm., Wesl., Wakef., (*if not*), Cocc. (*sin vero*), Bierm. (*si autem non*), Stu., Lord, Murd. (*or if not*);—Vig. (*communiter verti debet, sin minus?*), &c.

<sup>c</sup> See ch. 1: 4, N. o, &c. W., R.;—Vulg., Syr., Fr. S.;—Cocc., Bierm., Vitr., Beng., Wesl., Herd., Wakef. (*am coming*;—and so Woodh., Treg.) Mey., Van Ess, Kist., Goss., Lord, De W., Kenr., Dav.—Mey., Lachm., Tisch., cancel the *ταχύ* (*A. C. Vulg. [not Harl.] Copt. Aeth.*).

<sup>d</sup> See ch. 1: 12, N. e, &c.—For *its*, see Hamm. and later verss. (except Words.).

<sup>e</sup> R.;—Dodd., Wesl., Wakef., Newe., Woodh., Thom., Penn, Sharpe, Stu. and Kenr. (at v. 22), Lord.

<sup>f</sup> See 2 John 11, N. i. E. V., 19 times in this book, out of 22;—Brightm., Daub., Dodd., Wesl., Wakef., Woodh., Penn, Lord, Barn. Most other verss. use the same word as in vv. 2, 5.

<sup>g</sup> The name is so spelled in the original edition of E. V.;—T., C., G.;—most of the modern verss., and the Amer. Bible Soc.’s revised edition.

<sup>h</sup> Berl. Bib. (*ermattet*), Beng., Moldenh., De W., Hengst., (*müde [ge-]worden*), Woodh. (*been w. out*), Mey., Van Ess, (*ermüden*), Sharpe (*art weary*), Stu. (*art w. out*), Treg. (*hast been w.*);—lexicons generally.

## KING JAMES' VERSION.

overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

S And unto the angel of the church in Smyrna, write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blas-

## GREEK TEXT.

*Tῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἔστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.*

8 *Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἤζησεν.*

9 *Οἶδα σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· πλούσιος δὲ εἶ· καὶ τὴν βλασφημίαν*

## REVISED VERSION.

overcometh, "to him will I give to eat of the tree of life, which is in <sup>a</sup>the midst of the paradise of <sup>b</sup>God.

S And unto the angel of the church <sup>c</sup>of the Smyrneans write: These things saith the first and the last, <sup>d</sup>who was dead, and <sup>e</sup>lived:

9 I know <sup>f</sup>thy works, and tribulation, and poverty <sup>f</sup> (but thou art rich), and <sup>g</sup> the <sup>h</sup>railing <sup>i</sup>of

<sup>zz</sup> 'And to none other.' The advantage, in point of distinctness and emphasis (Rob.), of this use of *αὐτός*, is sometimes preserved by E. V. (v. 26; ch. 1: 6; Matt. 12. 36; &c.) and sometimes, as here, it is lost (Matt. 25: 29, &c.). John 15: 2 is an example of both methods. In the present instance *αὐτῷ* is translated apart from, and after, *τῷ νικᾷ*, by Syr., German and French verss., Dt.;—Cocc., Vitr., Daub., Matth., Woodh.; and so by Stu. at v. 17.

<sup>a</sup> Instead of *μέσῳ τοῦ παραδείσου*, the reading *τῷ παραδείσῳ* ('A. B. C. <sup>a</sup> 20. <sup>b</sup> 6. <sup>c</sup> 6. Vulg. Aeth. Syr. Slav. MS.') is adopted by all the recent editors, except Bloomf., who yet acknowledges that the authority for it is 'very strong' and, while he marks *μέσῳ* as 'most probably, or certainly, an interpolation,' is singular in connecting it with *τῷ παραδείσῳ*—an arrangement, in favour of which he cites no evidence except what he calls, without explaining his meaning, the 'internal.' I recommend that the now generally received text be followed: *in the paradise*.

<sup>b</sup> The addition of *μοῦ* after *Θεοῦ* ('B. <sup>a</sup> 26. <sup>b</sup> 5. <sup>c</sup> 7. Compl. Vulg. Copt. Aeth. Syr. Erp. Slav. MS.') is edited by Beng., Matth., Griesb., Mey., Knapp, Sch., Words., Tiseh. I recommend that the words, *of my God*, be set in the margin as the reading of many copies. Comp. ch. 3: 2, N. g.

<sup>c</sup> G. (*of the Smyrnians*);—the Latin verss. that followed this reading (*Smyrnaeorum*), Brightm. But the reading, *ἐν Σμύρνῃ* ([A. *ἐν Σμυρνῇ*], B. C. <sup>a</sup> 28. <sup>b</sup> 7. <sup>c</sup> 8. Compl. Vulg. Aeth. Syr. Arm. Arr. Slav. MS'), is adopted by all the recent editors. I recommend that it be followed: *in Smyrna*.

<sup>d</sup> See 2 Pet. 2: 11, N. f.

<sup>e</sup> The Speaker, in asserting the fact, intimates also the spontaneous power, of His own resurrection; Aets 2: 24. Comp. Rom. 14: 9; especially according to the reading of nearly all the recent editors, *ἀπέθανε καὶ ἤζησεν*. Stu.: 'The shade of meaning as well as the expression, in our text, assigns both the death and the return to life to the *past time*.'—Germ. (*ist lebendig geworden*), Dt. (*[weder] levend is geworden*), It. (*è tornato in vita*), Fr. G.—M., (est retourné en vie), Fr. S. (*a re-pris la vie*);—Vat. (*vixit*;—adding the note: 'vel, vitae redditus

*est, aut revixit?'), Castal., Cocc., Grot., Bierm., (*revixit*), Par. (*vixit*;—but errs in supposing it to express a *life in death*.), Daub. (*ἤζησεν* is put for *ἀνέζησεν*;—and so Moldenh., Ros., Beng., Hengst., (as Germ.). Wakef. (*came to life again*). Newc. (*lived again*), Stu. (*revived*). Lord (*has rev.*), Treg. (*hath lived*). See ch. 13: 14 (E. V. and N. w); 20: 4; John 11: 25. Comp. the frequent use of *ἡγή*, as in 1 Kings 17: 22; Job 14: 14. The inquiry of Job in this place (where E. V. supplies *again*) was answered in John 11: 25, and the answer is now confirmed by the resurrection-life of the Lord himself.*

<sup>f</sup> Beng., Lachm., Treg., Tisch., cancel the words *τὰ ἔργα καὶ* ('A. C. 19. 47. Vulg. Copt. Aeth.'), and for *πλούσιος*, <sup>d</sup>ē all the recent editors substitute *ἀλλὰ πλούσιος*. ('A. B. C. <sup>a</sup> 28. <sup>b</sup> 8. <sup>c</sup> 9. Compl.').

—To this verse the Amer. Bible Soc. has applied the rule of omitting parentheses not inserted by the Translators, where 'they only mar the beauty of the page, without adding any thing to the perspicuity,' or where 'they have the force of commentary,' the former consideration being that which probably governed the decision in this instance. But the exquisite beauty of the gracious undertone is thus impaired, if not destroyed. Nearly all editions and verss. have the parenthesis. The Soc.'s insertion of a semicolon after *rich*, in place of the comma of the original and many subsequent editions, serves merely to favour the superfluous supplement of the next clause. There is not even a comma in G.;—Pagn., Castal., Par., Cocc., Herd., Mey., Words., Hengst.;—or in the Greek text of Hahn, Theile.

<sup>g</sup> The verb is not repeated in any foreign version, nor by Brightm., Daub., Wesl., Wakef., or any later English version (except Penn, Treg.).

<sup>h</sup> Against, not God (Wahl, Rob.) but, the angel; as is clear from the reference and design of the whole verse. See 2 Pet. 2: 10, N. e.—E. V., Ephes. 4: 31; 1 Tim. 6: 4; Jude 9;—Protestant German verss. (*Lästerung*);—the Vulg. and its followers using a verb), Dt. (*lastering*), Fr. S. (*paroles offensantes*);—Hamm. (*contumely*), Grot., Ros., (*maledicta gravissima*), Cocc. ('est calumnia illa, &c.'), Ramb. (*convitia, quibus proscinderis*), Wesl. (*reriling*), Eichh. (*maledicentiam et criminationes*), Thom. (*slander*), Sharpe (*eril speaking*), Stu. (in the Comment.: 'defamatory accusations'), Lord (*false accusation*), Murd., Kenr.

## KING JAMES' VERSION.

phemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

<sup>1</sup> For *those*, see v. 2, N. h, &c.;—for *who*, see 2 Pet. 2: 11, N. f;—for the insertion of *that*, see v. 2, N. j;—for the insertion of *they*, see v. 2, N. j.j.

<sup>2</sup> Syr.;—Castal., Bez., Par., Cocc., Bierm., Vitr., Beng., Wesl., Stu., Lord, De W., Words.

<sup>3</sup> For  $\mu\eta\delta\acute{e}v$ , Lachm., Treg., Words., Hengst., read  $\mu\dot{\eta}\acute{e}$  ('A. B. C. 8. 49. Aeth.'). The former, if retained, is to be construed adverbially, as often both in classical Greek and the N. T. E. V., the older verss., and some others, follow the *nihil horum* of the Vulg.—Fr. S. (*ne . . . nullement*) ;—Wakef., Stu., Castal., Cocc., Bierm., Vitr., Daub., B. and L., Beng., Herd., Thom., Mey., Penn, Sharpe, Lord, treat  $\mu\eta\delta\acute{e}v$  as an adv.

<sup>4</sup> Dt., It., Fr. G.,—M.,—S.,—Castal., Cocc., Bierm., Vitr., (*quae*), Danb., Wakef., Thom., Lord, (*what*), Beng., De W., Hengst., (*was*), Dodd, Greenf. (τις ταῦτα), Penn, Sharpe, Stu., Treg., Murd.

<sup>5</sup> For  $\beta\alpha\lambda\acute{e}v$ , Sch., Lachm., Treg., Words., Tisch., read  $\beta\acute{a}\lambda\acute{e}v$  ('A. C. a 8.  $\beta$  2.  $\gamma$  3.)—The Greek genitive is not used independently to express duration. Dt., It. (has no article), Fr. G.,—M.,—S.,—Erasm. and subsequent Latin verss. (change *diebus* of the Vulg. to *dierum*), More (*the affliction of*), Daub. (*affliction of*), Berl. Bib., Wakef. (*a distress of*) ;—Schleus., Bretsch., Wahl, Rob.—The reading  $\eta\mu\acute{e}r\acute{a}s$  ('B. a 17.  $\beta$  5.  $\gamma$  5.) is edited by Beng., Matth., Words.

(*art slandered*), Barn. ('reproaches; harsh and bitter revilings') ;—Schötzg., Bretsch.

<sup>6</sup> The reading  $\varepsilon x\tau\omega\lambda\acute{e}v$  (*A. B. C. a 21.  $\beta$  5.  $\gamma$  6. Vulg. Copt. Syr. Arm. Slav. MSS.*?) is adopted by all the recent editors, Bloomf. excepted, though he too now says of it, that it 'rests on very strong external authority, confirmed by internal evidence. It is a peculiarly Hellenistic idiom for  $\dot{\alpha}\pi\acute{o}$ , on the

## GREEK TEXT.

$\tau\omega\lambda\acute{e}v$  λεγόντων  $\text{'}I\text{o}n\text{d}a\text{i}o\text{s}$   $\epsilon\bar{n}a\text{i}$  έαντο\mathfrak{s}, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

10 Μηδὲν φοβοῦ ἀ μέλλεις πάσχειν. ίδοὺ μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῆτε. καὶ ἔξετε θλίψιν ἡμέρων δέκα. γίνονται πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ἕως.

11 Οἱ ἔχων οὖς ἀκούσατω τῷ τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Οἱ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ρόμφαιαν τὴν δίστομον τὴν ὁξεῖαν.

## REVISED VERSION.

Jthose who say that they are Jews, and they are not, but the synagogue of Satan.

10 Fear not at all the things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have *a* tribulation <sup>n</sup> of ten days. Be faithful unto death, and I will give thee <sup>p</sup>the crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh, shall not be hurt <sup>q</sup>by the second death.

12 And unto the angel of the church in Pergamos write: These things saith he <sup>r</sup>who hath <sup>s</sup>the <sup>t</sup>two-edged sharp sword:

<sup>1</sup> Though no change is here required in the translation of the imperative, this is not to be considered an exception to the general use of *γίνομαι* (see 2 Pet. 1: 20, N. w.). It is rather one of its best illustrations. This angel *had been*, and *was*, faithful; but he had not *become*, or *shown himself* (*Cocc. praesta te*), faithful unto death. See ch. 3: 2, N. e.—For the omission of *thou*, see T., C., G.;—foreign verss.;—Daub., Wakef., Stu., Lord, Murd., Kenr.

<sup>2</sup> E. V., James 1: 12;—G., R.;—foreign verss.;—More, Daub., Wesl., Wakef., Newc., Woodh., Thom., Till., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.

<sup>3</sup> For *οὐ μή*, see ch. 3: 12, N. j;—for *by*, see 2 Pet. 2: 19, N. l.

<sup>4</sup> E. V., in five out of the seven superscriptions;—Treg., W., R., Dodd, and the later verss., have *to* throughout. In the present instance of minute variation, E. V. follows T., C., G.

<sup>5</sup> So the original edition of E. V.; and see 2 Pet. 2: 11, N. f.

<sup>6</sup> See 1 John 2: 7, N. o. Bez., Par., Vitr., (*illum ancipitem, acutum illum*).

<sup>7</sup> For the order, see ch. 1: 16, N. q.

part of.' I recommend that this reading be followed, and that *ἐz* be rendered as by Bloomf. Let it also be observed, that this reading favours the construction of *τὴν βλασφ.* with *σοῦ* (*the railing against thee*; and hence the periphrasis of the Vulg., *blasphemaris ab*), and confirms what has been said above of the propriety of the parenthesis, and the impropriety of the supplement.

## KING JAMES' VERSION.

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine

## GREEK TEXT.

13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.

14 Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν

## REVISED VERSION.

13 I know <sup>a</sup>thy works, and where thou dwellest, <sup>b</sup>where <sup>c</sup>is the <sup>d</sup>throne of Satan; and thou <sup>e</sup>holdest my name, and <sup>f</sup>didst not deny my faith even in <sup>g</sup>the days wherein <sup>h</sup>was Antipas <sup>i</sup>that faithful <sup>j</sup>witness of mine, who was <sup>k</sup>killed among you, where Satan dwelleth.

14 But I have <sup>d</sup>against thee a few things; <sup>e</sup>that thou hast there <sup>f</sup>some that hold the doc-

<sup>a</sup> Beng., Mey., Lachm., Treg., Tisch., cancel the words *τὰ ἔργα σου καὶ*, on the authority of A. C. 38. Vulg. Copt. Aeth. Slav MSS. Comp. v. 9, N. f.—For the omission of *even*, see W. R.;—Vulg., Syr., German verss. (except Mey.), Fr. S.;—Erasm., Vat., Castal., Cocc., Bierm., Vitr., Wesl., Wakef., Sharpe, Lord. Kenr. In the same clause, the verb is introduced as above by It., French verss.;—Cocc., Vitr., Penn. Kenr.: and the Greek order of the substantives is retained by W., R.;—Latin verss. (except Castal.), Syr., Dt., It., French verss.;—Daub., Beng., Dodd, and later English verss. (except Sharpe, Stu., Words.), Greenf., All., De W.—For *throne*, comp. John 12: 31; 14: 30; 16: 11; Eph. 2: 2; 6: 12; &c. (‘High on a *throne* of royal state ... Satan exalted sat.’ Milton, P. L. ii. 1, 5.) E. V. 54 times out of 61;—G. (the other verss. of this class follow the Vulg. *sedes*);—Syr. (= Greenf. **κάθισται**), Dt., Fr. S.;—Pagn. and later Latin verss. (Castal. *solum*). Brightm., Engl. Ann. (‘or, *thr.*’), Hamm., Daub, and later English verss. (except Words.), B. and L., Beng. and later German verss. (except Hengst.). See ch. 4: 4. N. m.

<sup>b</sup> E. V., frequently; see especially vv. 1, 14, 15; Matk 7: 3, 4, 8; Col. 2: 19; 2 Thess. 2: 15;—W., R.;—Latin verss. (use *tenere*; except that Bez. at last substituted *retinere*). German verss., except Moldenh. and Mey., (*hältst [an]*), Dt. (*houdt*);—Sharpe and Kenr. (at ch. 3: 11), Lord.

<sup>c</sup> W. (*deniedst*);—Wakef., Newc., Penn, Lord (*wouldst not deny*), De W. (*verleugnetest*).

<sup>d</sup> The demonstrative is not in Vulg. Am., German and French verss., Dt., It.;—Aret., Cocc., Bierm., Wesl., Matth., Woodh., Thom., Sharpe, Stu., Lord, Treg. (marks *those* as supplied). See N. z.

<sup>e</sup> The omission of *ἐν* (Moldenh. would supply *ἐμαρτύρησε* or *οὐν ἡρνήσατο*). The latter supplement is suggested also by Eichh.; whose notion, however, about the ellipsis betraying intense grief [*gravissimi doloris*], the utterance of the Speaker being interrupted by a deep-drawn sigh [*suspirium ex imo pectore ductum*], is utterly unsuitable and profane.). the form *ὁ μάρτυς μου ὁ πιστός*, and the main purpose of the address, which is to determine the character, not of Antipas, but of the angel, favour the construction by apposition, *q. d.* ‘in the days of Ant.. my &c.’ And such is the construction of the Vulg., *Ant. testis*

*meus fidelis* (as explained by W., R.;—All., Kist., Kenr.). and other foreign verss.;—Grot., Wakef., Woodh., Treg. Of these verss. a few follow the reading adopted by Mey., Lachm., Treg., which omits the words *ἐν αἷς*, on the authority of A. C. Vulg. MS. *Am. Harl.* Copt.; very many disregard the *ὅς*, so making ‘*Aἰτ.* the immediate subject of *ἀπεκτάνθη*; Cocc., Bierm., Hengst., following the received text, supply no verb to ‘*Aἰτ.*

<sup>a</sup> The Speaker, as it were, lingers on the recollection. See v. 4, N. r and 1 John 2: 7, N. o, &c.—T., C., (*a f. w. of mine*);—Syr. (following the reading, *ὁ πιστός μου*, of A. C. 14. 92.); now preferred by Treg., = De D. *ille testis meus, ille fidelis meus*, though compressed by Mard. into, *my f. w.*);—Pagn., Bez., Par., (*martyr ille meus fid.*), Castal. (*fidus ille t. meus*), Vitr. (*t. ille meus fid.*)

<sup>b</sup> In 3 instances (Acts 22: 20; Rev. 2: 13; 17: 6), out of 34, E. V. has *martyr*; Bez. having sought to justify the change of *testis* (Vulg., Erasm., Vat., Castal.) to *martyr* (Pagn., Par.) on the ground of an alleged ‘*communis usus, ut Martyres* peculiariter dicantur; qui non oris modo confessione, sed etiam suo sanguine Christi doctrinam sanciverunt.’ But this usage belongs to a later time than the N. T., where it may be doubted whether in a single case *μάρτυς* be equivalent to *Blutzeuge*—the ecclesiastical *μάρτυς*. Subsequent Latin verss., accordingly, here restore *testis*, as Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Bloomf., Lord, Treg., Mard., Kenr., do the *witness of* W., T., C., R. Syr. (as in Matt. 26: 60), German verss. (*Zeuge*), Dt. (*getuige*), It. (*testimonio*), Fr. S. (*témoin*);—B. and L. (as Fr. S.), Greenf. (**της**).

<sup>c</sup> E. V., 55 times out of 75, and in this book 11 times out of 15;—Lord (*put to death*), Treg. See ch. 9; 15, N. m.

<sup>d</sup> The Greek order is retained by W., R.;—Latin verss., Syr., Fr. S.;—Woodh., Herd., Mey., All., De W.

<sup>e</sup> See v. 4, N. p. Here the *ὅτι*, bracketed by Treg., is cancelled by Lachm. and Tisch. (‘C. Am. Tol. Harl.\* Copt. Syr.’).

<sup>f</sup> Not *τοὺς κρατοῦντας*. The difference is variously provided for, in W. (*men holding*);—Latin and German verss. (All. *Eignite*), Syr., Dt., It. (*di quelli*), Fr. G.,—M.,—S., (*en as là*);—B. and L. (*des gens*); Wakef., Newc., (*such as*), Bloomf., Stu., Words.

## KING JAMES' VERSION.

of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will

<sup>g</sup> E. V. answers to the reading of the Received Text as usually given, τὸν Βαλ., for which the reading of our Text has been substituted by all the recent editors, except Matth., on the authority of A. C. 11. Erasm. and Mill had ἐπὶ τῷ Βαλ. ('J. 92\*\*.'), in the matter or history of B. (T., C.: in B.). Against the common understanding of τῷ Βαλ. as a Hebraism (Heinr., De W., &c.) for τὸν Βαλ. it may be objected, 1. that this construction is exceptional also in Hebrew, though Deut. 33: 10 and Hos. 10: 12 show that Hengst. errs in calling Job 21: 22 the 'only exception';—2., that it is without example elsewhere, in the Sept. or the N. T.; John himself connecting διδάσκω with the accusative of the person taught in v. 20 of this chapter, thrice in his 1st epistle (ch. 2: 27), and 5 times in the gospel;—3., that the Mosaic narrative does not intimate that this counsel of Balaam was addressed personally to Balak, but implies, as Hengst. thinks, the contrary; see Numb. 24: 25; 31: 16;—and, 4., that the *datus commodi* is of peculiarly frequent occurrence in the original story; see Numb. 22: 6; &c. Accordingly, the τῷ Βαλ. here has been so taken by Grot. ('docuit Madianitas in usum et ad preces Balaci regis'), Beng. (dem Bal. zu lieb), Moldenh. (dem Bal. zu gut), Storr (in gratiam Bal.), Van Ess (zu Gunsten Bal.), Hengst. (für den B.). Stu. allows that this 'makes a good sense,' and 'is not a strained exegesis.'—Modern verss. generally, and the Amer. Bible Soc., have restored the O. T. form of the name. See ch. 7: 6, N. o.

<sup>h</sup> German verss. (*der Götzen Opfer*, or more frequently, *Götzenopfer*), Dt. (*afgodenoffer*);—Bierm. (*idolothyta*), Wakef., Greenf. (*כְּלֵלָה אֶחָדָה*), Penn, Lord (*offerings to idols*), Murd. (*the sacrifices of idols*);—Rob.

<sup>i</sup> R.;—Wakef., Penn, Lord.

<sup>j</sup> See ch. 1: 8, N. m, &c. 'Thou, as well as the Church in Ephesus'—like Caesar's *tu quoque!*—Of English verss., the above order is found in West., Penn, Stu., Treg., Words. Lord, Murd., (also thou hast).

## GREEK TEXT.

διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον εἰνόπιον τῶν νιῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

15 οὗτος ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὁ μισῶ.

16 Μετανόησον· εἰ δὲ μὴ, ἔρχομαι σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ρομφαίᾳ τοῦ στόματός μου.

17 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου,

## REVISED VERSION.

trine of Balaam, who taught <sup>g</sup>for Balak to cast a stumbling-block before the children of Israel, to eat <sup>h</sup>idol-sacrifices and <sup>i</sup>commit fornication.

15 So <sup>j</sup>thou also hast <sup>k</sup>some that hold the doctrine of <sup>l</sup>the 'Nicolaitans, <sup>m</sup>which thing I hate.

16 Repent <sup>n</sup>; <sup>o</sup>but if not, I <sup>p</sup>come unto thee quickly, and will fight <sup>q</sup>with them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh, <sup>r</sup>to him will I give <sup>s</sup>to eat of <sup>t</sup>that hidde<sup>u</sup> manna,

<sup>g</sup> See v. 14, N. f.

<sup>h</sup> See v. 6, N. z.—The τῶν is cancelled by Mey., Lachm., Treg., Words., Tisch., Theile, on the authority of A. B. C. <sup>i</sup> a 13, <sup>j</sup> 6, <sup>k</sup> 2?

<sup>l</sup> Instead of δ μισῶ, the reading δμοίως (A. B. C. <sup>i</sup> a 27, <sup>j</sup> 7, <sup>k</sup> 8. Compl. Vulg. Copt. Syr. Slav. MS.) is adopted by all the recent editors. (For Beng. see the *Gnomon* and the German vers.;—though in both he connects δμοίως with μετανόησον of v. 16: 'Similiter resipicere... ut Ephesius.' But this assumes that the one angel should be aware of what had been written to the other.) I recommend that it be followed, and translated: *in like manner*.

<sup>m</sup> After μεταν., all the recent editors add οἶνον (A. B. C. <sup>i</sup> a 23, <sup>j</sup> 5, <sup>k</sup> 8. Aeth. Arm. Arr. Slav. MS.). I recommend that this reading be followed: *therefore*.

<sup>n</sup> See v. 5, N. n, &c.

<sup>o</sup> See v. 5, N. v, &c.

<sup>q</sup> The μετά here answers to the Hebrew בְּךָ in a similar connection, and implies reciprocal action, as in v. 22; &c. 'They will then have to contend with me, and not merely with my truth and my servants.'—W.;—Latin and German verss., Syr., It.;—Brightm., Stu., Lord, Treg., Kenr.;—Win., Wahl, Rob., Schirl.

<sup>r</sup> See v. 7, N. zz.

<sup>s</sup> The words φαγεῖν ἀπό are by all the recent editors rejected on the authority of A. B. C. <sup>i</sup> a 18, <sup>j</sup> 4, <sup>k</sup> 4. Vulg. Copt. Aeth. I recommend that they be omitted, and that the version stand: *will I give*.

<sup>t</sup> See ch. 1: 5, N. r, &c. T., C., G., (*m. that is hid*);—Syr. (= De D. *illo abscondito*), Dt. (*het M. dat verborgen is*), Fr. G.,—M., (*la m. qui est cachée*);—Pagn., Bez., Par., Vittr., Wakef. (*the m. that is laid up*), Thom. (*the m. which was laid up*), Greenf. (repeats the article), Lord (*the m. which is hidden*), De W. (*rom M. dem verborgenen*).

## KING JAMES' VERSION.

give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first:

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jeze-

<sup>a</sup> See ch. I: 20, N. d, &c. and 7: 3, N. g. Syr. (= Greenf. 22), Dt., It. (*in su*), French verss.; Hamm., Wells, Daub., Beng. and later German verss., Wsl. (*on*;—and so Newc., Thom., Penn, Sharpe, Lord, Treg., Words., Kenr.), Wakef., Woodh., Stu., Murd.

<sup>b</sup> See I John 4: 12, N. y, &c.—For ἔγω, all the recent editors (except Bloomf.) substitute οὐδεν (‘A. B. C. α 28. β 7. γ 7. Compl.’).

<sup>c</sup> E. V., ch. 9: 4, &c.;—W., R.;—Wells, Daub., Dodd. and Stu. (*except*), Wsl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord, Treg. (*sare*), Murd., Kenr. (*unless*).

<sup>d</sup> W.;—Latin verss., Syr.;—Greenf., Van Ess (*der Empfänger*), De W. (*der Empfangende*), Kenr.

<sup>e</sup> See v. 1, N. b.

<sup>f</sup> E. V., ch. I: 14; &c.;—W., R.;—foreign verss. (except Castal.);—Dodd., Wsl., Newc., Woodh., Sharpe, Stu., Lord, Treg., Kenr.

<sup>g</sup> For *burn*, see ch. I: 15, N. m; and for *lore*, 2 Pet. I: 7, N. a.

<sup>h</sup> The reading, *xai τὴν πιστ. xai τὴν διαχ.* (A. B. C. [except that C. omits the τὴν before πιστ.]) ‘α 17. β 7. γ 9. Compl. Vulg. MS. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.’ is adopted by all the recent editors, except Bloomf. I recommend that it be followed: *faith and service*.

<sup>i</sup> The reading, *τὰ ἔργα σου τὰ τοξ.* (A. B. C. ‘α 21. β 7. γ 7. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MS.’) is adopted by all the recent editors. I recommend that it be followed, and translated: *thy last works*. Comp. v. 4, N. r, &c.

<sup>j</sup> See v. 4, N. n. The Amer. Bib. Soc. would have done better to retain the comma, of its own previous editions and of the

## GREEK TEXT.

καὶ δώσω αὐτῷ ψῆφον λευκὸν,  
καὶ ἐπὶ τὴν ψῆφον ὄνομα καίνον  
γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ  
ὁ λαμβάνων.

18 *KAI* τῷ ἀγγέλῳ τῆς ἐν  
Θυατίραις ἐκκλησίας γράφον,  
Τάδε λέγει ὁ νιὸς τοῦ Θεοῦ, ὁ  
ἔχων τοὺς ὄφθαλμοὺς αὐτοῦ ὡς  
φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ  
ὅμοιοι χαλκολιβάνῳ.

19 Οἶδά σου τὰ ἔργα καὶ τὴν  
ἀγάπην καὶ τὴν διακονίαν, καὶ  
τὴν πίστιν καὶ τὴν ὑπομονήν σου,  
καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα  
πλείονα τῶν πρώτων.

20 Ἄλλ’ ἔχω κατὰ σοῦ ὀλίγα,  
ὅτι ἔῆς τὴν γυναικα, Ἰεζαβὴλ,

## REVISED VERSION.

and will give him a white stone, and upon the stone a new name written, which no one knoweth, but he that receiveth.<sup>x</sup>

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes as a flame of fire, and his feet are like burnished brass:

19 I know thy works and <sup>a</sup>love and <sup>b</sup>service and faith, and thy patience, and <sup>c</sup>thy works, and the last <sup>d</sup>to be more than the first.

20 <sup>d</sup>But I have <sup>e</sup>against thee a few things; <sup>f</sup>that thou <sup>g</sup>sufferest <sup>b</sup>the woman, <sup>i</sup>Jezabel, <sup>i</sup>who

original edition, after notwithstanding, as it has done in Matt. II: II; Luke 10: 11, 20 (though in the last place the original edition wants it); Phil. 4: 14. The same punctuation was to be preferred also in I Tim. 2: 15; 2 Tim. 4: 17.

<sup>a</sup> See v. 14, N. d.

<sup>b</sup> All the recent editors reject ὀλίγα on the authority of ‘A. B. C. α 27. β 5. γ 8. Compl. Harl. Tbl. &c. Copt. Aeth. Syr. Arr. Slav. MSS.’ I recommend the omission, and that the text stand thus: *against thee, that*. For *that*, see v. 4, N. p.

<sup>c</sup> All the recent editors (except Matth.: ἀφίζεις) give ἀφεῖς for ἔῆς, on the authority of ‘A. B. C. α 22. β 6. γ 8. Compl.’ The variation, however, requires no change in the version. Comp. E. V., Matt. 3: 15; Mark 5: 19; &c.

<sup>d</sup> W., R.;—Latin verss., Germ., Dt., It., Fr. G. and —M. (mark *cette* as supplied), Fr. S.;—Beng., Moldenh., Greenf., Treg., De W. (who latterly approved of Treg.’s rejection of the reading γυναικα σου, adopted by all the recent editors, except Beng., on the authority of A. B. ‘α 22. β 5. γ 5. Compl. Syr. Slav. MS.’), Kenr.

<sup>e</sup> Ἰεζάβελ (as all the recent editors, except Bloomf., print the word, from ‘A. B. C. α 17. β 3. γ 6. Er. Compl.’) is the Sept. for נִזְבָּנָה, which in E. V. is always *Jezebel*. The latter form is, accordingly, introduced by E. V. in this the only place where the name occurs in the N. T., instead of the Sept. and Vulg. orthography, adopted by the previous English verss. I recommend that the example of E. V. be followed. See ch. 7: 6, N. o.—For *who*, see 2 Pet. 2: 11, N. s.—The reading η λέγοντα (‘A. C.’) is adopted by all the recent editors, except Matth. and Words., who prefer η λέγειν (‘B. α 26. β 6. γ 5. Compl.’). Neither change would affect the version.

## KING JAMES' VERSION.

bel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

## GREEK TEXT.

τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

22 ἴδού ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν,

## REVISED VERSION.

callmeth herself a prophetess, to teach and seduce my servants to commit fornication and <sup>k</sup> eat idol-sacrifices.

21 And I gave her <sup>m</sup>time <sup>n</sup>that she might repent <sup>o</sup>of her fornication, and she <sup>p</sup>repented not.

22 Behold, <sup>q</sup>I <sup>r</sup>cast her into a bed, and <sup>s</sup>those <sup>t</sup>who commit adultery with her into great tribulation, <sup>u</sup>unless they repent <sup>v</sup>of <sup>w</sup>their <sup>x</sup>works; <sup>y</sup>

<sup>1</sup> All the recent editors adopt the reading, *καὶ διδάσκει καὶ πλανᾷ τοὺς* ('A. B. C.  $\alpha$  27.  $\beta$  8.  $\gamma$  8. Compl. Copt. Aeth. Syr. Arr.') I recommend that it be followed, and treated as similar cases of resolution of the participial construction (see ch. 1: 6, N. y. &c.); *and she teacheth and deceiveth*. The subject of *διδάσκει* is thus expressed by Beng., Sharpe, Treg., Words., Hengst. For *deceiveth* (which verb is employed elsewhere [7 times] in this book), see 1 John 2: 26, N. n.;—W., T., C., G.;—Hannm., Treg.

<sup>k</sup> See v. 14, N. i. Newc., Penn, Lord.

<sup>l</sup> See v. 14, N. h.

<sup>m</sup> E. V. renders *χρόνος*, *space*, only here and in Acts 15: 33;—W. R. (*a time*);—Brightn., Woodh., (*as R.*), Daub., Dodd., Wesh., Sym., Wakef., Newc., Thom., Jones, Penn, Sharpe, Stu., Lord, Murd. (*a season*), Kenr.;—Rob.

<sup>n</sup> Such was the gracious purpose for which time was allowed; Rom. 2: 4.—The telic force of the *τιμ* is brought out by means of a conjunction and subjective mood in W., R.;—foreign verss. (except It., Fr. S.;—B. and L., Greenf.);—Woodh., Stu., Lord.

<sup>o</sup> Marginal note: 'Gr. from.' *Repent of*, it is true, does not adequately express *μεταροειν ἐξ*, a *constructio praeguams* found only, but repeatedly, in this book, and similar to that in Acts 8: 22; Heb. 6: 1. I prefer, however, the marginal expedient here suggested to the circumlocutory *repent [and turn] from* (Beng. *bussfertig ablassen von*; De W. *sich bessern [und ablassen] von*), or to any phrase, as Campb.'s *reform* (adopted in this place by Thom. and Lord, *reform from*. Dt. *zich bekeeren rau*; Castal. *recedere ab*; Herd. *umkehren von*; Mey., Van Ess, All., Goss., *sich bekehren von*), that sinks the ground-meaning of the Greek verb (*change of mind, Sinnesänderung*).—But the reading, which omits *ἐξ τῆς πορνείας αὐτῆς* from this clause, is sustained by 'A. B. C.  $\alpha$  27.  $\beta$  8.  $\gamma$  8. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.', and adopted by all the recent editors, except Bloomf., who acknowledges that 'the strongest external authority', including 'nearly all the ancient versions', is 'against the authenticity' of the words in question; but, because he thinks that 'internal evidence is rather in their favour,'

since they *may* have been cancelled for the purpose of removing a tautology,<sup>z</sup> he is satisfied with marking them 'as most probably, or certainly, an interpolation.'<sup>y</sup> I recommend that the change of reading be followed in the version: *repent, and*.

<sup>z</sup> I recommend that the reading, *οὐ θέλει μετανοῆσαι ἐξ τῆς πορνείας αὐτῆς*, sustained (except that A. has *ζθίηησεν*) by the authorities cited in N. o, and adopted by all the recent editors, be followed, and translated thus: *will not repent of her fornication*. So *οὐ θέλει* (Vulg. *non ruit*) is rendered by R. and all the modern English verss. that follow this reading, except Lord (*chooses not*), Treg. (*willeth not*), Kenr. (*is not willing*). Murd. (*is not disposed*).—For *repent of*, see N. o.

<sup>u</sup> The emphatic *ἐγώ* (see ch. 1: 8, N. m, &c.), which, though not without significance as it here stands, cannot well be given in English, except by the tone in pronunciation, is omitted by all the recent editors, on the authority of A. B. C.  $\alpha$  27.  $\beta$  6.  $\gamma$  8. Compl. Vulg. Copt. Aeth. Syr. Slav. MSS.' The Sixtine Vulg. has *ego*.

<sup>v</sup> See ch. 1: 4, N. o, &c. The Elzevir text of 1624 has *βαλῶ*; but *βάλλω* (Vulg. *Am.. mitto*) is translated as a present by W.;—Syr., Germ., Dt., It., Fr. G. (*vais la réduire*). Fr. M. (with a still greater feebleness and inaccuracy of periphrasis: *vais la réduire à garder*), Fr. S. (*jette*);—Erasm., Vat., Aret., Coe., Bierm., Grell., Vitr., B and L. (*m'en vais la red*), Herd., Matth., Wakef. (*am going to throw*), Woodh., Thom. (*am about to cast*), Mey., Sharpe, Stu., Lord, Treg., Words., De W., Hengst., Dav.

<sup>w</sup> For *those*, see v. 2, N. h, &c.;—for *who*, see ch. 1: 5; N. v, &c.

<sup>x</sup> See v. 5, N. x.

<sup>y</sup> See v. 21, N. o.

<sup>z</sup> All the recent editors adopt the reading, *αὐτῆς* ('B. C.  $\alpha$  27.  $\beta$  7.  $\gamma$  6. Compl. Vulg. MS. Am. Tol. Harl.\* Aeth. Syr. MS. Erp. Slav. MS.'). I recommend that it be followed: *her*.—For *works*, see v. 6, N. y, &c.

<sup>w</sup> The continuity of the threatening ought not to be broken up, as in E. V. Comp. v. 27, N. w.

## KING JAMES' VERSION.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

25 But that which ye have already, hold fast till I come.

26 And he that overcometh,

\* The Greek order is preserved by R.;—foreign verss. (except It., Fr. G.,—M.,—S.)—Woodh., Murd.

† Newc.'s *by the pestilence* and Stu.'s *by deadly disease* not only weaken, but unwarrantably restrict, the Hebraism, which rather includes whatever is deadly. See ch. 6: 8, N. o.

‡ 'I, whom so many in them despise and dishonour.' See ch. 1: 8, N. m, &c.—For *who*, see 2 Pet. 2: II, N. f.

§ The universality of the prerogative is strengthened by the omission of the article; *q. d.* 'even hearts, all hearts.' W.;—Syr.;—Beng., Herd., Thom., Mey., Greenf., All., Stier, De W., Murd. Wakef. and Newc. use the article before each noun (as do also It., French verss., Stu.), but in both cases as a supplement.—'For ἵμων ἐκάστῳ,' says Bloomf.; and so most others. But the one dative conveys the idea of a general retribution; the other (forming a distributive apposition with the first), that of an individual application. E. V., ch. 20: 13; &c.;—Syr., Dt., Fr. S. (at the same time employing for the *ἵμων* following a possessive pronoun of the third person singular = *αιτοῦ*, which is read in B. 38. Vulg. ed. [Am. *vestra*?];—Castal., Greenf., De W., (as Fr. S.), Aret., Cocc., Daub. (*you every man*), Beng., Wesl., Moldenh., Sharpe (*you each*), Stu. (*to you . . . to each one*);—Win. (§ 47. I. a.) on John 16: 32: 'ἐκαστος for greater precision is put after'; and he refers also to Acts 2: 6; 11: 29; Rev. 20: 13). See ch. 6: 11, N. b.

¶ Instead of *καὶ λοιποῖς*, all the recent editors adopt the reading, *τοῖς λοιποῖς* (A. B. C. 'α 22. β 7. γ 7. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arr.'). I recommend that it be followed, and translated thus, in connection with the second *τοῖς*: *unto the rest that are*. E. V., ch. 1: 4, 11, &c.

· This being not the commencement of what was to be said, but a further determination of the *ἵμων*, the Amer. Bible

## GREEK TEXT.

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενὼ ἐν θανάτῳ καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

24 Ὅμην δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οὐτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγοντιν, Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος.

25 πλὴν δὲ ἔχετε κρατήσατε, ἄχρις οὗ ἀν ἥξω.

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν

## REVISED VERSION.

23 And <sup>a</sup>her children I will kill <sup>b</sup>with death; and all the churches shall know that <sup>c</sup>I am he <sup>d</sup>who searcheth <sup>e</sup>reins and hearts; and I will give unto you, <sup>f</sup>every one, according to to your works.

24 But unto you I say, <sup>b</sup>and unto the rest in Thyatira, <sup>c</sup>as many as have not this doctrine, <sup>d</sup>and <sup>e</sup>who have not known the depths of Satan, as they <sup>f</sup>say: I <sup>g</sup>will <sup>g</sup>cast upon you <sup>b</sup>no other burden:

25 But, <sup>i</sup>what ye have <sup>j</sup>, <sup>k</sup>hold till I come.

26 And he that overcometh,

Soc. has properly restored the small letter of the original edition.

<sup>a</sup> This *καὶ* is cancelled by all the recent editors, on the authority of 'A. C. α 26. β 7. γ 8. Compl. Vulg. MS. Am. Harl. Copt. Aeth. Syr. Arm. Slav. MS.' I recommend that *and* be omitted.

<sup>b</sup> See 2 Pct. 2: II, N. f.

<sup>c</sup> W., T., C., R.;—Latin verss. (*dicunt* or *aiunt*), Syr. (uses the same verb as in the first clause, but, according to the text of De D. and Greenf., in the 1 pers. plur. of the pret.); while that of P. and Lee = Murd. *they say*., German verss., except Herd. and Mey., (use *sagen*), Dt. (*zeggen*), Fr. S. (*disent*);—Brightm., Penn, Sharpe, Stu., Words., Kenr., Barn.

<sup>d</sup> The reading *βάλω* ('A. C. α 20. β 6. γ 8? Comp. v. 22) is adopted by all the recent editors, except Beng. and Griesb. (both of whom, however, mark it as of equal authority. Theile even cites Griesb. as having adopted it.) and Bloomf., who thinks that *βάλω* 'may be the true reading.' I recommend that *βάλω* be followed: *I cast*.—E. V., vv. 10, 14, 22, and generally elsewhere, renders *βάλω*, *to cast*. Comp. Ps. 55: 22;—W. (*shall send*), R.;—Vulg. (*mittam*), Germ. (*werfen*), Fr. S. (*jetterai*);—Erasm., Vat., (as *Vulg.*), Moldenh., Herd., Mey., Ilengst., (as *Germ.*).

<sup>e</sup> Brightm., Wells, Dodd., Wesl., Wakef., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>f</sup> Castal., Cocc., Vitr., (*quod*;—for Vulg. *id*, *quod*), Wells Dodd., Wesl., Herd., Wakef., Newc., Thom., Mey., Greenf., Sharpe, Stu. (at ch. 3: 11), Lord, De W., Murd.

<sup>g</sup> No foreign vers. has any supplement, and, of English verss. besides E. V., only T., C., G.;—Hamm., Wells, Words.

<sup>k</sup> See v. 13, N. w.

## KING JAMES' VERSION.

and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning-star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. III.

AND unto the angel of the church in Sardis write; These things saith he that hath the

## GREEK TEXT.

ἄχρι τέλους τὰ ἔργα μου, δώσω  
αὐτῷ ἐξουσίαν ἐπὶ τῶν ἑθνῶν.

27 καὶ ποιμανεῖ αὐτὸὺς ἐν  
ράβδῳ σιδηρᾷ· ως τὰ σκευή τὰ  
κεραμικὰ συντρίβεται, ως κάγὼ  
εἰληφα παρὰ τοῦ πατρός μου·

28 καὶ δώσω αὐτῷ τὸν ἀστέρα  
τὸν πρωινόν.

29 Ὁ ἔχων οὖς ἀκουσάτω τί  
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

## CHAP. III.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρ-  
δεσιν ἐκκλησίας γράψον, Τάδε

## REVISED VERSION.

'even <sup>m</sup>he that keepeth <sup>n</sup> unto the end my works, <sup>o</sup> I will give him <sup>p</sup>authority over the nations;

27 <sup>q</sup> And he shall tend them with <sup>s</sup>an iron rod, as the vessels of <sup>t</sup>the potter <sup>u</sup>are shivered; <sup>v</sup>as I also <sup>w</sup>have received of my Father;<sup>w</sup>

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. III.

AND unto the angel of the church in Sardis write: These things saith he that hath the

<sup>1</sup> There being but one and the same party in question, the repetition of the article shows that *xaí* is not copulative, but epexegetical. To keep Christ's works unto the end is equivalent to victory. Comp. 1 John 5: 4, 5.

<sup>m</sup> See v. 1, N. b.

<sup>n</sup> The opposition of *ἔργα μου* to *ἔργων αὐτῶν* of v. 22 is suggested by the Greek order, which is preserved by W.;—Latin verss. (except Castal.), Syr., It., Fr. S.;—B. and L., Woodh., Stu.

<sup>o</sup> The *αὐτῷ* is retained in its place by R.;—Latin verss. (except Castal.), Syr.;—Brightm., Dodd., Lord, Treg., Kenr.

<sup>p</sup> 'As a rightful king.' See Jude 25, N. g.—Latin verss. (*potestatem*), Syr., It. (*podestā*), Fr. S. (*autorité*;—*for puissance* of previous verss.)—Berl. Bib., De W., (*Gewalt*), Wakef., Newc. *marg.*, Greenf. (πάτερα), Penn, Stu., Treg., Murd.

<sup>q</sup> 'And, in the exercise of that *ἐξουσία*, &c.' The Amer. Bible Soc. has properly abolished the parenthesis.

<sup>r</sup> In this way, among others, shall these *ποιμένες λαῶν* be employed under the Chief Shepherd. Comp. Ps. 149: 5-9; &c.—For *ποιμαίνω*, see ch. 7: 17, N. l; 12: 5, N. w; Jude 12, N. r. 'Significat non simpliciter regere, sed pascere, et regere quomodo pastor gregem' (Jansen, cited by Leigh). And on Ps. 2: 9, to which the reference here is obvious, and where Messiah receives of the Father the promise, which He now extends to His saints, Alex. remarks: 'By a slight change of pointing in the Hebrew, it may be made to mean, *thou shalt feed them* (as a shepherd) *with a rod of iron*, which is the sense expressed in several of the ancient versions, and to which there may be an ironical allusion, as the figure is a common one to represent the exercise of regal power. (See for example 2 Sam. 7: 7, and Michal 7: 14.)' Syr. (same word as in Jude 12; which here also De D. renders, *pascet*), Germ. (*weiden*), Dt. (*hoeden*), Fr. S. (*paître*);—Calv. (Matt. 2: 6, *pascet*), Vat.

(*reget*, vel, *pascet*, vel, *instar pastoris reget?*), Castal, Cocc., Vitr., (use *pascere*), Engl. Ann., Hamin., Scott, (*feed*), Berl. Bib. (*als ein Hirt regieren*), Beng., Moldenh., De W., Hengst., (as *Germ.*), Wakef., Greenf. (πάτερα), Brown (1 Pet. 5: 2, *act as shepherds*). (Milton, *P. L.* xi. 489, 490:

'Despair

'Tended the sick, busiest from couch to couch.'

<sup>s</sup> The adjective is retained by W.;—Latin and German verss., Dt.;—Newc. (at ch. 9: 9), Stu., Lord, Kenr.

<sup>t</sup> Daub. (*the potter's vessels*).

<sup>u</sup> E. V. follows the reading, *συντριβάσεται*, for which there is very large authority of MSS. and ancient verss. (B. <sup>a</sup> 24. <sup>b</sup> 6. γ 8. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. ed.), though of recent editors Matth. alone (not, as Bloomf. says, 'Lachm., Tisch.' [in his last edition], 'and Wordsw.'), adopts it. According to our Text, *σκεύη* is the subject of the verb, and the sentence becomes brachylogical = (*he shall tend them (and shiver them), as &c.*)—*Συντριβώ* is a common Sept. term for *τεθόντων*. In the parallel Ps. 2: 9, Alex. substitutes *shiver* for *dash in pieces*, on the ground that the latter 'weakens the expression by multiplying words.' Sharpe (*shattered*);—Green.

<sup>v</sup> W. (as also I), R.;—Latin verss., Syr., Dt., It., Fr. G.,—M.,—S. (which also exhibits the emphasis of the *ἴγώ* by *moi je*, as the Latin verss. do by an expressed *ego*, and Greenf. by a final *-ντες*). See ch. 1: 8, N. m, &c.);—Hamn., Beng., Dodd. (as *I have also*), Wesl., Moldenh., Wakef., Greenf., All., Penn, Treg., Stier, De W., Hengst., Murd., Kenr. See ch. 3: 21, N. h and 6: II, N. g.—For *hare*, see E. V., ch. 3: 3; 11: 17; Matt. 25: 24; Acts 16: 24; 1 Cor. 10: 13;—R.;—foreign verss. (except Herd., Mey.);—Brightm., Guyse, Dodd., Wesl., Newc., Woodh., Thom., Penn, Stu., Lord, Treg., Murd.

<sup>w</sup> See v. 22, N. w. The same objection lies against the colon of v. 26, especially when the parenthesis of v. 27 is removed.

## KING JAMES' VERSION.

seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

\* Here also the Amer. Bible Soc. interprets and prints as in ch. 1: 4 (see N. p.), and, in doing so, again departs from the general sense of the Church.

On the authority of A. B. C. 'a 19. β 7. γ 6. Compl.', the τό is cancelled by all the recent editors, except Bloomf., who brackets it as being 'considered, with some probability, an interpolation.' In the *Supp.* also, he says that the other reading rests 'on very strong external authority,' but adds: 'yet internal evidence is in favour of the word, and the use here of the article would be very suitable, considering that ὄνομα here denotes, not *name*, i. e. appellation, but *attribute*, what is *ascribed* to a person or thing as a *quality*. And such is the sense of the term in Herodot. iii. 8 [80], οὐνομα πάντων κάλλιστον ἔχει, ισονομίην.' Evidently, however, in Herodot. the *name* is used for the *thing*, which is, therefore, put in apposition with it; whereas it is not the *attribute* or *quality*, to wit, *life*, that is ascribed to the angel, but the *name* of it, and this concession is instantly followed by a denial that he had aught beyond the *name*, that is, the credit, reputation; or a personal name (such as *Zosimus*, *Vitalis*, &c.) that might 'be derived from life' (Beng.); or the name of Christ, the Prince of life (Gerl.), or the 'significant official name' (Hengst.), either of which carried with it a presumption, that whosoever bore it must be 'alive unto God.' There being thus no internal evidence whatever to oppose to the external, I recommend that the version stand as E. V.: *a name*.

See ch. 2: 10, N. o. &c. Castal. (*praesta te*), Cocc. (*existe*), Beng., Gerl., De W., Hengst., (*werde*), Scott (*become*). The Syr., Grell., Ew., Greenf., and several of the Germ. verss., as Moldenh., Herd., Mey., (De W. in 1839), &c., translate by the imperative of the main verb; = *awake*.

Woodh., Lord. The circumlocution by means of a relative and finite verb is avoided by W., R.;—foreign verss.;—Hamim., Wakef., Thom., Penn, Sharpe, Kenr.

## GREEK TEXT.

λέγει ὁ ἔχων τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, δτὶ τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

2 Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἀ μέλλει ἀποθανεῖν· οὐ γὰρ εὑρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ηὔξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ηὔξω ἐπὶ σέ.

## REVISED VERSION.

seven <sup>a</sup>Spirits of God, and the seven stars: I know thy works, that thou hast <sup>b</sup>the name that thou livest, and art dead.

2 Be watchful, and strengthen the things <sup>c</sup>remaining that <sup>e</sup>are ready to die: for I have not found thy works <sup>f</sup>fulfilled before <sup>g</sup>God.

3 Remember, therefore, how thou hast received and heard, and <sup>b</sup>keep, and repent. If, therefore, thou <sup>i</sup>dost not watch, I will come <sup>j</sup>upon thee as a thief, and thou shalt <sup>j</sup>not know what hour I will come upon thee.

<sup>a</sup> Except Beng. (ἱμελλεῖν), and Matth. (ἱμελλεῖς ἀποβάλλειν, B. and many cursive MSS. The Compl. has ίμελεῖς), all the recent editors give ίμελλον ('A. C. 12. 28. 34. 35. 36. 38. Vulg. Copt. Syr. Erp.') I recommend that this reading be followed: *were ready*; that is, 'when I interposed.'

<sup>b</sup> See I John 1: 4, N. q. E. V., Matt. 3: 15; Acts 14: 26; 2 Cor. 10: 6;—W., R., (*full*);—Latin verss., except Castal., (*plena*), Dt. (*vol-*;—marg. *verrult*), Fr. S. (*accomplies*);—Hamm., Beng. (*erfüllt*), Dodd., Clarke. (*filled up*), Sharpe, Lord (*perfectly performed*), Kell. (*filled*), Kenr. (*as W.*).

<sup>c</sup> All the recent editors add *μου* after Θεοῦ, on the authority of A. B. C. 'a 27. β 7. γ 3. Compl. Vulg. Copt. Aeth. Syr. Erp.' I recommend that this reading be followed: *my God*. Comp. ch. 2: 7, N. b.

<sup>d</sup> See Jude 1, N. g. While in this book the word occurs 11 times, and, except in this instance, is always in E. V. to *keep*, nowhere else is it, as here, to *hold fast*;—W., R.;—Latin verss. ([ob-]*serra*), Syr. (as in Matt. 19: 17), Dt. (*bewaar*), It. (*serra*), French verss. (use *garder*);—Beng., All., De W., Hengst., (*bewahre*), Wakef., Newc., Treg. (*observe*);—and so Murd., Kenr.), Words. Of these and other verss. many follow Bez. in rendering the preceding *πῶς* by a compound relative (*quae*) and here supplying a demonstrative (*illa*).

<sup>e</sup> The present is employed by E. V. for the aor. subj. with *ἰαν* *μή*, ch. 2: 5, 22; &c.; and here by W., R.;—Dt., It., French verss.;—Guyse, Dodd., Wesl., Herd., Wakef., Mey., All., Penn, De W., Kenr.

<sup>f</sup> E. V., last clause;—Dodd., Woodh. Most others have the same form of the preposition in both cases. See ch. 10: 2, N. g. This first *ἐπὶ σε* is bracketed by Knapp, Treg., and cancelled by Lachm., Tisch., on the authority of 'A. C. 12. 28. Vulg. MS. Harl.\* Tol. Copt. Arm. Slav. MSS.'—For the emphatic *οὐ μή*, see v. 12, N. j.

## KING JAMES' VERSION.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength,

## GREEK TEXT.

4 Ἐχεις ὅλιγα ὄνόματα καὶ ἐν Σάρδεσιν, ἀ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἀξιοί εἰσιν.

5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἔξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει.

8 Οἶδά σου τὰ ἔργα· ἴδού δέδωκα ἐνώπιον σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,

## REVISED VERSION.

4 <sup>b</sup> Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, <sup>m</sup>the same shall be clothed in white <sup>m</sup>garments; and I will <sup>m</sup>not blot out his name <sup>m</sup>from the book of life, <sup>n</sup>and <sup>n</sup>I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And <sup>o</sup>unto the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the <sup>o</sup>key of David, he that openeth and no <sup>o</sup>one shutteth, and <sup>o</sup>he shutteth and no <sup>o</sup>one openeth:

8 I know thy works: behold, I have <sup>r</sup>given before thee an <sup>s</sup>opened door, <sup>t</sup>and no <sup>u</sup>one can shut it; for thou hast a little

<sup>k</sup> All the recent editors commence the verse with *ἄλλα* (Tisch., *ἄλλα*), on the authority of A. B. C. <sup>‘</sup>α 28. <sup>β</sup> 5. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS? I recommend that this reading be adopted: *But*.

<sup>l</sup> All the recent editors omit *καὶ*, on the authority of A. B. C. <sup>‘</sup>α 28. <sup>β</sup> 6. <sup>γ</sup> 4. Compl. Vulg. Copt. Aeth. Syr. Arr. I recommend that this reading be followed: *names in S.*

<sup>m</sup> For *οὐτος*, Lachm. and Treg. read *οὐτως* (<sup>‘</sup>Α. C. <sup>α</sup> 15. <sup>β</sup> 2. Vulg. Copt. Syr. Arm. Ar. P.).—For *garments*, see E. V. v. 4, and 29 times elsewhere;—R.;—Penn, Sharpe, Stu. (*vestments*), Lord, Treg. Several have *clothes* or *robes*.—For *οὐ μή*, see v. 12, N. j.

<sup>n</sup> For *from*, see W.;—Dodd., Wakef. and Lord (who also omit the first *out*). Newe., Woodh., Penn, Stu., Murd., Kenr. R.;—More, Wesl., Sym., Thom., Sharpe, Kell., omit the first *out*.—For *and*, see I John 2: 20, N. j, &c.—For *ἔξομολογήσομαι*, all the recent editors have *ἔμαρτυρισω* (A. B. C. <sup>‘</sup>α 26. <sup>β</sup> 7. <sup>γ</sup> 3. Compl.).

<sup>o</sup> See ch. 2: 12, N. r.—For *κλεῖδα*, all the recent editors have *κλεῖν* (A. B. C. <sup>‘</sup>α 25. <sup>β</sup> 3. Compl.).

<sup>p</sup> ‘No hand whatever, of man or angel.’ See ch. 5: 3, N. e and I John 4: 12, N. y.—Foreign verss. generally;—Howe, Wesl., Newe., Thom., Scholes. at v. 8, (*none*), Wells, Wakef., Woodh., Penn (*no*

*one . . . none*), Sharpe, Stu., Lord, Treg.—Among the other varieties in the reading of this verse, on which MSS. and editions are divided, A. B. C. and 38 cursive MSS., for the first *κλείει*, have *κλείσει* (Matth., Lachm., Treg., Words., Tisch.); B. and 30 cursive MSS., for *ἀνοίγει*, have *ἀνοίξει* (Matth., Words., Tisch.).

<sup>q</sup> See ch. I: 6, N. y, &c.

<sup>r</sup> A word rather of grace, than of power; the latter being specially implied in *ἀνεῳγμένη*.—W. (*gave*), R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Aret., Hamm., Cocc., Bierm., Vitr., Danb., Beng., Wesl., Greenf., Lord, De W., Hengst., Kenr. (Pagn. introduced *proposui*; T., *set.*).

<sup>s</sup> ‘Opened in the exercise of my official prerogative’ (v. 7). Comp. Acts 7: 56. I recommend that *ἀνεῳγμ.* be always rendered as a participle.—The participial form is preserved by W., R., (*a door opened*);—Dt.;—Berl. Bib., Beng., Wesl., Woodh., Greenf., Kist., Lord and Words. (*as W.*), De W., Hengst., Kenr. (Heimr., All.) make *δέδωκα ἀνεῳγμ.* = *I have opened*.

<sup>t</sup> All the recent editors have *ἐπ* instead of *καί*, on the authority of A. B. C. <sup>‘</sup>α 28. <sup>β</sup> 8. <sup>γ</sup> 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. I recommend that this reading be adopted, and in connection with the Hebraistic addition, *ἀντίγν*, translated: *which*.—For *one*, see v. 7, N. p, &c.

## KING JAMES' VERSION.

and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

## GREEK TEXT.

καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά μου.

9 ἴδού δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων εἴατοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἴδού ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε.

10 Ὁτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

## REVISED VERSION.

strength, and hast kept my word, and hast not denied my name.

9 Behold, I "give out of the synagogue of Satan, "those "who say "that they are Jews, and "they are not, but do lie; behold, I will make them to come and "do homage before thy feet, and "know that "I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from "that hour of trial, which shall come "on the whole world, to try "those "who dwell "on the earth.

<sup>a</sup> The Saviour withholds no good thing from His faithful servant, but opens the riches of His liberality, to him that hath still giving (comp. ch. 11: 3, N. i), grace before, now glory; even the necks of his enemies (comp. Josh. 10: 24; Ps. 18: 40; Is. 45: 14; 60: 14.). 'The very synagogue of Satan, whence issues nothing but contempt and threatenings, I give to be, and will yet make, a source' (Ex. Comp. the γένεσις of Judg. 14: 14) 'of triumph.' It is questionable, whether the promise regards the conversion of some of these deceivers (according to the common understanding, on which mainly rests the partitive construction of ἐξ τῆς συν. . . τῶν λεγ.), and not rather simply the humiliation of them all.—W. (*shall give to thee of*), R. (*will give of*);—Vulg. (*dabo de*), Syr. (= De D. *do ex*), Germ. (*werde geben aus*), Dt. (*geef [u eenigen] uit*), Fr. S. (*[l'en] donne de*);—Erasm., Vat., Bierm., (as *Vulg.*), Pagn., Bez., Par., (*praebebo eos qui sunt ex*), Aret. (*do eos qui sunt*), Brightm. (*give out of*), Coec. (*do quosdam ex*), Vitr. (*do ex*), Berl. Bib., Beng., Moldenh.. (*gebe aus . . . etliche*), B. and L. (*m'en rais vous donner quelques-uns de*), Guyse ('will give you victory over'), Dodd. (*will give those [who are] of*), Wakef. (*am giving [thee some] of*), Woodh. (*give [unto thee] those of*), Thom. (*give thee some of*), Greenf. (? γένεσις [τεττά] = *this will I give to, or in respect to, the synagogue &c.*), All. (*will dir etliche geben*), Penn (*will give [to thee] them of*), Lord (*give of*). Hengst. (*gebe aus*), Murd. (*will give them of*), Kenr. (as R.), Barn. (*give*). A present tense is used for δίδωμι by others (as Herd., Mey.).

<sup>b</sup> Here τῶν λεγ. stands in apposition with τῆς συν. See ch. 2: 1, N. b.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>c</sup> See ch. 2: 2, N. j.

<sup>d</sup> See ch. 2: 2, N. jj, &c.

<sup>e</sup> For ἥξωσι, προσκυνήσωσιν, Lachm., Treg., Tisch., have ἥξονται,

προσκυνήσονται (A. C. and a few cursive MSS.).—Our word *worship*, by which E. V. uniformly renders προσκυνέω, is not now in common use to express marks of respect (particularly the oriental γένεσις [Greenf.], *bowing down, prostration, making or doing obeisance*. Wherever this last phrase occurs in E. V., the Sept. has προσκυνέω) paid to our fellow-men.—Syr. (= Murd. *do obeisance*), It. (*s'inchneranno*), Fr. G.,—M., (*se prosterner*);—Castal. (*veneratum*), Berl. Bib. (*fussfallig ehren*), B. and L. (*se jettet*), Moldenh., Herd., Mey., (*niederfallen*), Campb., Alf., &c., (at Matt. 2: 2), Wakef. (*pay homage*), Ros. (*prosterni*), All., De W., (*fallen*), Stu., Lord (*fall*), Barn. (*fall prostrate*);—Bretsch., Wahl., Rob. The *adorent* of the Latin versions answers well to προσκυνέω.

<sup>f</sup> Wesl., Wakef., Newc., Thom., Stu., Treg.; of whom all except Stu. and Treg. omit also the previous *to*.

<sup>g</sup> 'I; although, and all the time that, *they have hated thee.*' See ch. 1: 8, N. m, &c.

<sup>h</sup> Gr. *the hour of the trial*. But the dependence of τῆς μελλούσης on ὥρας is in English more strongly indicated, and the loss of the second article at the same time compensated, by means of the demonstrative. So Wakef. All the modern foreign verss. express the second article.

<sup>i</sup> E. V., 1 Pet. 4: 12;—Wells, Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord. Most other verss. use a word cognate with the subsequent verb; e. g. W., T., C., R., Hamm., (*temptation . . . tempt*).

<sup>j</sup> For *on*, in one or the other or both instances, see R.;—Newc., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr. See ch. 5, 7, N. a.—For *the whole*, see E. V., ch. 12: 9; 16: 14; &c.;—R.;—German verss. (*der [den] ganzen*), Dt. (*de geheele*);—Wesl., Woodh., Thom., Penn, Sharpe, Lord, Treg., Kenr.

<sup>k</sup> See ch. 2: 22, N. s, &c.

## KING JAMES' VERSION.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

## GREEK TEXT.

11 Ἰδού ἔρχομαι ταχύ· κράτει δὲ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

12 Οὐ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἔξελθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

13 Οὐ ἔχων οὖς ἀκούσατω τί τὸ Πνεῦμα λέγει ταῖς ἑκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἑκκλησίας Λαοδικέων γράψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.

## REVISED VERSION.

11 Behold, I come quickly: hold what thou hast, that no one take thy crown.

12 He that overcometh, I will make him a pillar in the temple of my God, and he shall never go out more; and I will write upon him the name of my God, and the name of the city of my God, <sup>of</sup> *the* new Jerusalem, which descendeth out of heaven from my God, and <sup>is</sup> my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church <sup>of</sup> the Laodiceans write: These things saith the Amen, <sup>the</sup> faithful and true Witness, the Beginning of the creation of God:

<sup>a</sup> The *iδού* is cancelled by all the recent editors, on the authority of A. B. C. <sup>a</sup> 20. <sup>b</sup> 6. Compl. Vulg. MS. Am. Tol. Copt. Syr. Erp. Slav. MS.' I recommend that *Behold* be omitted.

<sup>b</sup> For *hold*, see ch. 2: 13, N. w:—for *what*, see ch. 2: 25, N. i.

<sup>c</sup> See v. 7, N. p, &c.

<sup>d</sup> Comp. ch. 2: 7. N. zz. 'Per illum hiatum constructionis, lectori quasi expendendum relinquitur, quanti a Deo aestimetur animus masculus, et hostibus spiritualibns superandis intentus' (Ramb.). 'By the construction: *He that overcometh, to him,* the overcoming, being set free from immediate connection with what follows, stands prominently out, and appears as the indispensable condition of participation in the promise' (Hengst. at ch. 2: 7). Comp. E. V., Prov. 19: 21; 20: 10, 12; &c.—The force of the absolute nominative is preserved, and the personal pronoun retained in the second clause, by E. V., ch. 2: 26;—R.;—foreign verss.;—Brightm., Wesl., Woodh., Stu.

<sup>e</sup> W. (*no more go out*), R. (*go out no more*);—It. (*non uscirà mai più fuori*), Fr. S. (*n'en sortira plus jamais*);—Brightm. (*neither shall he go forth any more*), Daub., Dodd., Wesl., Newc., Thom., (as R.), B. and L. (*n'en sortira jamais*), Wakef. (*go thence no more*), Woodh. (*out of it he shall never more depart*). Clarke (*go no more out for ever*), Penn (*not go out from [it] any more*), Stu. (as W.), Lord, Treg., (*never more go out*), Kenr. (*not go out any more*). But no version combines the terseness and the energy of the Greek emphasis, which carries with it an absolute negation (*οὐ*) of the idea, first

suggested as it were independently in the ξω. that in any possible contingency (*μή*) Christ's conqueror should go out evermore (*ἴτι*). Comp. ch. 18: 7, N. g and 14, N. e.

<sup>f</sup> Nothing is supplied by W., T., C., R.;—Latin verss. (except Pagn., Bez., Par.: *id est*), Syr., Germ. verss., It., Fr. S.;—B. and L., Wesl., Wakef., Newc., Woodh., Thom., Greenf., Penn, Sharpe, Stu., Lord, Treg., Lee, Kenr.—The article is expressed by W., G.;—Brightm., Daub. and later English verss., as well as all the foreign ;—the case also, by W.;—foreign verss. (except Fr. G.,—M.);—Newc., Woodh., Stu., Murd.

<sup>g</sup> E. V., ch. 21: 10; &c.;—R.;—Lord (*descends*), Treg., Murd. See ch. 10: 1, N. a. The reading *ἡ καταβαίνοντα* is substituted by Mill and all the recent editors for *ἡ καταβαίνετο* of the *textus receptus*.

<sup>h</sup> Nothing is supplied by W., R.;—foreign verss. (except B. and L.);—Daub., Wesl., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.—The main emphasis is not on the *μοῦ* (Thom., Van Ess, Penn: *mine own*), but on *τὸ καυνόν*. See 1 John 2: 7, N. o. Syr. (= Dc D. *nomen meum illud nōrum*;—not, as Murd.: *my own new name*), German verss. (*meinen Namen, den neuen*).

<sup>i</sup> All the recent editors adopt the reading, *ἐν Λαοδικείᾳ*, referred to in the margin of E. V., and sustained by A. B. C. <sup>a</sup> 28. <sup>b</sup> 9. <sup>γ</sup> 2. Compl. Vulg. Aeth. Syr. Arr.' I recommend that it be followed: *in Laodicea*.

<sup>j</sup> See ch. 1: 5, N. r, &c.

## KING JAMES' VERSION.

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that

<sup>a</sup> For εἶης, all the recent editors have ἦς ('C. a 23. β 7. γ 2. Compl.')—Nowhere else does E. V., in rendering οὐτως, introduce *then* (comp. Rom. 1: 15; Heb. 6: 15);—nor is there anything for this addition in Syr., It., Fr. S.;—Cocc., Beng., Wesl., Greenf., Sharpe, Lord, De W., Treg. (*thus*), Murd. Many follow Vulg. *Sed quia*. Newc. marks *then* as supplied.

<sup>b</sup> For *am about*, see E. V., ch. 10: 4 (comp. ch. 3: 2); Acts 3: 3; 18: 14; 20: 3; Heb. 8: 5;—Syr., Fr. S. (*rais*);—Pagn., Bez., Par., Cocc., Vitr., (*futurum est, ut*), Brightm. (*it will come to pass that*), Wakef. (*am going*), Newc. (*will soon*). Woodh., Thom., Sharpe, Lord, Treg., Murd. The Vulg. has *incipiam*.—For *vomit* see R. ;—Latin verss. (use the verb, *eromo*), It. (*romiterò*), French verss. (use the verb, *vomir*);—Stu., Murd., Kenr. Comp. Milton (*Of Reformation in England*): ‘That queazy temper of lukewarmness, that gives a vomit to God himself.’ Others quite unnecessarily soften the expression into *cast* (W.;—Dodd., Newc., Lord), *nauseate* (Woodh.), *spit* (Sharpe).

<sup>c</sup> This punctuation, lately adopted by the Amer. Bible Soc., sets off v. 17 as the protasis to v. 18. Hengst.’s objections, that ‘so long a sentence does not suit the excitement proper to the discourse here. And this sort of periodical diction is in general little adapted to the Hebraistic style of the Apocalypse,’ are not valid. The structure of Prov. 1: 24–31 (vv. 29, 30 being similarly connected with v. 31.) is a sufficient answer to both. On the other hand, the construction which Hengst. adopts, and which makes v. 17 the ground of the charge in v. 15, is too intricate, while it also breaks up a parallelism of equal solemnity and force.

<sup>d</sup> He prides himself, not only in his present prosperous condition, but also in the course of conduct that has so resulted. That the second clause is nothing more than a Hebraistic repetition of the first for the sake of emphasis (Daub., Stu., Hengst., Barn.) is not proved by Hos. 12: 9 (8), to which Hengst. appeals as decisive. For, even though שׁבֵּשׁ be taken as equivalent to the Sept. πεπλούτησα (E. V. *I am become rich*;

## GREEK TEXT.

15 Οἰδά σου τὰ ἔργα, ὅτι οὐτε ψυχρὸς εἶ, οὐτε ζεστός· ὅφελον ψυχρὸς εἴης, η̄ ζεστός.

16 οὐτως ὅτι χλιαρὸς εἶ, καὶ οὐτε ψυχρὸς οὐτε ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματος μου.

17 ὅτι λέγεις, Ὅτι πλούσιος είμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαιπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός.

18 συμβουλεύω σοι ἀγοράσαι παρ’ ἔμοῦ χρυσίον πεπυρωμένον

## REVISED VERSION.

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So, because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth.<sup>a</sup>

17 Because thou sayest: I am rich, and have become rich, and have need of nothing; and knowest not that thou art the wretched and pitiable one, and poor, and blind, and naked;

18 I counsel thee to buy of me gold purified by fire, that

Hengst. *ich bin reich geworden*; &c.), and not to πλούσιος είμι (Luth. *ich bin reich*; &c.), it is still true, that what immediately follows: נָתַן לִבְנֵי אֶת־עַמְּךָ (E. V. *I have found me out substance*), has special reference to the personal skill, by which Ephraim claims to have secured these advantages. Comp. Ezek. 28: 4, 5.—R. (*enriched*);—Vulg. (*locupletatus*), Syr. (= De D. *ditatus sum*), Dt. (*verrijkt geworden*), It. (*sono arricchito*), Fr. S. (*mes richesses se sont accrues*);—Erasm. and subsequent Latin verss. (as *De D.*), Daub., Woodh., Newc., Penn, ([am] grown wealthy), Berl. Bib., Gerl., (*bin reich geworden*), Beng., De W., Hengst., (*habe mich bereichert*). Dodd., Wesl., (have enr. myself). Wakef., Thom., ([am] become wealthy), Stu. (have become w.), Lord, Barn., (am enr.), Treg. (have become enr.), Kenr. (have grown w.)—For οὐδενός in the next clause, Lachm., Treg., Tisch., have οὐδὲν (*A. C. 12?*).

<sup>b</sup> ‘Thou, the boaster; thou thyself, and not that neighbour whom thou dost secretly despise.’ See ch. 1: 8, N. m, &c.—Latin verss., using a finite verb, express the pronominal subject; Beng. and Treg. indicate the emphasis by the way in which they print the pronoun; Stolz (*selbst*).

<sup>c</sup> ‘All the distinction thou hast among thy brethren, lies in quite the opposite direction.’—It. (*quel*);—Grot. (*idque in summo gradu, quod indicat appositus articulus?*), Daub., Berl. Bib., Beng., Herd., Goss., Mey., Bloomf., De W., Hengst., Treg., Words.—All the recent editors, except Matth. and Bloomf., insert δ also before ἐλεεινός (*A. B. ‘17. β 3. Compl.*), and Beng., Stolz, Treg., De W., Words., translate accordingly. I recommend that this reading be adopted: *the pitiable*.

<sup>d</sup> ‘A fit object of pity; not, as thou dost vainly fancy, of admiration and envy.’—Brightm., Daub., (*pitiful*), Hamm. (*pitorous*), Grot., Ros., (*ut omnium misericordiam commovere debas.*), Dodd., Wesl., Wakef., Newc., Lord, Bloomf., Barn.

<sup>e</sup> See ch. 1: 15, N. n. Germ. (*durchläutert*), It. (*affinato*);—Hamm., Treg., (*refined*), B. and L. (*purifié*), Beng., Hengst.,

## KING JAMES' VERSION.

thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten : be zealous therefore, and repent.

20 Behold, I stand at the door, and knock : If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame,

## GREEK TEXT.

ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ ἰμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισον τοὺς ὄφθαλμούς σου, ἵνα βλέπῃς.

19 ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόσον.

20 Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἕάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκάθισα

## REVISED VERSION.

thou mayest be rich ; and white garments, that thou mayest clothe thyself, and <sup>a</sup> the shame of thy nakedness <sup>b</sup>not be manifested ; and <sup>c</sup>anoint thine eyes with eye-salve, that thou mayest see.

19 <sup>b</sup>I, as many as I love, I rebuke and chasten : <sup>b</sup>be zealous, therefore, and repent.

20 Behold, I stand at the door, and knock : if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 <sup>a</sup>He that overcometh, I will give unto him to sit <sup>d</sup>down with me <sup>e</sup>in my throne, <sup>b</sup>as I also

<sup>x</sup> See v. 5, N. m.

<sup>y</sup> Περιβάλῃ is translated as a middle verb by all the German verss. (except Moldenh.), B. and L., Wakef., Greenf. (Ψειρά), Stu.

<sup>z</sup> Nothing is supplied by Syr., German verss., Dt., It.;—Cocc., Vitr., Wesl., Wakef., Penu, Sharpe, Stn., Kenr.

<sup>a</sup> ‘In the day of manifestation.’ Comp. Mark 4: 22; I Cor. 4: 5; &c.; and see I John 2: 28, N. y., &c.—Germ. (*nicht offenbar werde*), Dt. (*niet geopenbaard worde*), Fr. S. (*ne soit pas manifestée*);—Bez. (changed *appareat* of previous verss. and of his own previous editions to *manifesta fiat* ;—and so Cocc., Vitr.), Beng., Gerl., Hengst., (*n. offenbaret werde*), Moldenh., Mey., All., De W., (*as Germ.*), Penn (*not be made manifest*), Treg. (*may not be manifested*).—For ἔγχρισον in the next clause, all the recent editors read ἔγχρισαι or —ισαι (A. C. and 6 cursive MSS.), except Matth. and Bloomf., who give ἴντεγχρίση (19 cursive MSS. B. has ἴντεγχρισει).

<sup>b</sup> See ch. I: 8, N. m., &c. ‘Such is *my* way of dealing with those *I* love,’ so different from the Laodicean self-flattery. Thus graciously also does the Lord seek to save His servant from misinterpreting the severity of the previous address, as well as to enkindle the zeal of reformation. The emphasis of the ἐγώ belongs to the statement as a whole, not, as Treg. marks it, exclusively to the latter clause.—For ζήλωσον, Matth.,

(as Germ.), Wesl., Herd. (*geläutert*;—and so Mey., All., De W.), Newc., Woodh., Greenf. (Ψειρά), Penn, Lord, Kenr.

<sup>w</sup> Or, *out of*. ‘That ἐξ never stands for ἐν is certain’ (Win.). Here it is taken to denote the *means*, by Germ., It., French

Mey., Lachm., Bloomf., Treg., Tisch., Theile, read ζήλευε (A. B. C. <sup>a</sup> 17. <sup>b</sup> 4 <sup>c</sup> 1.).

<sup>c</sup> See I John 2: 1, N. b., &c.

<sup>d</sup> See v. 12, N. i., &c.

<sup>e</sup> E. V., ch. 2: 7, 17, 26, 28; Matt. 20: 23, &c. (in this book alone διδωμι is found 57 times, and only here and ch. 19: 8 is it in E. V. to grant);—W., R.;—Dodd., Wesl., Woodh., Stu., Lord, Treg., Murd., Kenr.

<sup>f</sup> E. V., in the last clause ; and often elsewhere ;—Dodd.

<sup>g</sup> The German, French, and modern English verss. (except Treg. and Words.), translate ἐν τῷ θρόνῳ as if it were ἐπὶ τῷ θρόνῳ. But the invariable occurrence of the latter phrase in the same connection elsewhere (13 times in this book. In Matt. 19: 28, E. V. renders it once improperly, *in the throne*) is sufficient reason, besides the ἐν μέσῳ τοῦ θρόνου of ch. 4: 6; 5: 6, for preserving the present peculiarity. Nor, even according to English idiom, is the expression of E. V. ‘a strange kind of language,’ as Sym. alleges, but may be regarded as more strongly indicative of rest, security, and fulness of possession. (Comp. Shakspere, 3 *Henry VI.* i. 1: ‘Shall I stand, and thou sit in my throne?’ and iv. 3: ‘See him seated in the regal throne;’ &c.)

<sup>h</sup> See ch. 2: 27, N. v., &c.

verss.;—Pagn., Castal., Bez., Aret., Brightm., Par., Hamm., Grot., Vitr., Wolf., Beng., Wakef., Ew., Penn, Stu., Lord, De W. (though he allows the other sense), Hengst., Kenr.;—Bretsch., Wahl, Rob.:—the source, by Syr. (= De D. ex), Dt.;—Erasm., Vat., Cocc., Bierm., (ex), Treg. (from).

## KING JAMES' VERSION.

and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. IV.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet,

## GREEK TEXT.

*μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.*

22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἑκκλησίαις.

## CHAP. IV.

*MΕΤΑ ταῦτα εἶδον, καὶ ιδοὺ θύρα ἡνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ'*

<sup>1</sup> E. V., Matt. 13: 48; Luke 4: 20; &c.;—W. (*sat*), T., C., R., (*have sitten*);—Erasm., Vat., Castal., Cocc., Biern., Vitr., (*consedi*;—for the Vulg. *sedi*), Wesl. (in connection with, *have overcome*), Lord (*as W.*), Treg. (*have taken my seat*), Murd. G.;—Pagn., Bez., Par., Wakef., Newc., Thom., use the present: *sit*, *sedeo*, *am sitting*. Woodh., Sharpe, Stu., have *am seated*.

\* All that he had seen and heard, up to this point.—E. V., ch. 7: 1; 18: 1; &c.;—W., R.;—Vulg., Syr., Dt., It., Fr. G., —M., —S.;—Erasm., Pagn., Vat., Par., Daub., Dodd., Wesl., Newc., Woodh., Till., Allw., Stu., Lord (omitting *things*), Treg., Kenr., Barn.

<sup>b</sup> ‘More lit.’ says Stu., ‘*I perceived*; βλέπω more appropriately means *to look*. Yet the sense here seems evidently to require an expression, which indicates the action of *looking* in order to perceive.’ It may rather be said, that this idea of active, inquisitive curiosity is excluded, and that less by the word used than by the whole spirit of the occasion. The thing asserted is, the continued exercise of the power of ecstatic vision, as in the Hebrew *תְּבִנָה רַקֵּצָה* (Greenf.’s phrase here).—W.;—Latin verss. (*vidi*;—except Castal., who also omits *xai iδον*: *animadvertisi*), German verss. (*sahe*;—except Moldenh., *hatte ein Gesicht*), Dt. (*zag*), It. (*vidi*);—Hamm., Daub. (‘John uses it [*iδον*] upon a fresh sight of some matter somewhat different from the former, as a mere transition.’), B. and L. (but omitting *xai iδον*: *ris*), Dodd., Wesl., Treg., Barn.

<sup>c</sup> The construction is the same as that of *τῇ πόρᾳ* with an absolute nonn., the noun being sometimes, as here, accompanied by a participle (so Greenf. here), and merely points, as it were, directly at the object in question. Comp. ch. 6: 2, 5, 8; &c.—The substantive verb is not supplied by R.;—Vulg., Syr., It., Fr. S.;—Erasm., Pagn., Vat., Daub., Beng., Wesl., Herd., Wakef., Till., Mey., Stu., Lord, Treg., Words.; and of these the following also translate *ἡνεῳγμόν*. (Beng., Matth., Griesb., Sch., Lachm., Bloomf., Words.: *ἀνεῳγμόν*) not as an adjective (T., C., G., R.;—Newt., Herd., Wakef., Mey., Bloomf., Ell.), but as a participle, suggesting that the door, instead of being accidentally open, or always open, had now been opened for a special purpose: Daub., Beng.,

## REVISED VERSION.

overcame, and *sat* down with my Father *in* his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. IV.

AFTER <sup>a</sup>these things I <sup>b</sup>saw, and behold a door <sup>c</sup> set open in heaven, and <sup>d</sup>that first voice, which I heard <sup>d</sup> as of a trumpet

Wesl., Till. (*set open*;—which obviates the ambiguity in, *a door opened*). Stu., Lord, Treg.. Words. See ch. 10: 2, N. d.

<sup>d</sup> See ch. 1: 5, N. r, &c. E. V. assumes that the voice is called *the first*, in reference to other voices that followed; and this interpretation Barn. defends as ‘the most obvious and probable,’ while he allows that ‘it is certainly possible that the Greek would admit of’ the construction indicated above. But, 1., John had as yet no reason to expect that other voices were to follow;—2., that some unknown voice sounded like a trumpet, is something by no means so suitable to form the main thought, as that the person, by whom John was now to be introduced to the heavenly region, was none other than He, on whose glory he had already gazed, and whose names of majesty and power had been proclaimed in his hearing. The trumpet-voice (ch. I : 10) was the means of this identification;—3., the easiest and most natural, and therefore, in connection with the preceding remarks, the only admissible construction is that, which, dispensing with the necessity of supplying the copula, brings *ἡ φωνὴ . . . λέγοντα*, by means of *xai*, into the same dependence, in which *θύρα ἡνεῳγμένη* stands, on the *iδού*. Comp. ch. 6: 2, and Matt. 3: 17.—This reference of *ἡ πρώτη* appears distinctly (often by translating *ἔχοντα* as a pluperfect,) in Syr. (= *rox prima illa*), German verss. (except All.), Dt., It. (*ancora quella*), Fr. G., —M.;—Castal. (*roxque illa pr.*), Bez., Par., Engl. Ann. (‘Or, and the former voice’), Grot., Cocc., Ros., (*illa*), Wells, Vitr., Daub., B. and L., Dodd., Wesl., Eichh., Wakef., Woodb., Thom., Till., Allw., Bloomf., Ell., Stu., Lord, Kell. —The copula is not supplied before *ὡς*, by G.;—foreign verss.;—Wells, Daub., Wesl., Wakef., Woodh., Thom., Allw., Sharpe, Bloomf., Stu., Lord.—Nothing is supplied before *λέγοντα* (or, according to A. B. ‘*α 20. β 4.*’ and all the recent editors, *λέγων*) by G., R.;—Latin verss., Dt., It., Fr. G. and —M. ([me] dit), Fr. S.;—Wells, Daub., B. and L. (as Fr. G.), Beng. and later German verss. (except Hengst.), Wesl., Wakef., Newc. and Words. (have *and* as a supplement), Woodh., Thom., Allw., Greenf., Penn, Sharpe, Stu., Lord, Treg., Kenr.: and, of these, R.;—Vulg., It., Fr. S.;—Erasm., Vat., Cocc., Daub., Newc., Woodh., Allw., Lord, Treg., Words., Kenr., also retain the participial form.—For *as*, see ch. 2: 18, N. z. E. V., ch. 1: 10; &c.;—W.;—Dodd., Wesl., Woodh., Till., Allw., Penn (‘as that’), Sharpe, Bloomf., Stu., Lord, Murd., Kenr. See ch. 6: 1, N. d.

## KING JAMES' VERSION.

pet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit : and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne in sight like unto an emerald.

4 And round about the throne were four and twenty seats ; and upon the seats I saw four and

<sup>a</sup> E. V., ch. 1: 12 and generally elsewhere;—W., R.;—foreign verss. (as in ch. 1: 12);—Daub., Dodd., Wakef., Woodh., Thom., Till., Penn, Bloomf., Stu., Lord, Treg., Kenr. See ch. 17: 1, N. c. (Comp. Shakspeare, *Macbeth*, v. 6: ‘Make all our trumpets speak ;’ and Milton, *Hymn on the Nativity*: ‘The trumpet spoke not to the armed throng.’)

<sup>b</sup> See ch. 1: 19, N. c.

<sup>c</sup> For the expression *in the Spirit*, see ch. 17: 3, N. m.—Besides its simple signification, this verb [χεῖμαι, *I lie*] must also be regarded as a *Perfect Passive* of *τίθημι* (Buttm.); and in this view *ἐξείμην* becomes a pluperfect. Comp. John 2: 6; 19: 29; 20: 12 (E. V. *had lain*).—Latin verss., except Castal., (use the plur. pass. of *pono*), Dt. (*er was een troon gezet*);—Castal., B. and L., Till., Greenf., Lord, Words., (render *exerto* by a perf. part. pass.), Brightm. (*there was a throne set*), Moldenh., Herd., Mey., Van Ess., All., Goss., De W., (stand), Hengst. (*lag*;—the word denoting, he thinks, that the throne rested on the Cherubim).

<sup>d</sup> This order is retained by the Latin and German verss., Syr., It., Fr. S.;—Daub., Woodh., Sharpe, Treg., Kenr.—Beng., Matth., Lachm., Treg., Tisch., read *ἐπὶ τὸν θρόνον* (A. B. ‘*α 20. β 5.*’).

<sup>e</sup> See ch. 1: 13, N. c.

<sup>f</sup> The participial form is retained by very many; but often at the expense of the resonance in v. 3.

<sup>g</sup> Daub., Dodd., Wesl., Sym., Wakef. (*appeared . . . with [the] appearance*), Newc., Woodh., Thom., Allw., Penn (*to sight . . . in sight*), Stu., Lord, Treg., Mnrd. (*like the app.*), Kenr. (*in sight*), Barn.;—Rob., Green (*appearance, aspect*).—The preceding *ἥν* is cancelled by all the recent editors (except Mey., Knapp, Hahn, Theile), on the authority of A. B. and 7 cursive MSS.; and for the subsequent *σαρδίνῳ*, all (except Bloomf.) read *σαρδίῳ* (A. B. ‘*α 26. β 6. γ 3. Compl.*’). Some of these have *σαρδείῳ*.

## GREEK TEXT.

ἐμοῦ, λέγουσα, Ἀνάβα ὥδε, καὶ δεῖξω σοι ἡ δεῖ γενέσθαι μετὰ ταῦτα.

2 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἴδον θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος.

3 καὶ ὁ καθήμενος ἦν ὅμοιος ὄρασει λίθῳ ἱάσπιδι καὶ σαρδίνῳ· καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὄρασει σμαραγδίνῳ.

4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἰδον τοὺς εἴκοσι

## REVISED VERSION.

speaking with me, <sup>d</sup>saying : Come up hither, and I will shew thee things which must be after these.

2 And immediately I was <sup>εἰ</sup>in the Spirit : and, behold, a throne <sup>εἶδεν</sup>had been set in heaven ; and <sup>εἰ</sup>on the throne <sup>εἷς</sup>one <sup>εἷς</sup>sat ;

3 And he that sat was <sup>εἰ</sup>in appearance like a jasper and a sardine stone ; and *there was* a rainbow round about the throne, <sup>εἰ</sup>in appearance like <sup>εἰ</sup>an emerald.

4 And round about the throne <sup>εἰ</sup>were <sup>εἴ</sup>four and twenty <sup>εἴ</sup>thrones ; and upon the <sup>εἴ</sup>thrones <sup>εἰ</sup>I saw

<sup>a</sup> E. V., in the first clause ; and see ch. 1: 13, N. d.

<sup>b</sup> Excepting Matth. and Bloomf., all the recent editors cancel the *καὶ* before *τέσσαρες*. (*bis*) on the authority of A. B. ‘*α 12. β 5. Compl. εἰδεῖς.*’ Er. (and several MSS.).’ Bloomf. inconsistently brackets only the first *καὶ*, as being ‘absent from most of the best MSS. and probably from the margin.’ The evidence is the same in both cases. I recommend that the now generally received reading be adopted, and that in both cases *εἴκοσι. τέσσαρες.* be translated: *twenty-four.* Beng., Griesb., Knapp, Mey., Hahn, Theile, write the two numbers in one: *εἴκοσιτέσσαρες.* Lachm. follows A.: *θρόνοις εἴκοσι τέσσαρες καὶ ἑπτὰ τοὺς εἴκοσι τέσσαρες θρόνοις πρεσβ. εἰτλ.* See ch. 5: 8, N. c.

<sup>c</sup> See ch. 2: 13, N. v. The injurious variation in rendering *θρόνος* in this verse began with some of the old verss., as Vulg. (*sedis . . . sedilia . . . thronos*;—W., R.: *seat . . . [small] seats . . . thrones*) and Syr. But the spirit, which may have led to it, (avowed apparently by Vat.: ‘*diversa voce usi sumus propter evidentiā.*’) of cautious limitation in describing the ‘eternal glory’ of the redeemed, is quite foreign to Scripture. In the promises and disclosures of this book especially, they are even set forth as the *σύνθητοι Θεοῖ.*—*Thronus* or a derivative is employed throughout by Dt., It., Fr. S.;—Bez., Brightm., Par., Hamm. and later English verss. (except Words.), Cocc., Vitr., B. and L., Beng., Moldenh., Herd., Mey., Gerl., De W.; and many others at least observe uniformity.

<sup>d</sup> All the recent editors reject *εἰδον* on the authority of A. B. ‘*α 20. β 3. Er.*’ Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.’ I recommend that this reading be followed, but, in order to mark the change of construction, would leave *I saw* in italics, as a supplement, extracted from the *ιδού* of v. 2. See Win. § 64. 3. 1.—The *τούς* following is also cancelled by all the recent editors, except Matth. and Bloomf., on the authority of ‘*A. α 11. Er.*’ and the ancient verss. already cited in this note. I recommend that, in accordance with this reading, the word *the* be omitted.

## KING JAMES' VERSION.

twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: And in the midst of the throne, and round about the

## GREEK TEXT.

καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ιματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5 Καὶ ἐκ τοῦ θρόνου ἐκπρεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναὶ· καὶ ἐπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ.

6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, δόμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέ-

## REVISED VERSION.

the four and twenty elders sitting, clothed in white garments; and <sup>a</sup>they had <sup>a</sup>upon their heads golden crowns.

5 And out of the throne <sup>b</sup>proceed lightnings and <sup>c</sup>thunders and voices; and *there were* seven lamps of fire burning before the throne, which are the seven <sup>d</sup>Spirits of God; <sup>e</sup>

6 And before the throne <sup>w</sup> a <sup>x</sup>glassy sea like <sup>y</sup> crystal; and in the midst of the throne, and <sup>z</sup>around the throne, <sup>w</sup> four <sup>a</sup>living

<sup>p</sup> See ch. 3: 5, N. m.

<sup>q</sup> All the recent editors cancel the *ἔσχον*, on the authority of A. <sup>a</sup> 28. <sup>b</sup> 8. Compl. Er. Vulg. Aeth. Syr. Arm. Arr. Slav. MSS., except Bloomf., who marks it as ‘most probably, or certainly, an interpolation,’ adding in the *Supp.* that ‘internal evidence is quite against it, though external authority is not strong.’ I recommend that it be omitted, and that *στεφάνους* be construed as *πρεσβυτέρους*, without, however, repeating the supplement: *and upon their heads &c.* Nothing is supplied by any of the verss. that follow this reading, except Penn and Kenr. (*having*), Sharpe and Murd. (*were*).—For *upon*, see ch. 3: 3, N. j. &c.

<sup>r</sup> W.;—Latin and German verss., Dt.;—Brightm., Daub., Dodd., Penn, Sharpe, Lord, Kenr.

<sup>s</sup> The present tense remains in Vulg. *Cod. Am.*, Syr., Fr. S.; Cocc., Daub., Beng., Wesl., Herd., Newc., Woodh., Thom., Stu., De W., Treg., Words., Hengst.

<sup>t</sup> All the recent editors give *φωναὶ καὶ βρονταὶ* (A. B. ‘<sup>a</sup> 23. <sup>b</sup> 6. <sup>y</sup> 2. Compl.’)—to which might have been added, of the old verss., at least the Vulg., Syr. = De D. *vox tonitruum*, and Ar., except Bloomf., who says that, while the change rests on ‘strong external authority . . . internal evidence seems rather in favour of’ the other order. But this needs explanation, which is not given. See ch. 11: 19. I recommend that the transposition be made: *voices and thunders*.—For *thunders*, see E. V., 6 times out of 10 in this book;—R.;—Brightm., Daub., Dodd., Wesl., Wakef., Thom., Scott, Stu. (*voices of thunder*), Lord, Murd., Kenr., Barn.;—Rob., Green.

<sup>u</sup> Here, as in vv. 3, 4, the time of the verbal supplement is best determined by that of the finite verb immediately preceding.—All the Latin verss. (except Par., *stabant*), Syr., Fr. S.;—Herd., Woodh., Greenf., Words., supply nothing. Berl. Bib., Wesl., De W., Hengst, translate *καίωμεναι* as a present finite verb. Comp. v. 7, N. b.

<sup>v</sup> Here also the Amer. Bible Soc. has removed the capital letter. Comp. ch. 3: 1, N. a, &c.

<sup>w</sup> The semicolon at the end of v. 5 preserves the continuity of what pertains especially to ‘the throne,’ and saves the necessity of multiplying supplements in v. 6.—These supplements are avoided by W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Cocc., Daub., Herd., Woodh., Greenf., Treg., Words., Hengst. Many others have only the first; Stu. and Murd., only the second.—All the recent editors insert *ως* before *θάλασσα*, on the authority of A. B. ‘28. <sup>b</sup> 6. <sup>y</sup> 2. Compl.’ Vulg. Copt. Syr. Erp.; except Bloomf., who, while acknowledging that it ‘is probably genuine,’ adds as usual, that ‘internal evidence is rather against it.’ But see ch. 15: 2. If Bloomf. meant to suggest that the word might have been introduced here from the latter text, the objection is of no force against the admitted preponderance of external authority, joined to the fact, that a plentiful use of this particle is one of the most marked characteristics of the book. I recommend that the reading be adopted, and that the words, *as it were*, be inserted after *throne*.

<sup>x</sup> The adjective is retained here by Latin and German verss., Dt.;—Wakef., Woodh., Thom., Ell., Lord; and at ch. 15: 2, also by W., T., C., G.;—Brightm. (who has it here in the Comment.). (Comp. Hor., *Carm. iv. 2*: ‘*Vitreo . . . ponto;*’ and Milton, *P. L.* vii. 619: ‘The clear *hyaline*, the *glassy sea*.’)

<sup>y</sup> See ch. 1: 13, N. d.

<sup>z</sup> Woodh., Thom., Penn, Sharpe (*round*), Stu. (at ch. 5: 7), Treg., Murd.

<sup>a</sup> Syr. (= Greenf. *רִבְעָה*), Fr. S. (*êtres vivants*);—Engl. Ann. (‘or, *living wights*’), Hamm., Wells, Daub. (*wights*), Berl. Bib. (*lebendige Dingen*), Lowm., Guyse, Dodd., Wesl., Gill, Newt., Moldenh. (*leb. Personen*), Herd., Stolz, Van Ess, Kist., Mey., (*Lebendige*), Sym., Wakef., Newc., Thom. (*animate beings*), Clarke, Scott, Allw., All. (*lebende Wesen*), Jones, Penn, Sharpe, Bloomf., Ell., Stu., Lord, De W. (‘*Thiere oder lebendige Wesen*’), Treg., Words., Lee. Scholef., Kell., Barn. (*living beings*).

## KING JAMES' VERSION.

throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day

## GREEK TEXT.

*μοντα ὄφθαλμων ἐμπροσθεν και ὅπισθεν.*

*7 και τὸ ζῶον τὸ πρώτον ὄμοιον λέοντι, και τὸ δεύτερον ζῶον ὄμοιον μόσχῳ, και τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, και τὸ τέταρτον ζῶον ὄμοιον ἀετῷ πτερωμένῳ.*

*8 καὶ τέσσαρα ζῶα, ἐν καθέαντὸ, εἰχον ἀνὰ πτέρυγας ἐξκυκλόθεν, και ἐσωθεν γέμοντα ὄφθαλμων, και ἀνάπτανσιν οὐκ*

## REVISED VERSION.

creatures full of eyes before and behind.

7 And the first <sup>b</sup>living creature <sup>b</sup>is like a lion, and the second <sup>b</sup>living creature like a calf, and the third <sup>b</sup>living creature <sup>b</sup>hath the face as a man, and the fourth <sup>b</sup>living creature <sup>b</sup>is like an eagle flying.

8 And <sup>c</sup>four <sup>d</sup>living creatures, each one by itself, <sup>e</sup>had six wings; <sup>b</sup>round about and within <sup>i</sup>they were full of eyes; and they

<sup>b</sup> For *living creature*, see v. 6, N. a.—For the present tenses, see v. 5, N. u. Syr. (though De D. has *habebat* for = *est illi*; and Murd., the preterit throughout.)—Berl. Bib. (ist), Westl. (is, 3 times . . . *hath*). Nothing is supplied, and *ἐχον* is rendered by a participle, by W., R.;—Vulg., Fr. S.; Erasm., Vat., Cocc., Woodh., Words.

<sup>c</sup> The article limits the resemblance to that part.—Dt., It., French verss.;—Beng., Woodh. (*the aspect*), Allw., Treg., Kenr., (*the face as of a man*; according to the reading, *ὡς ἄνθρωπον*, of ‘A. II. 13. 36. Vulg. Copt. Syr. Arr.,’ and edited by Lachm., Hahn, Treg., Words., Tisch., Theile.), Jones, Penn, Sharpe, (*the face of a man*; according to the reading, *ἄνθρωπον*, of B. and ‘*A. 15. β 5.*’ and edited by Matth., Griesb., Mey., Sch.), De W. (= Treg.). Bloomf. (‘world now edit [ως] ἄνθρωπον;’ thus leaving of recent editors only Beng. and Knapp for *ἄνθρωπος*.

<sup>d</sup> Πετωμένῳ (or, as all the recent editors read, here and elsewhere, *πετον.*) is not merely ‘epith. ornans, quod aquila volatu eminet’ (Eichh.; and so Barn.), but indicates that the wings were ‘outspread,’ as in the act of flying, in accordance with the cherubic posture in the tabernacle and temple (Ex. 37: 9; Is. 6: 2. Comp. Ezek. 1: 9, 11, &c.).—W., R.;—Latv. verss., Syr. (= *aquila qui volat*;—Murd. *an eagle when flying*), Fr. M. (*un aigle qui role*), Fr. S. (*un aig. qui étend les ailes*);—B. and L. (*une aig. qui r.*), Greenf., Lord, Kenr.

<sup>e</sup> All the recent editors, except Bloomf., insert *τά*, on the authority of ‘A. 9. β 5. Syr.’ I recommend that this reading be followed: *the*.

<sup>f</sup> See v. 6, N. a.

<sup>g</sup> For the order, see R.;—Latin verss. (except Castal.), Syr.; Daub., Herd., Mey., Stu., De W., Treg., Words.—For *by itself*, see Dt. (*voor zich zelven*), Fr. G. (*à part*); Pagn., Bez., Par., Grell., (*per se*), Cocc., Vitr., (*pro se*), Berl. Bib. (*für sich selbst*). But the reading *ἐν αὐτῶν* (‘A. B. a 10. β 3. γ 2. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. ed.’) is substituted for *αὐτό* by all the recent editors, except Matth. (he has simply

*ἐν* ‘*a 15. β 5.*’ and, according to Words., B.) and Bloomf. Also the reading *ἐχον* (Treg. and Tisch. give *ἐχων*, on the authority of A. and 6 cursive MSS.), instead of *εἰχον*, is sustained by ‘B. a 15. β 2. γ 2. Compl.’ and adopted by all the recent editors, except Bloomf. I recommend that the readings, *ἐν αὐτῶν* and *ἐχον* or *ἐχων* be followed, and, in connection with the distributive *ἀρά*, translated: *each one of them haring*. For *each one*, see T., C., G., R.;—Stu.:—for translating *ἐχον* by a participle, see Fr. S.;—Woodh., Stu., De W., Words. This last change, in connection with that recommended in N. i, requires a comma after *wings*.

<sup>h</sup> For this reference of *κυκλόθεν*, it may be said, 1., that, assuming *ἐχον* or *ἐχων* and *γέμονσιν* (N. i) to be the true readings, the structure of the whole verse is simplified;—2., that the other arrangement does not harmonize with the cherubic appearances before referred to, v. 7, N. d;—3., and might have precluded the Seer’s minute observation of the other features (vv. 6, 7), which first caught his eye;—while, 4., the construction proposed is apparently required by the *ἐμπροσθεν και ὅπισθεν* of v. 6;—and, 5., is that adopted by Vulg. (according to the text, *senas, et in circuitu*, followed by W., All., Kenr.;—R. having preferred the reading, *senas in circuitu, et*, which appears also in the Sixtine edition of 1590). Fr. S.;—Grot. (‘Alae enim sex . . . non possunt esse in circuitu?’), Ilamm., Beng. and the later editors, except Matth. (though he follows it in his version), Sch., Words. Even if *κυκλόθεν* were construed as in E. V., it would be well to omit the supplemental *him*, and so leave room for Areth.’s understanding of the word, as describing the position, not of the wings, but of the living creatures themselves (*οὐ τῶν πτερύγων, ἀλλὰ τῶν τεσσάρων στάσων*).—For *round about*, see E. V., vv. 3, 4; 5: 11;—W. (*all about*), R.;—Ilamm., Daub., Dodd., Westl., Newc., Treg., Kenr.

<sup>i</sup> I recommend that the reading *γέμονσιν*, adopted by all the recent editors on the authority of ‘A. B. a 26. β 7. γ 4. Compl.’ be followed, and translated: *they are full*; but, if the changes recommended in NN. g and h be made, then that the version stand thus: *are round about and within full of eyes*.

## KING JAMES' VERSION.

and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord,

<sup>1</sup> This work of praise being itself their sabbatism.—E. V. marg.; ch. 14: II. Here also the Greek construction by means of a verb and an accusative is retained by W., T., C., R.;—Vulg., German verss. (except Moldenh.), Dt., Fr. G.;—Erasm., Vat., Aret., Engl. Ann., Cocc., Daub., Sharpe, Stu., Lord, Treg., Murd.;—Rob.—For *ζέγοντα* all recent editors (except Bloomf.) read *ζέγοντες* (A. B. ‘*α 21. β 5. γ 2. Ερ.*’).—The *άγιος* is repeated 9 times in ‘B. α 17. β 3. Compl. Arm.’

<sup>2</sup> Syr. (= De D. *Dominus Deus ille Omnipotens*), Germ. (*Gott, der Herr, der Allmächtige*), Dt. (*de Heer God, de Allmächtige*), It. (*il Signore Iddio, l'Omnipotente*), Fr. G.—M., (*le Seigneur Dieu tout-puissant*). Fr. S. (*le Seigneur Dieu, le Tout-Puissant*);—Bez., Grell., Vitr., (as *De D.*), Hamm. (*L. G. the ruler of all things*), Daub., Thom., Treg., Words., Kenr., (*L. G. the Alm.*), Beng., Moldenh. (*der H., G., der Allm.*), Wesl., Herd. (*G. der H., der Allbeherrschter*;—and so Mey., except that he inserts a comma also after *Gott*), Wakef. (marking the first article as supplied), Woodh., All. (as *Germ.*;—and so De W., Hengst.), Lord (*L. the G. Alm.*).

<sup>1</sup> See 2 Pet. 2: II, N. f.—For the double repetition of the relative, see E. V., ch. I : 4, 8;—W., R.;—Vulg., Syr., German and French verss., Dt., It.;—Erasm., Vat., Castal., Grell., Daub., Wesl., Wakef., Woodh., Thom., Allw., Lord, Treg., Kenr.

<sup>m</sup> See ch. I : 4, N. o., &c.

<sup>n</sup> The *illa* of the Vulg. has been followed by the Syr.; the old English verss.; the Latin verss. (except Castal., Cocc.); and in later times, excepting Roman Catholic verss., only by Wells (*these*), Danb., Newc.—For *living creatures*, see v. 6, N. a.

<sup>o</sup> The finite verbs of vv. 9, 10 are commonly explained as in the Hebrewistic future of customary action, and translated into the past or present time; which is better than Win.’s reference of them to the subsequent visions. But the future form is to

## GREEK TEXT.

ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἄγιος, ἄγιος, ἄγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὄν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων,

10 πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦσι τῷ ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων, καὶ βάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,

11 Ἅξιος εἰ, Κύριε, λαβεῖν

## REVISED VERSION.

I have no rest day and night, saying: <sup>j</sup>Holy, holy, holy, <sup>k</sup>the Lord God <sup>l</sup>the Almighty, <sup>m</sup>who was, and <sup>n</sup>who is, and <sup>o</sup>who <sup>p</sup>cometh.

9 And when <sup>n</sup>the living creatures <sup>o</sup>shall give glory, and honour, and thanks to him that <sup>p</sup>sitteth on the throne, who liveth unto the ages of the ages,

10 The <sup>r</sup>four and twenty elders <sup>s</sup>shall fall down before him that <sup>t</sup>sitteth on the throne, and <sup>u</sup>shall worship him that liveth <sup>v</sup>unto the ages of the ages, and <sup>w</sup>they cast their crowns before the throne, saying:

11 Thou art worthy, <sup>x</sup>O Lord,

be retained, as further intimating, that this accordant and simultaneous worship is the blessed and unchangeable law of the eternal sanctuary. Thus it ‘ever shall be.’—Syr., Fr. S.;—Hamm. (*shall give*), B. and L. marg., Thom. (*are to prostrate themselves... and to worship*), Danb., Greenf. (ζεγοντα), Sharpe (*shall give ... will fall down ... will worship*), De W., Dav.;—Win.

<sup>p</sup> R.;—Syr., Fr. S.;—Daub., Beng., Dodd. and Lord (*sits*), Wesl., Herd. and later German verss., Wakef., Woodh., Thom. (*is seated*), Allw., Penn., Sharpe, Stu., Treg., Words., Murd. E. V. follows Pagn., Bez., &c. (*insidebat*).

<sup>q</sup> See ch. I : 6, N. g., &c.

<sup>r</sup> Here also (comp. v. 4, N. m) all the recent editors, except Matth. and Bloomf., cancel the *καὶ* after *εἰς*, on the authority of A. B. ‘*α 8. β 4. Compl. καὶ*’ Er.’ I recommend that, in accordance with this reading, the word *and* be omitted, and that *εἰς. τέσσαρες* be translated: *twenty-four*.—For *shall*, see v. 9, N. o.

<sup>s</sup> See v. 9, N. p.

<sup>t</sup> See ch. I : 6, N. g., &c.

<sup>o</sup> Other editions of the received text, and all the recent editors, have *βαλοῦσι*. I recommend that this be adopted: *shall cast*.

<sup>v</sup> For *Κύριε* (Griesb., Knapp., Mey., Sch.). Beng. has *Κύριε ὁ Θεὸς ἡμῶν* (‘*α 5. β 3.*’ Vulg. Copt. Aeth. Arm. Erp. Slav. MSS.’), and Matth., Lachm., Ilahnn., Treg., Words., Tisch., Theile, have *ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν* ‘*A. B. α 23. β 5. γ 4. Compl. Am. Syr. Ar. P.*’ Bloomf. also now thinks that the authority for the common text is ‘too slender to be relied on.’ If, however, neither of the variations is adopted, I should still recommend that the margin contain this note: ‘Or, as many copies read: *our Lord and God*.’ It deserves to be noticed, that ‘*α 24. β 5. γ 4. Compl. Syr. Ar. P.*’ add *εἰς ἄγιος*, and for this Words. cites also B.

## KING JAMES' VERSION.

to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

## CHAP. V.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth,

## GREEK TEXT.

*τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἐκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.*

## CHAP. V.

*KAI εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὅπισθεν, κατεσφραγισμένον σφραγῖσυν ἐπτά.*

*2 Καὶ εἶδον ἄγγελον ἵσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἔστιν ἀξιοῦ ἀνοίξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;*

*3 καὶ οὐδὲτις ἥδυνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ*

## REVISED VERSION.

to receive <sup>w</sup>the glory, and <sup>w</sup>the honour, and <sup>w</sup>the power: for <sup>w</sup>thou <sup>x</sup>didst create all things, and <sup>y</sup>because of thy <sup>z</sup>will they <sup>a</sup>are, and were created.

## CHAP. V.

AND I saw <sup>a</sup>upon the right hand of him that sat on the throne a book written within and on the <sup>b</sup>back, sealed <sup>c</sup>up with seven seals.

2 And I saw a <sup>d</sup>mighty angel proclaiming <sup>d</sup>with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no <sup>e</sup>one <sup>f</sup>was able in heaven, <sup>f</sup>nor <sup>g</sup>on <sup>h</sup>the earth, <sup>i</sup>nor

\* For the articles, see ch. 1: 6, N. e, &c.—‘Thou, the Creator; Thou, and none else.’ See ch. 1: 8, N. m, &c.

\* The temporal reference of *ἐκτισας* and *ἐκτίσθησαν* is the same, and both have been often translated by the perfect. But it is better to preserve the historical force, as E. V. does in the latter instance.—E. V., ch. 10: 6; Mark 13: 19; &c.;—W. (*madest*);—Fr. S. (*créas*);—Sharpe (*createdst*), Lord.

<sup>y</sup> ‘The sole ground of the existence of the universe is the existence of a divine volition.’ This is commonly, but unnecessarily, regarded as one of the exceptional cases, in which διά with the accusative denotes *the means*.—E. V., Matt. 13: 21; &c.;—T., C., G.; (*for thy will's sake*);—Vulg. (*propter*), Syr.;—Erasm., Pagn., Par., Cocc., Ros., (*as I vulg.*);—Daub. censuring those who, as Bez. and Vitr., changed this into *per*), Beng. (*von deines Willens wegen*). Treg., Murd.;—Win. (*On closer inspection on account of [um . . . willen] suits quite well.*).

<sup>z</sup> E. V., always so elsewhere (63 times), except Eph. 2: 3, where the plural is, *desires*;—W., T., C., G., R.;—foreign verss.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Scott, Allw., Penn, Stu., Lord, Kenr., Barn.

<sup>a</sup> All the recent editors have *ἔστω* (*A. B. a 17. β 4. γ 3. Vulg. Copt. Arr. Slav. MS. Georg.*). I recommend that it be adopted: *were*. ‘God willed, and the universe *was*; was, as a *creature*.’ For *ἐκτίσθησαν* does not denote continuance in being (Beng., Wesl.), nor is it synonymous with *ἔστω* (Eichh.), but ‘explains and renders more intensive the affirmation’ (Stn.).

<sup>a</sup> Beng.: ‘He presented it openly, to give it to whosoever should be worthy.’ Comp. ch. 1: 20, N. d, &c.—Syr.;—Pagn., Castal., Bez., Aret., Grot., (*ad*;—but see v. 7, *ἐξ*), Brightm. (*at or upon*), Daub. (*on*), Beng. (*auf*), Wakef., Sharpe, Murd., (*at*), Stu., De W. (*ἐπί* may here and 20: 1 be taken

strictly—*auf*), Hengst. (*Properly: toward the right hand.* Comp. the *ἐπί* in like manner in ch. 3: 20; 15: 2; 20: 1; Matt. 27: 29, where the other reading *ἐν τῇ δεξιᾷ* is merely explanatory.);—Wahl (*an, bey, zu, Lat. ad*), Rob. (*upon, i. e. in*).

<sup>b</sup> W., R., (*without*);—Daub., Dodd., Wesl., Newc., Woodh., Penn, Kenr., (*as W.*), Wakef., Thom., Scott and Allw. (*on the outside*), Sharpe, Stu., Lord;—Rob.

<sup>c</sup> German verss. (*versiegelt*), Dt. (*verzeugeld*);—Pagn. and later Latin verss. (*obsignatum*;—for the Vulg. *signatum*), Woodh., Bloomf. (*sealed down*), Treg. (*firmly sealed*), Words.;—L. and S., Rob., Green. Of these, it is true, the foreign verss. and Woodh. make no distinction between the compound verb here and the simple one at ch. 10: 4.

<sup>d</sup> E. V., 5 times out of 7 in this book;—Hamm., Wells Daub., Dodd., Wakef., Woodh., Thom., Allw., Jones, Penn, Stn., Lord, Treg.—Before *φωνῇ*, all the recent editors insert *ἐν* (*A. B. a 20. β 5. γ 2.*).

<sup>e</sup> Grot.: ‘Nulla res vivens.’ See ch. 3: 7, N. p; &c. W.;—foreign verss. generally;—and modern English, from Daub. down;—here avoid the restriction of E. V.

<sup>f</sup> The verb is translated before *ἐν τῷ οὐρανῷ* by R.;—Latin verss. (except Castal.), Syr., Fr. G.,—M.,—S.;—Beng., Moldenh., Woodh., Greenf., Treg., De W., Words.—After *οὐρανῷ*, Matth., Knapp, Mey., Sch., Words., add *ἀν* (*B. a 18. β 5. Copt. Syr. Ar. P.*).

<sup>g</sup> Syr., German and French verss., Dt., It.;—Brightm., Daub. (*upon*);—and so Dodd., Wakef., Woodh.), Newc., Thom. and the later English verss.

<sup>h</sup> Dt., It., French verss.;—Daub., Beng., Moldenh., Wakef., Newc., Thom., Allw., Greenf., Penn, Lord, Treg., De W., Murd.

<sup>i</sup> R.;—Daub., Wakef., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd. (*or*), Kenr.

## KING JAMES' VERSION.

was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are

## GREEK TEXT.

ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.

4 Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὐτε βλέπειν αὐτό.

5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἵδον ἐνίκησεν ὁ λέων ὁ ὡν ἐκ τῆς φυλῆς Ἰουδα, ἡ ρίζα Δαβὶδ, ἀνοίξαι τὸ βιβλίον, καὶ λῦσαι τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

6 Καὶ εἶδον, καὶ ἴδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὄφθαλμοὺς ἑπτὰ, οἵ εἰσι τὰ ἑπτὰ

## REVISED VERSION.

under the earth, to open the book, neither to look thereon.

4 And I, I wept much, because no one was found worthy to open and read the book, neither to look thereon.

5 And one of the elders saith unto me: Weep not: behold, the Lion <sup>m</sup>that is <sup>n</sup>from the tribe of <sup>o</sup>Judah, the Root of David, hath prevailed to open the book, and <sup>p</sup>to loose the seven seals thereof.

6 And I <sup>q</sup>saw, and <sup>r</sup>behold, in the midst of the throne <sup>s</sup> and of the four living creatures, and in the midst of the elders, <sup>t</sup>a Lamb <sup>u</sup>standing <sup>v</sup>as if it had been slain, having seven horns, <sup>y</sup> and seven eyes, which are the

<sup>j</sup> ‘As for me.’ See ch. 1: 8, N. m, &c.—Latin verss. (*ego*), Fr. S. (*moi, je*);—Treg. (marks the pronoun as emphatic).

<sup>k</sup> See v. 3, N. e, &c.

<sup>l</sup> All the recent editors cancel the words, *καὶ ἀναγνῶναι*, on the authority of <sup>m</sup>B. <sup>a</sup>28. <sup>b</sup>6. Vulg. Copt. Aeth. Syr. Ari. I recommend that, in accordance with this reading, the words *and read* be omitted.

<sup>n</sup> E. V., John 18: 37; &c.;—T. (*being*);—Syr. (= De D. *ille qui [est]*), Germ., Dt., It. (marking the verb as supplied), Fr. G., —M., —S.;—Pagn. (*ille*;—and so Bez., Par.), Vat., Castal., Brightm. (*that*), Cocc., Vitr., (*ille, qui est*), Beng., Dodd. (*who is*;—and so Woodh., Thom., Allw., Lord), Moldenh., Greenf., Treg., De W., Hengst. Of these many follow the reading adopted by all the recent editors, which cancels the *ων*, on the authority of A. B. <sup>a</sup>28. <sup>b</sup>7. <sup>y</sup>3. Compl. Vulg.'

<sup>o</sup> Comp. John 7: 41; &c. Syr. (= Greenf. <sup>—</sup>), Dt. (*uit*);—Pagn., Castal. and later Latin verss. (*er*;—for the Vulg. *de*), Beng., Moldenh., Gerl., Stier, De W., (*aus*;—for Luth.’s *von*).

<sup>p</sup> E. V.’s Greek genitive has been exchanged for the Hebrew name by Guyse, Dodd. and the later English verss. (except Treg., Words.), and the Amer. Bible Soc. See ch. 7: 6, N. o.

<sup>q</sup> All the recent editors cancel the *λῦσαι*, on the authority of A. B. <sup>a</sup>27. <sup>b</sup>8. <sup>y</sup>3. Compl. Verss. exc. Vulg. ed. and Slav. MS.’ I recommend that this reading be followed, and that the version stand thus: *book and the &c.*

<sup>r</sup> See ch. 4: 1, N. b.

<sup>s</sup> E. V., 25 times, out of 30, in this book;—R.;—Wakef., Thom., Kenr.;—and so, at ch. 6: 5, Dodd., Wesl., Newc., Penn,

Sharpe, Stu. But Bloomf. brackets, and all \* the other recent editors cancel, the words *καὶ ἴδοι*, on the authority of B. <sup>a</sup>26. <sup>b</sup>8. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.’ I recommend that this reading be followed, and that the words, *and behold*, be omitted.

<sup>t</sup> The comma has been removed by the Amer. Bible Soc.

<sup>u</sup> See ch. 4: 6, N. a.

<sup>v</sup> The Greek order is retained by W., R.;—Latin verss. (except Castal.), Syr., Dt., It., French verss.;—Brightm., Daub., Beng., Wesl., Moldenh., Sym., Newc., Woodh., Mey., Greenf., Jones, Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Kenr.

<sup>w</sup> Berl. Bib., Beng., Herd., Mey., (*Lämmlein*), Wakef. (*little lamb*). But this etymological strictness is not favoured by ch. 13: 11, and the Sept. Jer. 11: 19 (for *עַזְבָּה*).

<sup>x</sup> The participle is retained by W., R.;—Latin verss., Syr., Dt.;—Brightm., Daub., Beng., Wesl., Moldenh., Newc., Woodh., Greenf., Penn, Sharpe, Stu., Lord, Treg., Words., Hengst., Kenr.

<sup>y</sup> For *as if*, see Buttm. § 144, n. 14; Kühn. § 312. 6; Rob. s. v. *ὡς*, 2. a; &c. T., C., G., (*as though*);—Latin verss., except Cocc. and Vitr., (*tanquam*);—Brightm., Sharpe, (*as T.*), Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn, Bloomf., Stier (*wie wenn*), Murd., Kenr.

<sup>z</sup> This comma, which the Amer. Bible Soc. has removed, is justified by the gender of the subsequent relative, without even insisting on the more common interpretation, which restricts the relative clause to the *ὄφθαλμούς*.

\* In the 2d ed. of his Translation, Treg. adopts the reading of A., which, omitting *καὶ εἶδον*, gives *καὶ ἴδον καὶ*.

## KING JAMES' VERSION.

the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

## GREEK TEXT.

*τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.*

*7 Καὶ ἦλθε, καὶ εἱληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.*

*8 καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ εἴκοσιτέσσαρες πρεσβύτεροι ἐπεστονένώπιον τοῦ ἄρνιου, ἔχοντες ἔκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.*

<sup>a</sup> Here also the Amer. Bible Soc. now interprets and prints as in ch. 3: 1 (see there N. a, &c.).

<sup>a</sup> This *ἀληφε* is mentioned by Win. (§ 41.4) as the only example in the N. T. of a perfect used precisely as the narrative aorist. But see ch. 7: 14; 8: 5.—Bloomf. brackets, and Matth., Mey., Lachm., Treg., Tisch., Theile, cancel, the words *τὸ βιβλίον*, on the authority of A. a 24. β 6. γ 2. *Harl.\* Am.\* Aeth. Arm.\**—For *on*, see ch. 3: 10, N. d. E. V., ch. 4: 2; &c.;—Brightm., Thom., Penn, Sharpe, Lord, Words., Murd., Kenr.

<sup>b</sup> The same tense as in v. 7 appears in Syr., Germ.;—Castal., Beng., Dodd., Wesl., Herd., Thom., Mey., All., Sharpe, Stu., Lord, Treg., Words., Hengst., Murd.

<sup>c</sup> See ch. 4: 6. N. a.

<sup>d</sup> E. V., ch. 4: 10; &c.;—R. ;—foreign verss.;—Wells and later English verss. (except Sharpe). The E. V. is somewhat relieved in the revised edition of the Am. Bible Soc. by the removal of the comma after *beasts* (so Hamm., Kenr.).

<sup>e</sup> See ch. 4: 4. N. m. T., C., (xxiiii.);—Daub., Dodd., Newe., Woodh., Sharpe, Stu., Treg., Words., Kenr.

<sup>f</sup> E. V., ch. 20: 13;—G., R.;—foreign verss., except Syr. and Greenf.;—Dodd., Wesl., Wakef. (*each*;—and so Sharpe, Stu., Treg.), Lord, Kenr.—For *κιθάρας*, Beng., Matth., Lachm., Treg., Words., Tisch., Theile have *κιθάρα* (A. B. ‘a 19. β 5. γ 2. Aeth. Syr. Arm. Erp.’).

<sup>g</sup> In classical Greek *φιάλη* is ‘*a broad, flat, shallow cup or bowl, esp., a drinking bowl or bowl for libations, the Lat. *patera**’ (L. and S.). In the Sept. it commonly stands for *ῥάβδον* (Greenf.’s term here), which is defined by Ges., Fürst, &c., ‘*ras unde spargitur (sanguis victimarum), phiala s. patera sacrificia*’ (Rob.: ‘*a sacrificial bowl, basin*’). ‘... De cratero vini Am. 6: 6’ (Rob.: ‘*a wine-bowl*’); and is always in E. V. rendered, *bowl* (Num. 7: 13, &c.) or *basin* (Ex. 27: 3; &c.). To this usage our English *vial* (Johns., Rich.: ‘*a small bottle*’) does not answer.—Latin verss. (*phialas*;—the *ph.* being described by Faccioli and Forcellini as ‘*poculi genus in superiori parte latius: et fere ex auro, aut alia pretiosa materia.*’ Grot.: ‘*Hic autem intelliguntur paterae*’ [the word used also by Ew., Ros.], ‘*in quibus erat thus et suffimenta alia.*’ Aret. *thuribula*), Syr.

## REVISED VERSION.

seven <sup>a</sup>Spirits of God sent forth into all the earth.

7 And he came and <sup>a</sup>took <sup>a</sup>the book out of the right hand of him that sat <sup>a</sup>on the throne.

8 And when he <sup>b</sup>took the book, the four <sup>c</sup>living creatures and <sup>d</sup>the <sup>e</sup>twenty-four elders fell down before the Lamb, having every one <sup>f</sup>harps, and golden <sup>g</sup>bowls full of <sup>h</sup>incense, <sup>i</sup>which are the prayers of <sup>j</sup>the saints.

(transfers the Greek word, and Murd. renders it, *cups*;—which is objectionable only as suggesting the ideas of smallness, and a shape ‘more deep than wide’ [Johns., Webst.]), German verss. (*Schenken*), It. (*coppe*);—Engl. Ann. (‘an allusion to the censers of perfuming pots used in the tabernacle and temple.’), Daub., B. and L. (*coupes*), Lowm. (has *censers* and *cups*;—and so Guyse, Dodd., Scott), Newe., Thom. (*cups*), Jones (‘a kind of goblet or basin’), Bloomf. (‘Not *rials*, but *cups*, *pateras*, something like our dishes’), Stu. (‘*bowls* or *goblets*, having more breadth than depth.’ He has *bowls* in the version.), Treg., Kell. (‘*cups*, or *basins*’), Bonar, *Comment. on Leviticus*, (‘*bowls* of the altar, or the like’), Barn. (‘The idea is always that of a *bowl* or *goblet*.’);—Rob. (‘*a bowl*, *goblet*, broad and shallow, Lat. *patera*’), Green (*a bowl*, *shallow cup*, *patera*), &c.

<sup>b</sup> Θυμιάμα, by which the Sept. habitually render the *ῥάβδον* (Greenf.’s word here, and this in E. V. is always *incense*; except in three instances, *perfume*) of the O. T., and which, in the N. T., occurs four times in the plur. in this book, and twice in the sing. elsewhere (Luke 1: 10, 11), is always, except here and ch. 18: 13, translated in E. V. by *incense*. The plural (more common also in classical Greek) may in this case, and in the parallel ch. 8: 3, 4, correspond to the variety of spices (*εἶδος*, Ex. 30: 34; &c. Comp. 1 Tim. 2: 1), that entered *εἰς τὴν σύνθεσιν τοῦ θυμιάματος* (Sept. Ex. 25: 6). In number and etymology, *profumi* (It.), *parfums* (French verss.), *perfumes* (Dodd.), answer well; but, like *odours* (Vulg. *odoramentorum*), they do not so readily suggest a religious use, and the re-appearance in the heavenly sanctuary of the Levitical symbol (Ps. 141: 2; Mal. 1: 11; Acts 10: 4). So Areth. thinks that *θυμιάματα*, not *ἄρωματα*, is used as *ἔστατηζοντα τὸ λαμπτήρα τῆς καθ’ ἡμῶν δικαιαίας τοῦ θεοῦ ὥρην*.—E. V. marg.;—German verss. (*Rauhwerke*);—Beng. (*mancherlei R.*), Dt. (*reukwerks*);—Pagn., Bez., Par., (*suffituum*), Castal., Coce., Vitr., (use *suffimenta*), Lowm., Wesl., Wakef., Newe. marg., Woodh., Thom., Ew. (*thuribus*), Allw., Jones, Penn, Stu., Lord, Treg.;—Rob.

<sup>c</sup> The antecedent is the *φιάλας*, as John saw them, *γεμούσας θυμιάματων*, and so representing the prayers of the saints, not only as *abundant*, but as *united*. This reference is adopted by

## KING JAMES' VERSION.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times

<sup>a</sup> Vulg. Am., Syr., Fr. S.;—Erasm., Vat., Aret., Wells, Daub., Berl. Bib., Beng., Wesl., Herd., Wakef., Woodh., Allw., Sharpe, Stu., Lord, Treg., De W., Words., Hengst. The old English verss. follow the common text of the Vulg.

<sup>b</sup> ‘In dying.’ See ch. 1: 6, N. z; and comp. 2 Pet. 2: 1. W. (*again boughtest*);—Herd., Kist., Mey., De W. Others, as Wakef., Thom., Treg., and many foreign verss., make the change on the previous verb: *thou hast been slain, and hast &c.*

<sup>m</sup> See ch. 1: 7, N. k.

<sup>n</sup> Not only deliverance, but glory. Comp. ch. 1: 6, N. y. The pronoun is repeated by Dt., French verss.;—Wakef., Newc., Treg., Murd., Kenr.—For *didst make*, see v. 9, N. l, &c.

<sup>o</sup> All the recent editors have *αὐτοῖς* for *ἡμᾶς*, on the authority of ‘A. B. α 27. β 8. γ 5. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Ar. P. Slav. MS.’ I recommend that this reading be followed: *them*. ‘The intentional change,’ remarks Hengst., ‘is to intimate, that the elders come into view, not as individuals, but merely as representatives of the church.’ Perhaps it may even be said, that, reverting to the scene of the redemption, and looking out thence over the ruined earth, they lose, as it were, the sense of their own personality in the wide and efficacious purpose of the Saviour. Comp. Jude 24, N. y.

<sup>p</sup> For *βασιλεῖς*, Lachm. and Tisch. have *βασιλείαν* (‘A. Vulg. Copt.’). Comp. ch. 1: 6, N. a.—The reading *βασιλεύσομεν* is given up by all the recent editors, of whom Matth., Lachm., Bloomf., Treg., Words., Tisch., adopt *βασιλεύοντας*, on the authority of A. B. α 9. β 4. γ 2. Compl. Syr. Copt. Ar. P. Slav. MS.;—Beng., Griesb., Knapp, Mey., Sch., Hahn, Theile, *βασιλεύοντας*,

## GREEK TEXT.

9 καὶ ἀδουσιν ωδὴν καινὴν,  
λέγοντες, Ἀξιος εἶ λαβεῖν τὸ βι-  
βλίον, καὶ ἀνοίξαι τὰς σφραγίδας  
αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρα-  
σας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί  
σου, ἐκ πάσης φυλῆς καὶ γλώσ-  
σης καὶ λαοῦ καὶ ἔθνους,

10 καὶ ἐποίησας ἡμᾶς τῷ Θεῷ  
ἡμῶν βασιλεῖς καὶ ἵερεῖς· καὶ  
βασιλεύσομεν ἐπὶ τῆς γῆς.

11 Καὶ εἶδον, καὶ ἤκουσα φω-  
νὴν ἀγγέλων πολλῶν κυκλόθεν  
τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν

## REVISED VERSION.

9 And they sing a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and didst redeem us to God by thy blood out of every tribe, and tongue, and people, and nation;

10 And thou didst make us unto our God kings and priests, and we shall reign over the earth.

11 And I saw, and I heard a voice of many angels round about the throne and the living

on the authority of ‘α 12. β 4. γ 2. Am. Harl.’ The internal evidence, as well as the external, being in favour of the prophetic present, as the more difficult reading, and as a natural explanation of *ἐποίησας αὐτοῖς βασιλεῖς*, I recommend that *βασιλεύοντας* be followed in the text: *they reign*; and that the words: ‘Or, according to some copies, *they shall reign*,’ be set in the margin.

<sup>pp</sup> So, after words of authority and rule, *ἐπί* always may, and often must, be rendered.—E. V., ch. 2: 26; 9: 11; 11: 6; 14: 18; 16: 9; 17: 18; &c.;—Vulg. (*super terram*);—Erasm., Pagn., Vat., Bez., Aret., Par., (as Vulg.);—changed by Castal., Cocc., Vitr., into *in terra*), Beng., Van Ess, Hengst., (*über*); and so De W., Win., &c., at Matt. 2: 22; &c.), Wesl., Stu., Kell.;—Rob. (at Matt. 2: 22; &c.). See the grammars and lexicons generally on *ἐπί* in this relation.

<sup>q</sup> See ch. 4: 1, N. b.

<sup>r</sup> German verss. (except that Herd. and Mey. have no article), Dt., Fr. S.;—Wesl., Wakef.

<sup>s</sup> All the recent editors read *κύκλῳ* (A. B. ‘α 24. β 9. γ 4. Compl.’). I recommend that this reading be followed, and translated: *around*. See ch. 4: 6, N. z.

<sup>t</sup> The genitives, *τῶν ζώων καὶ τῶν πρεσβ.*, are under the government, not of *φωνῆς* (W., R.);—Castal., Dodd., Bloomf., Stu., Kenr.; of whom W., R., Kenr., probably misapprehend the Vulg.), but of *κύκλῳ*. In vv. 9, 10 we have the song of the redeemed; here, the angelic antiphony; followed, v. 13, by the general chorus.—The commas are removed by Wakef., Woodh., Thom., Sharpe, Treg., Words.

<sup>u</sup> See ch. 4: 6, N. a.

Aret., Par., Wells, De W., Kell., Hengst.; but the last errs in asserting for it a grammatical necessity, against the familiar rule of both the Greek and the Latin grammar, that the relative

may be drawn into the gender and number of the explanatory substantive in its own clause; e. g. Mark 12: 42; Gal. 3: 16.

<sup>j</sup> Foreign verss.;—Brightm., Daub. and the later English.

## KING JAMES' VERSION.

ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and wor-

\* I recommend that the reading of the Elzevir text, and of all the recent editors, which here inserts the words, *xai* ἢ *δι* ἀριθμὸς αὐτῶν μυριάδες μυριάδων, be followed, and that the version stand thus: *elders; and the number of them was myriads of myriads, and thousands of thousands;*. For myriads, see ch. 9: 16, N. s. &c.

\* It., French verss.;—Beng. (*das sich hat schlachten lassen*), Moldenh., All., Treg., De W.—For the, see v. 13, N. e and ch. 1: 6, N. e. &c.;—Dt., It. and Fr. S. (have the article before each noun), Daub., B. and L. (*as Fr. S.*), Beng., Wesl., Woodh., Allw., Words., Hengst.

\* After *every*, E. V. commonly has *that*;—W. (*each creature that*), R.—The *ἐστίν* is cancelled by Matth., Lachm., Bloomf., Treg., Words., Tisch., on the authority of A. B. ‘*a* 18. β 5. Vulg. MS. *Tol. Copt. Arr.*’

\* All the recent editors read *επὶ τῆς γῆς*, on the authority of A. B. ‘*a* 27. β 7. Compl.’ Vulg.’ I recommend that this reading be adopted: *on the earth*.

\* E. V., ch. 7: 1; 10: 2; &c.;—Fr. S.;—Wesl., Moldenh., Newc., Woodh., All., Treg., Stier, De W. (*The sea-creatures are thought of, that live more on the surface than in the deep;*—a better suggestion than that of Rob. after Wahl: ‘*on the bottom of the sea, in the deep?*’). But neither is it necessary to exclude, as De W. intimates, those sailing on the sea; especially as the following clause, *xai* τὰ *ἐν αὐτοῖς πάντα*, makes up what had been left deficient by the double *επὶ*. Hengst. supposes that clause to have been added for the purpose of including, in this

## GREEK TEXT.

*πρεσβυτέρων· καὶ χιλιάδες χιλιάδων,*

12 *λέγοντες φωνῇ μεγάλῃ,*  
“*Ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλούτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.*

13 *Καὶ πᾶν κτίσμα ὃ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἥκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τὸν αἰώνα τῶν αἰώνων.*

14 *Καὶ τὰ τέσσαρα ἔως γενον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ*

## REVISED VERSION.

creatures <sup>t</sup> and the elders, <sup>v</sup> and thousands of thousands,

12 Saying with a loud voice: Worthy is the Lamb that <sup>w</sup>hath been slain to receive <sup>w</sup>the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature <sup>x</sup>that <sup>y</sup>is in heaven, and <sup>y</sup>in the earth, and under the earth, and such as are <sup>z</sup>on the sea, and all <sup>z</sup>things that are in them, heard I saying: <sup>b</sup>Unto him that sitteth <sup>c</sup>on the throne, and unto the Lamb, <sup>d</sup>the blessing, and <sup>e</sup>the honour, and <sup>e</sup>the glory, and <sup>e</sup>the power, <sup>f</sup>unto the ages of the ages.

14 And the four <sup>g</sup>living creatures said: Amen. And the <sup>h</sup>twenty-four elders fell down,

choir of the universe, the smaller along with the greater parts of creation.

\* The gender of *πάντα* is expressed by Germ., Dt., It., French verss.;—Erasm. and later Latin verss., Brightm., Dodd., Moldenh., Herd., Wakef., Newc., Woodh., Allw., Sharpe, De W., Treg., Words. The reading *πάντας* (*a* 16. β 3. Compl.)—to which may be added the Vulg.) is edited by Beng., Matth., Knapp., Mey., Tisch.; while that of B., *πάντα xai πάντας*, appears only in Words.

<sup>b</sup> The Greek order is retained by E. V., ch. 1: 5, 6; Jude 24, 25; &c., and here by W., R.;—foreign verss.;—Dodd. and the later English, except Newc. and Penn.

<sup>c</sup> See v. 7, N. a. &c.

<sup>d</sup> See ch. 1: 6, N. d. &c. R.;—Latin verss. (except Vitr.), Fr. S.;—B. and L. (*appartient*), Wesl. (*is*), Moldenh. (*kommt zu*), Greenf., Lord, De W. (*sei, oder ist, gebührt*), Kenr.

<sup>e</sup> See v. 12, N. w. &c. Dt., It., Fr. S.;—B. and L., Berl. Bib., Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Greenf., Allw., De W., Words.

<sup>f</sup> See ch. 1: 6, N. g. &c.

<sup>g</sup> See ch. 4: 6, N. a.

<sup>h</sup> See v. 8, N. e. &c. But Knapp brackets, and all the other recent editors cancel, *τέσσαρες πάντας*, on the authority of A. B. ‘*a* 28. β 8. γ 3. Compl.’ Vulg. MS. Am. *Tol. Copt. Aeth. Syr. Ar. P. Slav. MS.*’ I recommend that this reading be followed, and *twenty-four* omitted.

## KING JAMES' VERSION.

shipped him that liveth for ever and ever.

## CHAP. VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another

<sup>1</sup> See ch. 1: 6, N. g, &c. But here also Knapp brackets, and all the other recent editors cancel, the words *ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων*, on the authority of 'A. B. C. a 27. β 8. γ 3. Compl. Vulg. MS. Am. Tol. Harl.\* Copt. Syr. (Arm.) Ar. P. Slav. MS.' I recommend that this reading be followed, the verse ending thus: *and worshipped*.

<sup>a</sup> All the recent editors insert *ξπτά*, on the authority of 'A. B. C. a 25. β 3. Compl. Vulg. Aeth. Syr. Ar. P. Slav.' I recommend that this reading be followed: *seven seals*.

<sup>b</sup> The order, *χρουσα ἐνός*, is retained by all other verss., except Newc.

<sup>c</sup> See ch. 4: 6, N. a.

<sup>d</sup> See ch. 4: 1, N. d, &c. W.; Hamm., Wells, Daub., Dodd, Wesl., Wakef., Newc. (marks *it were* as supplied), Woodh., Thom., Allw., Stu. (*like*), Lord, Kenr.

<sup>e</sup> See ch. 1: 15, N. o, &c. For *φωιῆς*, all the recent editors read *φωῆ* (except Treg. *φωηῆ*, who cites 'A. C. a 25. β 7. Compl. [Syr. Arr.]') Words., for *φωηῆ*, cites A. B. C.).—For *βλέπε*, Beng. (who also omits *καὶ*), Matth., Griesb., Knapp, Mey., Sch., Bloomf., Words., edit *δεῖ* (B. 'a 17. β 7.?'), while Lachm., Hahn, Treg., Tisch., Theile, add nothing after *'Ερχον*, on the authority of 'A. C. a 9. β 2. Compl. Vulg. MS. Am. Erp.'

<sup>f</sup> E. V., ch. 19: 14; &c.;—Daub., Guyse, Woodh., Allw., Stu., Kenr. For *ἐπ' αὐτῷ*, here and in vv. 4, 5, all the recent editors (except Bloomf. at v. 4) and the Compl. have *ἐπ'* *ἀντόν*

## GREEK TEXT.

*προσεκύνησαν ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων.*

## CHAP. VI.

*KAI εἶδον ὅτε ἥνοιξε τὸ ἄρνιον μίαν ἐκ τῶν σφραγίδων, καὶ ἥκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς, "Ἐρχον καὶ βλέπε.*

*2 Καὶ εἶδον, καὶ ἴδον ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἴνα νικήσῃ.*

*3 Καὶ ὅτε ἥνοιξε τὴν δευτέραν σφραγίδα, ἥκουσα τοῦ δευτέρου ζώου λέγοντος, "Ἐρχον καὶ βλέπε.*

*4 Καὶ ἐξῆλθεν ἄλλος ἵππος*

## REVISED VERSION.

and worshipped <sup>i</sup>him that liveth unto the ages of the ages.

## CHAP. VI.

AND I saw when the Lamb opened one of the <sup>a</sup> seals, and I heard <sup>b</sup>one of the four <sup>c</sup>living creatures saying, <sup>d</sup>as the <sup>e</sup>voice of thunder: <sup>f</sup>Come and see.

2 And I saw, and behold a white horse, and he that sat upon him <sup>f</sup>having a bow: and <sup>g</sup>there was given unto him a crown: and he went forth conquering, and <sup>b</sup>that he might conquer.

3 And when he <sup>i</sup>opened the second seal, I heard the second <sup>j</sup>living creature <sup>k</sup>saying: <sup>l</sup>Come and see.

4 And there went <sup>m</sup>forth ano-

(A. B. C. and from 26 to 34 cursive MSS.).—For *having*, see ch. 4: 1, N. c.

<sup>g</sup> E. V., v. 4; &c. The Greek order is followed closely by Vulg., Syr., It. (*gli fu data* &c.), Fr. G.—M.—S., (*il lui fut donné* &c.);—Pagn., Bez., Aret., Par., Cocc., Bierm., Vitr., Dodd., Greenf., Stu. and Treg. (at v. 8);—and with different degrees of approximation by many others.

<sup>h</sup> The form of the original is preserved by W., R.;—foreign verss. (except B. and L., Herd., Mey., Greenf., All., De W.);—Scott, Allw., Stu., Lord, Words., Kenr. The E. V. might be taken to mean simply, that he was about to conquer; whereas he went forth for that purpose. See ch. 8: 6, N. p, &c.

<sup>i</sup> E. V., v. 1;—Syr., German verss. (except Moldenh.), Fr. S.;—Castal., Coce., Daub., Dodd., Wesl., Wakef., Newc., Thom., Allw., Penn, Sharpe, Bloomf., Lord, Treg., Words.

<sup>j</sup> See ch. 4: 6, N. a.

<sup>k</sup> E. V., v. 1; &c.;—W., R.;—Latin verss., Syr.;—Daub., Dodd., Wesl., Newc., Woodh., Allw., Greenf., Treg., Kenr.

<sup>l</sup> The words, *καὶ βλέπε*, are bracketed by Bloomf., and omitted by all the other recent editors, on the authority of 'A. B. C. a 25. β 7. γ 2. Compl. Vulg. MS. Am. Syr. Arm. (Erp.).' I recommend that, in accordance with this reading, the verse end with, *Come*.

<sup>m</sup> E. V., v. 2; &c.;—R.;—Brightm., Wesl., Wakef., Newc., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.

## KING JAMES' VERSION.

horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny,

<sup>a</sup> Nothing is supplied by W. (*another red horse*), R. (*another horse, red*);—Latin verss., Syr., Fr. S.;—Brightm. and Kenr. (*as W.*), Herd., Wakef., Thom., Mey., Greenf., All., Sharpe (*as R.*), Lord, Treg., De W., Murd.

<sup>b</sup> The participle is kept first by R.;—foreign verss. (except Fr. G. and M.);—Danb., Wesl., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>c</sup> For upon him, see v. 2, N. f.—For expressing the *αὐτῷ*, see ch. 2: 7, N. zz. R. (*he that sat thereon, to him*);—Syr.;—Erasm., Vat. in the *Schol.* Cocc., Bierm. (*sedenti . . . ei*), Beng., Woodh., Allw., Stu.

<sup>d</sup> Nothing is supplied by W., R.;—Latin verss., Syr., German verss. (except Herd., Mey.), It., Fr. S.;—Wells., Daub., Dodd., Wesl., Woodh., Thom., Allw., Greenf., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.—For *ἀπό*. Matth., Griesb., Knapp, Sch., Lachm., Hahn. Bloomf., Treg., Words., Tisch., have *ἐξ* (B. C. ‘*α 26. β 6. Compl.*’); while Beng., Mey., Theile, admit neither preposition (A. and 4 cursive MSS.).

<sup>e</sup> E. V., always (9 times) elsewhere, except ch. 13: 3;—W.;—Dodd., Wakef., Woodh., Thom., Penn, Stn., Treg., Kenr. Lachm., Treg., Tisch., read *σφάξουσιν* (*‘A. C.’*).

<sup>f</sup> See v. 3, N. i.

<sup>g</sup> See ch. 4: 6, N. a.

<sup>h</sup> See v. 3, N. k.—For *βλέπε* (which Bloomf. alone of recent editors retains), Matth., Griesb., Sch., Words., have *ἰδε* (B. ‘*α 15. β 6.*’ Matth. also omits the subsequent *καὶ ιδορ*, on the authority of B. 23 cursive MSS. [the same, with two exceptions, as those which read *ἰδε*.] Vulg. Aeth. Slav. MSS.); while Beng., Knapp, Mey., Lachm., Hahn. Treg., Tisch., Theile, have simply *Ἐρχου* (*‘A. C. α 11. β 2. [& 80.] Compl. Copt. Arm. Arr. Slav. MSS.’*).

<sup>i</sup> See ch. 4: 1, N. b.

<sup>j</sup> See ch. 5: 6, N. r.

<sup>k</sup> See v. 2, N. f.

## GREEK TEXT.

πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἦνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἐρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἴδον ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ἥνγον ἐν τῇ χειρὶ αὐτοῦ.

6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγονταν,

## REVISED VERSION.

ther, <sup>a</sup> a red horse; and <sup>b</sup>to him that sat <sup>c</sup>upon him, <sup>d</sup>to him <sup>e</sup>it was given to take peace <sup>f</sup>from the earth, and that they should <sup>g</sup>slay one another; and there was given unto him a great sword.

5 And when he <sup>s</sup> opened the third seal, I heard the third <sup>t</sup>living creature <sup>u</sup>saying: “Come and see. And I <sup>v</sup>saw, and <sup>w</sup>behold a black horse, and he that sat <sup>x</sup>upon him <sup>y</sup>having a <sup>z</sup>balance in his hand.

6 And I heard a voice in the midst of the four <sup>t</sup>living creatures, <sup>u</sup>saying: A <sup>b</sup>behœnix of

<sup>a</sup> See ch. 4: 1, N. c.

<sup>b</sup> E. V. often uses this word so in the O. T., as in Job 31: 6; &c.;—W., R.,—Brightm., Ilamn., Stu. and others, (in their notes), Wakef., Woodh. (*yoke*;—and so Crol., Jones), Thom., Allw., Penn, Lord. Murd.;—l., and S., Rob., Green.

<sup>c</sup> For *living creatures*, see ch. 4: 6, N. a;—for *saying*, see v. 3, N. k.

<sup>d</sup> ‘Into the common version of the Old Testament, several oriental and other foreign names’ of weights, measures and coins ‘have been admitted, which are explained in the margin. Hence we have *shekel*, *ephah*, *bath*, *homer*, *cor*, and some others. This, however, (for what reason I know not.) has not been attempted in the New Testament’ (Campb.). And on our present passage he remarks: ‘It is evidently the intention of the writer to inform us of the rate of this necessary article, as a characteristic of the time whereof he is speaking. But our version not only gives no information on that head, but has not even the appearance of giving any, which the word *chœnix* would have had, even to those who did not understand it. But to say *a measure*, without saying what measure, is to say just nothing at all. The word *penny* here is also exceptionable, being used indefinitely, insomuch that the amount of the declaration is, *a certain quantity of wheat for a certain quantity of money*. This suggests no idea of either dearth or plenty; and can be characteristical of no time, as it holds equally of every time. In this case, the original term, notwithstanding its harshness, ought to be retained in the text, and explained in the margin.’ With regard to the *penny*, however, Dodd.’s remark is the juster, but it only strengthens the case against the common version: ‘This may seem, to an English reader, a description of great plenty; but it certainly intends the contrary—the *chœnix* being *a man’s daily allowance of food*, and the *denarius* *his day’s wages* (Matt. 20: 2). I recommend that the explanations be given in the margin thus: ‘A *chœnix* is about one quart; a *denarius*, about fifteen cents.’—Both terms are transferred by Syr.; and so It., Fr. G.,—S., (though it is true that *danajo*, and *denier*

## KING JAMES' VERSION.

and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill

<sup>a</sup> The Greek order is retained by T., C., G., R.; Latin and German verss., Syr.;—Daub., Woodh., Allw., Stu., Lord. Words.

<sup>b</sup> Nothing is supplied by W., R.;—foreign verss.;—Daub. (*thou shalt not hurt*), Wesl., Thom., Sharpe, Kenr., (*hurt not*), Wakef. (*hurt not thou*), Newe., Woodh. and Lord (*thou mayest not injure*), Allw. (*shalt thou not injure*), Penu (*harm not*), Stu. (*thou must not injure*), Words.

<sup>c</sup> See v. 3, N. i.

<sup>d</sup> For *living creature*, see ch. 4: 6, N. a.—For *saying*, see v. 3, N. k. Instead of *λέγοντας*, all the recent editors read *λέγοντος* (A. B. C. ‘*α 20. β 6. γ 3. Compl.*’ Vulg. Copt. Syr. Arr. Slav. MSS.’), and Beng., Matth., Griesb., Tischl., at the same time cancel, as Treg. also now brackets, *φωνήν*, on the authority of B. C. ‘*α 20. β 4.*’ Copt. Syr. Arr. Slav. MSS.’

<sup>e</sup> For *βλέπε* (which Bloomf. alone of recent editors retains) Matth., Griesb., Sch., Words., have *iδε* (B. ‘*α 18. β 4.*’ Matth. also omits the *καὶ εἰδὼν* of v. 8, on the authority of B. 21 cursive MSS. [the same, with 3 exceptions, as those which here read *iδε.*] Vulg.); while Beng., Knapp, Mey., Lachm., Hahn., Treg., Tisch., Theile, have simply ‘*Ἐρχον*’ (A. C. ‘*α 8. β 4. Compl. Am. Erp.*’).

<sup>f</sup> See ch. 4: 1, N. b.

<sup>g</sup> See ch. 4: 1, N. c, and ch. 3: 12, N. i. The two clauses, δὲ *ζωθ. ζτλ.* and δὲ *αὐτ. ζτλ.*, are kept distinct, and in the Greek order, by R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Mor., Bierm., Vitr., Dodd., Wesl., Woodh., Allw., Greenf., Lord, De W., Hengst.;—and, of these, Vulg., Syr.;—Erasm., Vat., Cocc., Mor., Bierm., Vitr., Greenf., supply no copula be-

[which last is employed also by M., B. and L.], like the *Denar* of Berl. Bib., Herd. Stolz, Kist., Goss., Mey., Van Ess, Win., De W., Hengst., are living words, and, as such, not strictly equivalent to their original, *denarius*;—Erasm. and later Latin verss. (use *ch.* along with the Vulg. *den.*), Moldenh., Woodh. and Lord (with *chaenixes* for the plural), Thom. (*deniar*), Ell., Murd.;—Rob., Green, and the other lexicons. *Chænix* is trans-

## GREEK TEXT.

*Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.*

*7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἥκουσα φωνὴν τοῦ τετάρτου ζώου λέγονταν, Ἐρχον καὶ βλέπε.*

*8 Καὶ εἰδον, καὶ οἶδον ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἔξουσία ἀποκτεῖ-*

## REVISED VERSION.

wheat for a <sup>a</sup>denarius, and three <sup>b</sup>chœnixes of <sup>b</sup>barley for a <sup>b</sup>denarius; and <sup>c</sup>the oil and the wine <sup>d</sup>hurt thou not.

7 And when he <sup>e</sup> opened the fourth seal, I heard <sup>f</sup>the voice of the fourth <sup>f</sup>living creature <sup>f</sup>saying: <sup>g</sup>Come and see.

8 And I <sup>b</sup>saw, and behold a pale horse, and <sup>i</sup>he that sat <sup>j</sup>upon him, <sup>i</sup>his name <sup>i</sup> Death, and <sup>k</sup>Ha-<sup>des</sup> <sup>l</sup>followeth with him. And <sup>m</sup>there was given unto <sup>m</sup>them power <sup>n</sup>to kill over the fourth

fore <sup>o</sup>Θαν. The very abruptness of the construction may not be without significance. (Milton, *P. L.* ii. 787–789:

‘I fled, and cry'd out Death;  
Hell trembled at the hideous name, and sigh'd  
From all her caves, and back resounded Death.’)

<sup>o</sup> R.;—Daub., Woodh., Allw., Stu., Kenr.

<sup>p</sup> See ch. 1: 18, N. x.

<sup>q</sup> The reading *χρονούθει* (‘*B. C. α 20. β 7. γ 2. Vulg. Aeth. Arr. Slav.*’) is edited by Matth., Griesb., Knapp, Mey., Sch., Lachm., Hahn., Treg., Words., Theile. But *ἀχρονούθει* is retained (on the authority of ‘the larger part of the MSS. [including the Alexandrian], confirmed by the Pesch. Syr. Version,’ says Bloomf.; who speaks everywhere of the Peschito as including this book, the Second Epistle of Peter, and Jude.) by Beng., Bloomf., Tisch.; and it is translated as an historic present by Erasm., Vat., Castal., Aret., Hamm., Cocc., Daub., Beng., Wesl., Newe., Allw. There may even be a farther propriety in the use of it here, where the relation symbolized is not incidental, but one existing by an unchangeable divine appointment, like that in Hebrew 9: 27: *ἀπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο ζπίσεις.* I recommend, however, that the following note appear in the margin: ‘Or, as many copies read, *followed.*’

<sup>r</sup> For the order, see v. 2, N. g.—For *αὐτοῖς*, Beng., Matth., Griesb., Knapp, Mey., Sch., Bloomf., Tisch., read *αὐτῷ* (‘*B. α 25. β 6. γ 3. Compl.*’ Vulg. Copt. Aeth. Syr. Arm. Arr. Slav.’).

<sup>s</sup> All the recent editors read, *ἐπὶ τ. τέτ. τ. γῆς ἀποτ.*, on the authority of ‘*A. B. C. α 28. β 8. γ 3. Compl.*’ I recommend that this order be observed in the version: *over the fourth part of the earth to kill.*

ferred also by More;—*denarius*, also by Newe., Greenf., Sharpe, Kenr.;—while the former is variously rendered by W.. *bilibre*; R., *two pounds*; Kenr., *two measures*; after the Vulg. *bilibris*;—Hamm. (*quart*), Berl. Bib. (*Mässchen*), Beng. (*Vierling*), Newe. (*small measure*), De W. (*Metze*): and the latter, by Beng. and All. (*Zehner*).—For *ζπιθῆς*, Lachm., Treg., Tisch., Theile, have *ζπιθῶν* (‘*A. C. 12. Syr.*’).

## KING JAMES' VERSION.

with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

11 And white robes were giv-

<sup>a</sup> Many (Wakef., Newe., Woodh., Thom., Herd., Mey., Allw., All., Bloomf., Ell., Stu., Kell., Rob., &c.) render θάρατος here, *pestilence, Pest.* But see ch. 2: 23, N. y, and Hengst. *in loc.*

<sup>b</sup> E. V., ch. 9: 18; &c. The change of preposition is observed by Syr., Germ., Dt., It.;—Erasm. and later Latin verss. (except Castal.), Hamm., Beng., Wesl., Wakef., Woodh., and Allw. (*under*), Thom., Sharpe. Bloomf. (*by the means or instrumentality of*), Stu., Lord. Treg., De W., Words. (*by means of*), Hengst.

<sup>c</sup> The specific sense of θηρίον (comp. Sept. Deut. 28: 26; Ps. 79: 2; Is. 18: 6; Jer. 7: 33; &c.) is given by Syr., Dt., It., Fr. G.,—M.;—Pagn., Castal. and later Latin verss., B. and L., Dodd., Wesl., Moldenh., Wakef., Newe., Thom., Mey., Allw., All., Penn, Ell., Stu., Lord, De W. (in the note), Murd., Barn.

<sup>d</sup> See v. 3, N. i.

<sup>e</sup> See ch. 2: 2, N. h, &c.

<sup>f</sup> The participial form is retained by W. (*men slain*);—Vulg., Syr. (with a relative prefix), It. (*degli uomini uccisi*);—Erasm., Vat., Castal., Aret., Cocc., Bierm., Herd. and Mey. (*der Geschlachteten*), Greenf. Other verss. variously determine the relation of time: *were, have been, had been, slain.*

<sup>g</sup> The testimony was Christ's (ch. 1: 2, 5, &c.; John 3: 32, &c.); *they had it in trust* (1 Cor. 9: 17; Gal. 2: 7; 1 Thess. 2: 4; &c.). There is even large authority, ‘B. a 24. β 6. γ 2. Compl. Syr. Ar. P.’ for the reading μαρτυρία τοῦ ἀγρίον, followed by It.;—Andr., Aret., Matth. and Words.—E. V. ch. 12: 17; 19: 10; &c.; 1 John 5: 10;—W., T., C., R.;—Vulg., Syr. (= *testimonium Agni quod illis erat*; not, as Murd., *testimony to the Lamb which was with them*), Germ., Dt., It., Fr. S.;—Erasm., Vat., Castal., Aret., Hamm. (*had had*), Cocc., Bierm.,

## GREEK TEXT.

ναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ρομφαιά καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἦνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον,

10 καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἄγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἔκδικεις τὸ ἀἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς ;

11 καὶ ἐδόθησαν ἑάστοις στο-

## REVISED VERSION.

part of the earth with sword, and with hunger, and with <sup>a</sup>death, and <sup>b</sup>by the <sup>c</sup>wild beasts of the earth.

9 And when he <sup>c</sup>opened the fifth seal, I saw under the altar the souls of <sup>a</sup>those <sup>b</sup>slain for the word of God, and for the testimony which they <sup>b</sup>held.

10 And they <sup>c</sup>cried with a loud voice, saying: <sup>a</sup>Until when, O <sup>b</sup>Lord <sup>c</sup>the holy and <sup>c</sup>the true, dost thou not judge and avenge our blood <sup>b</sup>on <sup>c</sup>those that dwell on the earth?

11 And <sup>c</sup>there <sup>a</sup>were given

Vitr., Beng. (*gehabt hatten*), Greenf. (בְּנֵי־בְּנִים), De W., Hengst. The *tuebantur* of Pagn., Bez., Par.. (G. *maintained*) seems to have given currency to the other view, which is, indeed, held by some, as Vitr., who do not allow it to modify the version.

<sup>a</sup> For ἔκραζον, all the recent editors read ἔκραξαν (‘A. B. C’ a 25. β 5. Compl.’).—The ἕως πότε = בְּנֵי־בְּנִים of Ps. 13; &c.; and is here answered by the ἕως of v. 11. Latin verss. (*usquequo* or *quousque*;—except Castal.’s Ciceronian *quousque tandem*), Syr. (= Greenf. בְּנֵי־בְּנִים = De D. *usque quando*), Dt. marg. (*tot wanmeer toe*), It. (*infino a quando*), French verss. (*jusques à quand*);—Lord, Kell.

<sup>b</sup> See 2 Pet. 2: 1, N. g.

<sup>c</sup> Syr., It.;—Wells, Thom., Allw. But all the recent editors reject (except that Bloomf. merely brackets, as ‘most probably, or certainly, an interpolation’) the δ before ἀληθ., on the authority of A. B. C. ‘a 17. β 6. Compl.’ I recommend that this reading be followed: *and true*. Daub., Woodh., Penn, Lord. Treg., Words., express the first article; and the want of it, or of both, is in the German verss. and Murd. compensated by means of the personal pronoun (*du—thou*), and in Fr. G.,—M.;—Pagn., Vat., Bez. and later Latin verss., Brightm., B. and L., by a relative construction (*qui es, which art*).

<sup>d</sup> For ἀπό, Matth., Mey., Lachm., Bloomf., Treg., Words., Tisch., read ἐξ (A. B. C. ‘a 26. β 4. Compl.’).—For *those*, see ch. 2: 2, N. h, &c.

<sup>e</sup> For the order, see v. 2, N. g.

<sup>f</sup> For ἐδόθησαν . . στολαὶ λευκαὶ, all the recent editors read ἐδόθη . . στολὴ λευκή (‘A. B. C. a 28. β 7. [β 8. for στολὴ λευκή] γ 3. Compl. Syr. Arm. Erp.’). I recommend that this reading be followed: *was given . . . a white robe.*

## KING JAMES' VERSION.

en unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had

## GREEK TEXT.

λαὶ λευκὰ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπάνσωνται ἔτι χρόνον μικρὸν, ἕως οὐ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοὶ.

12 Καὶ εἶδον ὅτε ἦνοιξε τὴν

## REVISED VERSION.

unto <sup>b</sup>every one of them <sup>a</sup>white robes, and it was said unto them that they should rest yet <sup>c</sup>a little <sup>d</sup>time, until their fellow-servants also and their brethren <sup>e</sup>shall fulfil <sup>f</sup>it, <sup>f</sup>who <sup>e</sup>shall <sup>f</sup>be killed as they <sup>g</sup>also <sup>b</sup>themselves.<sup>i</sup>

12 And I <sup>j</sup>saw when he <sup>k</sup>

<sup>b</sup> The reading ἔκάστοις is rejected by all the recent editors, of whom Matth., Griesb., Sch., Bloomf., Tisch., give αὐτοῖς ('B. a 14. β 3. [& 31] Compl. Arm.); Beng., Knapp, Mey., Lachm., Hahn, Treg., Words., Theile, αὐτοῖς ἔκάστοις ('A. C. a 11. β 4. γ 3. [Vulg.]). I recommend that the latter reading be followed, and translated: *them every one*. Comp. ch. 5: 8, and see ch. 2: 23, N. a;—W. (*for each soul . . . to them*);—German verss. (except Herd.), French verss.;—Castal., Wesl. (*to them, to every one*), Treg. (*them severally*).

<sup>c</sup> For the omission of *for*, see E. V., ch. 20: 3; &c.;—W., R.; Daub., Dodd., Wakef., Woodh., Thom., Sharpe, Stu., Lord, Kenr.—The *μικρόν*, rejected by the other recent editors ('B. a 25. β 6. γ 2. Compl. Ar. P.'), is retained by Lachm., Hahn, Treg.

<sup>d</sup> E. V., John 5: 6; &c.;—W., R.;—Brightm., Daub., Wesl., Newe., Woodh., Allw., Penn, Lord.

<sup>e</sup> Greek writers, it is true, often employ the future middle, especially of pure verbs, in a passive sense. But whether this usage is found in the N. T. (Acts 15: 22; 1 Cor. 10: 2; Gal. 5: 12) is doubtful. Here it is not necessary. ‘The martyrs should rest yet a little time, until their brethren also, still left on the field of conflict, shall fulfil it for themselves—in their own appointed way—not resting, but suffering.’ And, accordingly, Luth. (*rollende dazu kämen*), Cocc. (*plene accedant*;—and in the Comment, ‘implerent, nempe suum agonem, vel, se plene associarent’), Stu., Rob. (*πληρώσονται sc. τὸν καιρὸν ν. χρόνον*), retain the active or the middle force. This reading, however, is almost destitute of manuscript support, and has been rejected by all the recent editors, of whom Beng., Knapp, Mey., Hahn, Lachm., Bloomf., Treg., Words., Theile, give *πληρώθωσις* ('A. C. 29. Compl. Vulg. Copt. Aeth. Syr.); Matth., Griesb. (to whom Rob. errs in assigning *πληρώσονται*, as he does in citing *πληρώθωσι* as the Rec.), Sch., Tisch., *πληρώσωσι* ('B. a 28. β 5. Erp.). The former is with reason objected to by Hengst., as scarcely yielding a satisfactory sense; the common explanation both of this reading and of *πληρώσονται*, *until the completion of their number* (Steph., Engl. Ann., Grot., Grell., Danb., B. and L., Wolf., Beng., &c.), and that of Vitr.,—*of their afflictions*, being harsh and unexampled. De W.’s note is: ‘*πληροῦσθαι* either simply *vita defungi*, comp. *τελειώσθαι* Wisd. 4: 12 (13), or with the additional sense of a moral perfecting, comp. Heb. 11: 40; 12: 23;’ and, while the place referred to in Wisd. gives no countenance whatever to the first of these interpretations, the second is suggested also by Areth., after Andr.: *μαχροθυμεῖν*

ἄχρι τῆς τῶν ἀδελφῶν τελεώσεως κελεύονται, ἵνα μὴ χωρὶς αὐτῶν τελεωθῶσι, κατὰ τὸν θεῖον Ἀπόστολον (in allusion to Heb. 11: 39, 40). But, besides the substitution here of *τελείω* for *πληρώω*, the place just cited, taken strictly, shows, not that departed saints are to rest till the living are perfected, but that they themselves do not attain their *τελείωσις* apart from the latter, but, as the apostle speaks, *vice versa*, in 1 Thess. 4: 17, *ἄμα σὺν αὐτοῖς*. On the other hand, Bloomf.’s objection to *πληρώσωσι* (to which he allows ‘very strong external authority,’) that ‘one may justly require some *proof* that such an idiom as this use of the active *πληρ.* in a passive sense ever existed,’ is readily obviated by taking the word in its own active sense, as Matth. thinks may be done (‘Quid, si post *πληρώσωσιν* ex superioribus intelligatur *αὐτῷν*, ἤγον τὸν *χρόνον* τὸν *μικρόν*, ut sit, usque dum conserri eorum compleat tempus illud parvum. Nec enim hoc adeo absurdum videtur?’), and as is done by Bretsch. (‘intellige τὸν δρόμον, vel τὸν *χρόνον*?’), Wahl (‘abest τὸν *καιρὸν* αὐτῶν?’), De W. (‘ihren Lauf rollendet haben würden?’), Hengst. (‘we are to supply: *their course or their work?*’). But the ellipsis assumed by De W. and Hengst. is abrupt and without example, whereas the *καί* subjoined to *πληρ.* (the verb being necessarily changed,) sufficiently justifies the supplement proposed above. I recommend, therefore, that the reading *πληρώσωσι* be adopted, and translated thus: ‘should fulfil it;’ and that the margin bear the following note: ‘Or, as other copies read, *should be fulfilled?* This change would require, *should be killed*, in the next clause.—The verb *πληρ.* is translated in connection with its subjects by W., R.;—nearly all foreign verss.;—Daub., Wesl., Woodh., Allw., Stu.

<sup>f</sup> For *who*, see Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Penn, Stu., Lord, Murd., Kenr.—Excepting Beng., Matth., Bloomf., all the recent editors have *ἀποκτείνεσθαι*.

<sup>g</sup> For this idiomatic repetition of the *καί*, see Win. § 57. 4, and ch. 2: 27, N. v, &c. W.;—Latin verss., Syr.;—Engl. Ann. (‘Or, as themselves also were’), Beng., Herd., Mey., Lord, Treg., De W.

<sup>h</sup> See 1 John 1: 7, N. x, &c. Pagn., Castal., Bez., Par., Cocc., Bierm., Vitr., (*ipsi*;—for the Vulg. *illi*), Engl. Ann. (see N. g), Wakef., Treg. (marks *they* as emphatic), De W.

<sup>i</sup> Nothing is supplied by W., R.;—foreign verss.;—Daub., Wakef., Thom., Penn, Lord, Kenr.

<sup>j</sup> See ch. 4: 1, N. b.

<sup>k</sup> See v. 3, N. i.

## KING JAMES' VERSION.

opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and

## GREEK TEXT.

*σφραγίδα τὴν ἔκτην καὶ ἴδον σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἵμα,*

*13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.*

*14 καὶ ὁ οὐρανὸς ἀπέχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὅρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.*

*15 καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυ-*

## REVISED VERSION.

opened the sixth seal, and, behold, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood,

13 And the stars of heaven fell unto the earth, <sup>as</sup> a fig-tree casteth her <sup>untimely</sup> figs, <sup>being</sup> shaken <sup>by</sup> a <sup>great</sup> wind;

14 And the heaven <sup>was</sup> parted as a scroll <sup>rolling up</sup>; and every mountain and island were moved out of their places;

15 And the kings of the earth, and the great men, and the <sup>rich</sup>, <sup>v</sup> and the chief captains, and the

<sup>1</sup> See ch. 5: 6, N. r. But all recent editors cancel *ἴδον*, on the authority of B. C. <sup>a</sup> 26. <sup>b</sup> 8. <sup>c</sup> 2. Compl. Vulg. MS. Am. Tol. Harl.\* Copt. Aeth. Syr. Arr. Slav. MS.?—‘very strong authority,’ says Bloomf., who thinks the word ‘was probably introduced from the parallel passages.’ I recommend that it be omitted: *and there was*.

<sup>m</sup> The reading, which inserts *ῶν* after *ἡ σελήνη*, is marked by Beng. as one ‘quae per codices firmior sit lectio textus; nec tamen plane certa,’ but all subsequent editors have adopted it, on the authority of ‘A. B. C. <sup>a</sup> 17. <sup>b</sup> 8. <sup>c</sup> 2. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MS.’ I recommend that it be followed, and translated: *whole moon*.

<sup>n</sup> W., R.;—Syr., Dt., It., French verss.;—Cocc. (*ut*;—*for sicut* of others), Daub. and later English verss. (except Allw., Treg., Words.), Beng. and later German verss. (*wie*;—*for Luth.’s gleichwie*, and De W.’s *sowie*).

<sup>o</sup> Or, *winter-figs*. See the lexicons, *in loc.*; also Rob., s. v. *οὐρῆ*. The Sept. have the word in Cant. 2: 13 for *εἴδη*.

<sup>p</sup> Dodd. The participial construction is retained also by It., French verss.;—Cocc., Bierm., Vitr., Herd., Wakef., Woodh., Mey., Van Ess, Sharpe, Stu., Lord, Treg., Ilengst.

<sup>q</sup> See 2 Pet. 2: 19, N. l.

<sup>r</sup> E. V., John 6: 18, and generally elsewhere; always in this book, except in connection with *χρανῆ* or *φωνῆ*;—W., R.;—Daub., Penn, Sharpe, Lord, Kenr.

<sup>s</sup> Not necessarily *ἀπ’ ὅψεως* (Schleus. and Ros. after Grot.). Bretsch.’s explanation also, *partes discissae et convolutae hic describuntur* (and so Bloomf.: ‘the heaven . . . was parted off, or separated in the midst, and the part removed’; and Rob.:

‘the heavens parted asunder . . . i. e. the heavens were rent and the parts rolled away’) is needlessly specific, and possibly erroneous; the word expressing nothing more than that the heavenly expanse *was sundered* (in old English it might have been, with the same meaning, *was departed*) *from*—perhaps its fastenings, like a tent (comp. Job 9: 8; Ps. 104: 2; Is. 40: 22; 42: 5; 44: 24), or as when an outstretched scroll is let go.—Vulg. (*recessit*). Syr. (= De D. *separati sunt*), German verss. generally (*entrich*;—All. *rich zurück*). Dt. (*is weg ge-  
weken*), It. (*si ritirò*), French verss. (*se retire*);—Erasm., Pagn., Vat., Castal., Steph., Aret.. (*as Vulg.*;—which is better than Bez. and Par. *abscessit*, or Cocc. and Bierm. *amotum est*), Wakef. (*ran up*), Thom. (*recoiled*), Treg. (*was separated from its place*), Murd. (*separated*). Comp. N. t.

<sup>t</sup> The comparison is not, as it has been frequently explained, to the disappearance, either of the contents of a scroll that has been rolled up, or of the scroll itself, but to the process of rolling. Comp. N. s.—Dt. (*dat toegerold wordt*), Fr. G.,—M.,—S., (*que l'on [qu'on] roule*);—Erasm., Vat., (*qui circumvolvit*;—*for the Vulg. inrotulus*), Pagn., Steph., Bez., Par., Cocc., Grell, Vitr., (*qui convolvitur*), Castal. (*convolratur*), Berl. Bib. (*zusammen gerollt wird*;—*for Luth.’s eingewickeltes*), Beng. (*das man zus. wickelt*), All. (*das man zusammenrollt*), Treg. (*when it rolleth itself together*), De W. (*die zusammenge-  
wickelt wird*;—in 1839, *zusammengerolltes*).

<sup>u</sup> Instead of *πλούσιοι καὶ οἱ χιλιάρχοι*, all the recent editors have, *χιλιάρχοι οἱ πλούσιοι* (A. B. C. <sup>a</sup> 22. <sup>b</sup> 7. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MS.’). I recommend that this order be followed: *chief captains, and the rich*.

<sup>v</sup> W., R.;—foreign verss.;—Wesl., Wakef., Newe., Stu., Lord, Kenr.

## KING JAMES' VERSION.

the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

## CHAP. VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

\* The reading *ισχυρού* (A. B. C. ‘α 27. β 7. Compl.’) is adopted by all the recent editors in the place of *δυνατοί*, but requires no change in the version.

\* The authority of A. B. C. ‘α 19. β 7. Vulg. Aeth. Syr. Arr. Slav. MS.’ is against this second *πᾶς*, which, however, is retained by Griesb., Knapp, Mey., Sch., and Bloomf. (though he thinks it may be an interpolation).

\* Dodd., Wesl., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd.

\* The present tense is retained by W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Aret., Cocc., Bierm., Daub., Berl. Bib., Wakef., and Newe. (*say*), Allw., Sharpe, Stu., Treg., De W., Words., Hengst., Kenr. Comp. ch. 7: 10, N. f. Here the past time was introduced by Pagn., and adopted by Bez., &c.

\* The sign of the dative is repeated by W.;—Syr., Dt., It., French verss.;—Daub., Beng., Dodd., Wesl., Moldenh., Herd., Woodh., Mey., Allw., Greenf., Penn, Stu., Lord, Hengst., Murd.

\* The article is repeated by R.;—Dt., It., French verss.;—Daub., Beng., Dodd., Wesl., Moldenh., Herd., Woodh., Thom., Mey., Allw., Greenf., Penn, Stu., Lord, Treg., Hengst., Murd., Kenr.—For *upon*, see ch. 3: 3, N. j. &c. R.;—Dodd., Wakef., Thom.

\* ‘*Dies irae, dies illa*; the issue and consummation of all preceding days of vengeance; the day, of which we were so often warned.’ See 1 John 2: 7, N. o. &c.—Syr.;—Pagn., Bez., Brightm., Par., Grell., Vitr., Wakef.

## GREEK TEXT.

*νατοὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων,*

16 *καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὄργῆς τοῦ ἀρνίου.*

17 *ὅτι ἥλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὄργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;*

## CHAP. VII.

*KAI μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.*

\* Syr., Germ., Dt., Fr. S.;—Vat., Castal., Cocc., Vitr., Daub., Beng., Dodd., Wesl., Moldenh., Herd., Wakef., Newe., Woodh., Thom., Mey., Allw., All., Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Murd. E. V. and others follow the Vulg.

\* The *Kai* is cancelled by Lachm. and Treg., on the authority of ‘A. C. Vulg. Copt.;’ and *τοῦτο* (A. B. C. ‘α 22. β 6. γ 2. Compl.’) is substituted for *ταῦτα* by Matth., Sch., Lachm., Treg., Words., Tisch.—For *no wind* (= ‘not a blast,’ Milton, *Lycidas*, 97), see 1 John 1: 8, N. z. Protestant German verss., Dt., It. (*non . . vento*), Fr. G.—M.—S. (*aucun vent ne*);—Daub., Wakef., Woodh. (*not a wind*), Thom., Allw. (*a wind . . not*), Penn, Sharpe, Lord (*wind . . neither*), Words.

\* See ch. 6: 16, N. b. &c. In the last clause, as an indication of a change in the construction, Vulg. substitutes *in* with the acc. for the previous *super* (and by this R. is led into the variation, *upon . . on*); Dt. changes *op* to *legen*; Fr. S., *sur* to *contre*;—Erasm., Pagn., Vat., Bez., Par. (*as Vulg.*). Cocc., Vitr., (change *in* with the abl. to *in* with the acc.), Beng. (makes the same change with *über*). Comp. ch. 13: 1, N. dd.

\* Literally: ·*Every tree*;—as would at once be the case, but for the angelic restraint.’ Comp. ch. 9: 4; Is. 2: 13; Joel 1: 12, 19;—Hamm., Cocc., Greenf., Züll., Hengst. (‘*eig. allen Baum*’). But in English the literal expression might occasion ambiguity. There is also another reading, *τι δένδρον* (B. C. ‘α 22. β 6. Vulg. Ar. Copt.’), adopted by Wetst., Matth., Lachm., Treg., Words., Tisch.

## REVISED VERSION.

“mighty, <sup>v</sup> and every bond man, and <sup>x</sup>every free man, hid themselves in the <sup>y</sup>eaves and in the rocks of the mountains;

16 And <sup>z</sup>they say to the mountains and <sup>a</sup>to <sup>b</sup>the rocks: Fall <sup>b</sup>upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For <sup>c</sup>that great day of his wrath is come, and who <sup>d</sup>is able to stand?

## CHAP. VII.

\* AND after <sup>a</sup>these things I saw four angels standing <sup>b</sup>upon the four corners of the earth, holding the four winds of the earth, that <sup>c</sup>no wind should blow on the earth, nor on the sea, nor <sup>b</sup>upon <sup>b</sup>any tree.

## KING JAMES' VERSION.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

5 Of the tribe of Juda were

## GREEK TEXT.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζώντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἄγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικήσαι τὴν γῆν καὶ τὴν θάλασσαν,

3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἕχρις οὖ σφραγίζωμεν τοὺς δούλους τοῦ Θεοῦ ήμῶν ἐπὶ τῶν μετώπων αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ρυδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς νιῶν Ἰσραὴλ·

5 ἐκ φυλῆς Ἰούδα, τρισ' χιλιά-

## REVISED VERSION.

2 And I saw another angel ascend from the <sup>a</sup>sunrise, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we <sup>b</sup>seal the servants of our God <sup>c</sup>on their foreheads.

4 And I heard the number of <sup>b</sup>the sealed: <sup>a</sup>a hundred <sup>b</sup>and forty <sup>c</sup>four thousand <sup>b</sup>sealed, of <sup>c</sup>every tribe of the children of Israel;

15 Of the tribe of <sup>m</sup>Judah,

<sup>a</sup> T., C., G.;—Germ., Dt., It. (*che saliva*). French verss. (*qui montait*);—Cocc. (following this reading, changes *ascendentem* of the other Latin verss. into *qui ascendebat*). But I recommend that the reading of all the recent editors, *ἀναβάντα* (A. B. C. ‘<sup>a</sup>27. <sup>b</sup>7. Compl.’), be followed, and translated: *ascending*.

<sup>a</sup> The periphrasis of the text is preserved by W., T., C., G. R.;—the Latin and German verss., Dt. I., Fr. S.;—Daub., B. and L., Dodd., West., Wakef., Woodh., Thom., Clarke, Greenf., Stu., Lord, Treg., Words., Kell., Murd., Kenr.

<sup>a</sup> E. V. v. 1;—Dodd., West. (*neither . . . neither*), Wakef. (*or . . . or*), Newe., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg. Foreign verss. generally render the *μήτε* of both clauses by the same word.

<sup>a</sup> The present tense is used by W., R.;—Vulg., Germ.;—Erasm., Pagn., Vat., Castal., Arct., Cocc., Beng., Herd., Thom., Mey., Kenr. But of these several read. as do all the recent editors, *σφραγίσωμεν*. For the present of our Text Treg. cites no authority but Erasm. I recommend that *σφραγίσ.* be adopted, and translated: *have sealed*.

<sup>a</sup> See ch. 1: 20, N. d, &c. Syr. (= Greenf. ܒܵܲ), German verss. (*an*), Dt., It., Fr. G.,—M.,—S.;—Daub., Wakef., Woodh., Allw., Stu., Treg., Murd., (*upon*), West., Newe., Thom., Penn. Sharpe, Ell. (at ch. 9: 4), Lord, Kenr.

<sup>a</sup> Latin verss., It., Fr. G.,—M.;—Berl. Bib. and later German verss. generally, Wakef., Woodh., Greenf., Lord, Treg.

<sup>a</sup> Vv. 4–8 are not so much a historical statement of what John saw, or even of what took place, as an echo of what he *heard*. And this, together with the blessedness and the solemnity of the act, is best brought out by the construction and ar-

rangement of the original; which are, accordingly, adopted by W., R. (except that it turns the Vulg. *signati* of v. 4 into a finite verb);—Vulg., Syr., Germ. (*nearly as R.*), It. (except that it supplies *ch'era di* after the first clause of v. 4), Fr. G.,—M., (*nearly as Germ.*), Fr. S.;—Erasm., Pagn. (except that he supplies *erant* to *obsignata* in v. 4);—and so Bez., Par., B. and L., Cocc., Grell., Vitr., Beng., Woodh. (*as R.*), Greenf. (except that he reverses the order in vv. 5–8), Mey., All., De W., (treating the participle throughout as a noun), Treg., Hengst. (*as Germ.*).—For the form of the indefinite article in v. 4, see 2 Pet. 2: 14, N. f.

<sup>a</sup> It is not necessary, in rendering the numeral sign of the Text (which all recent editors, except Matth. and Bloomf., exchange for *numeral words*) into our most common verbal expression, to mark *and* as supplied. (Treg., indeed, adopts the reading of ‘C. <sup>a</sup>7. Compl.’ which inserts *καὶ* after *ἰκατόρι*).—R., Wells, Daub., West., Lord, (omit *and* in both cases), Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Treg., Kenr. Comp. ch. 4: 4, N. m and 14: 1, N. g.

<sup>a</sup> The singular is retained by W. (*every lineage*). R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Cocc., Vitr., Daub., Dodd., Wakef., Stu., Lord (*the whole race*), Treg., De W., Words., Murd., Kenr.

<sup>a</sup> See v. 4, N. i.—In vv. 5–8 *ἐσφραγισμένοι* is cancelled, in every instance except the first and last, by Matth., Lachm., Treg., Words., Tisch., on the authority of A. B. C. ‘<sup>a</sup>22. <sup>b</sup>6. <sup>c</sup>3. Compl.’. Vulg. MS. *Harl.*\* Copt. Aeth. Syr. Erp.; and in the two exceptional cases Matth. has *ἐσφραγισμέναι* (B. ‘<sup>a</sup>12. <sup>b</sup>4.’ and in v. 5 ‘<sup>c</sup>2.’).

<sup>a</sup> See ch. 5: 5, N. o, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.	δες ἐσφραγισμένοι· ἐκ φυλῆς Ρουθὴν, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ὃς χιλιάδες ἐσφραγισμένοι·	twelve thousand sealed; of the tribe of Reuben, twelve thousand sealed; of the tribe of Gad, twelve thousand sealed;
6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.	6 ἐκ φυλῆς Ἀσῆρ, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ὃς χιλιάδες ἐσφραγισμένοι·	6 Of the tribe of <sup>a</sup> Aser, twelve thousand sealed; of the tribe of <sup>b</sup> Nephthalim, twelve thousand sealed; of the tribe of <sup>c</sup> Manasses, twelve thousand sealed;
7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.	7 ἐκ φυλῆς Συμεὼν, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευΐ, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ὃς χιλιάδες ἐσφραγισμένοι·	7 Of the tribe of <sup>a</sup> Simeon, twelve thousand sealed; of the tribe of Levi, twelve thousand sealed; of the tribe of <sup>c</sup> Issachar, twelve thousand sealed;
8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.	8 ἐκ φυλῆς Ζαβούλων, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσῆφ, ὃς χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμίν, ὃς χιλιάδες ἐσφραγισμένοι.	8 Of the tribe of <sup>a</sup> Zabulon, twelve thousand sealed; of the tribe of Joseph, twelve thousand sealed; of the tribe of Benjamin, twelve thousand sealed.
9 After this I beheld, and lo, a great multitude, which no man	9 ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ ὅχλος πολὺς, ὃν ἀριθμῆσαι	9 After <sup>w</sup> these things, I <sup>x</sup> saw, and <sup>y</sup> behold a great multitude,

<sup>n</sup> See v. 4, N. i and v. 5, N. l.

<sup>9</sup> See N. o. Νεφθαλέιμ (Gen. 35: 25) being but one of several Sept. forms (Νεφθαλεῖ Gen. 30: 8; Νεφθαλί Gen. 46: 24; Νεφθαλίμ 1 Kings 4: 15) for נַפְתָּלִי, I recommend that the O. T. name be restored here and Matt. 4: 13, 15: *Naphtali*.—Dodd, West., Campb. (in Matt.), Newc., Lord, Murd. German verss., Guyse, Woodh., Penn, (*Naphthali*).

<sup>4</sup> See N. o. The Sept. uses two forms of the nominative, *Mavasōn* (Gen. 48: 5) and *Mavasōns* (2 Kings 20: 21) for

Here, though not at Matt. I : 10, the Amer. Bible Soc. has restored *Manasseh*. I recommend that it be done in both places.—W., Daub. (*Manasse*). Dodd., Wesl., Campb. (in Matt.), Wakef., Newc., Woodh., Penn, Lord, Murd.

<sup>r</sup> See v. 4, N. i and v. 5, N. 1.

<sup>o</sup> See 2 Pet. 1: 1, N. a, &c. W., T., C.;-Fr. S.;-Erasm., Cocc., Mey. All others, including E. V., apply the principle cited in v. 6, N. o; which I also recommend to be done; *Simeon.*

<sup>4</sup> See v. C. N. o. This name is given with one *s* by W., T., C.;—Erasm., Bez. (in some edd.), Whist., Wells, Beng., Lowm., Wakef., Allw., Gerl.:—Germ., Dt., Coce., Moldenh., Mey., De W., Hengst., follow the Chethibh (*Issaschar* or *Isaschar*):—all others, including E. V. here and in the O. T., take the Keri, which I also recommend: *Issachar*.

<sup>a</sup> See v. 4, N. i and v. 5, N. l.

\* Both here, and at Matt. 4:13, 15, the Amer. Bible Soc. has restored *Zebulun*, in accordance with the principle of v. 6, N. o. I recommend that the change be adopted in both places.—G., Lowm., Guyse, Wesl., Newc., Lord, Treg., (*Zebulon*), Dodd., Campb. (in Matt.), De W. and Hengst. (*Sebulon*).

<sup>w</sup> See ch. 4: 1, N. a.

\* See ch. 4:1, N. b.

<sup>7</sup> See ch. 5:6, N. r.

## KING JAMES' VERSION.

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and

## GREEK TEXT.

αὐτὸν οὐδεὶς ἡδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

10 καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ Θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.

11 Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἐπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

12 λέγοντες, Ἀμήν· η ἐὐλογία καὶ η δόξα καὶ η σοφία καὶ η ἐυχαριστία καὶ η τιμὴ καὶ η

<sup>a</sup> See ch. 3: 7, N. p. &c.

<sup>b</sup> For ἡδύν., Beng., Matth., Lachm., Treg., Words., Tiseh., read ἡδύν. (A. B. C. 'a 10. β 4. Compl.?).

<sup>c</sup> The variation in the number of θνῶν and φλῶν, in which Beng. and Hengst. find something worthy of note, is observed also by Syr., Dt., Fr. S.; Hamm., Cocc., Vitr., Thom., Stu., Lord, Treg. Others, as B. and L., Dodd., Wakef., Words., make all the four nouns singular. The rest follow the Vulg.

<sup>d</sup> See ch. 1: 7, N. k.

<sup>e</sup> E. V., ch. 10: 11; 17: 15. Elsewhere, by disregarding the number, E. V. sometimes hides or obscures the meaning. Thus, comp. Luke 2: 10 (πατὴ τῷ λαῷ, to all the people = Israel) with v. 31 (πάντων τῶν λαῶν, of all the peoples, i. e. on earth, including the two divisions specified in v. 32); Acts 4: 25 (λαοί, peoples). 27 (λαοῖς Ἰσραὴλ, peoples of Israel = the tribes gathered together at the Passover); &c. An oversight of kindred influence pervades the common English version of the O. T.—W., R.; foreign verss. (except B. and L.);—Daub., Thom., Allw., Sharpe, Lord, Treg., Kenr.

<sup>f</sup> See ch. 4: 1, N. c, &c. W., R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Daub., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Greenf., Stu., Lord, Treg., De W., Hengst., Kenr. Matth. and Words. edit ἐστῶτας (B. 'a 14. β 4?).—Bloomf. marks περιβεβλημένοι as 'a reading thought to need alteration,' and all the other recent editors do alter it to περιβεβλημένους, on the authority of A. B. C. 'a 21. β 5.' The case would then depend on the εἶδον. See Win. § 35. 3, and ch. 1: 14, N. o.

<sup>g</sup> Castal., Cocc., Dodd. But all the recent editors, except

## REVISED VERSION.

which no one could number, of every nation, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And crying with a loud voice, saying: <sup>g</sup>The salvation unto him who sitteth on the throne of our God, and unto the Lamb.

11 And all the angels stood around the throne and the elders and the four living creatures, and they fell before the throne upon their faces, and worshipped God,

12 Saying: Amen. <sup>h</sup>The blessing, and <sup>i</sup>the glory, and <sup>j</sup>the wisdom, and <sup>k</sup>the thanksgiving,

Mey., read *χράζονται*, on the authority of A. B. C. 'a 27. β 7. γ 4. Compl. Vulg. Aeth. Arm. Arr. Slav.' I recommend that this reading be followed: *they cry*. See ch. 6: 16, N. z.

<sup>g</sup> 'That which has been wrought for us.' See ch. 5: 13, N. e, &c.—Dt., It., French verss.;—Berl. Bib., Beng., Wakef. (*this*;—and so Thom., Penn), Newe. (*our*), Woodh., Allw., Stolz, Ell., Lord, De W., Kell., Hengst.

<sup>h</sup> E. V. in the next clause; &c. But, instead of this Erasmian reading (comp. v. 3, N. f.), the Elzevir text and all the recent editors have, τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θ. I recommend that this be adopted, and translated: *unto our God who sitteth on the throne*. For *who*, see 2 Pet. 2: 11, N. f.—For *on*, see ch. 3: 10, N. d, &c.

<sup>i</sup> See ch. 4: 6, N. z.

<sup>j</sup> The *κίνησις* is not repeated in W., T., C., G., R.;—Latin and French verss. (except B. and L.). It.;—Beng., Dodd., Wesl., Herd., Wakef., Thom., Mey., Sharpe, Stu., De W., Kenr. In English it is sufficient, with Thom. and Stu., to remove the comma after *throne*.

<sup>k</sup> See ch. 4: 6, N. a.

<sup>l</sup> W., R.;—Fr. G.,—M.,—S.;—Dodd., Wesl., Herd., Mey., Penn, Stu., Treg., Murd.

<sup>m</sup> For *upon*, see ch. 6: 16, N. b, &c.—For *to* πρόσ. all the recent editors give τὰ πρόσωπα (A. B. C. 'a 27. β 7. γ 2. Compl. Vulg. Syr. Arm. Arr.'). I recommend that this reading be followed: *faces*.

<sup>n</sup> See v. 10, N. g, &c. To the English authorities, cited in the various notes referred to, may here be added Dodd.

## KING JAMES' VERSION.

power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

## GREEK TEXT.

$\delta\acute{u}n\alpha\mu\iota s$  καὶ ἡ ἰσχὺs τῷ Θεῷ  
ἱμῶν εἰs τοὺs αἰώνas τῶν αἰώνων.  
ἀμήν.

13 Καὶ ἀπεκρίθη εἰs ἐκ τῶν  
πρεσβυτέρων, λέγων μοι, Οὐτοὶ  
οἱ περιβεβλημένοι τὰs στολὰs  
τὰs λευκὰs, τίνεs εἰσὶ, καὶ πόθεν  
ἢ λόθον;

14 καὶ εἴρηκα αὐτῷ, Κύριε,  
σὺ οἶδας. Καὶ εἰπέ μοι, Οὐτοὶ  
εἰσιν οἱ ἔρχόμενοι ἐκ τῆs θλίψεωs  
τῆs μεγάληs, καὶ ἐπλυναν τὰs  
στολὰs αὐτῶν, καὶ ἐλεύκαναν στο-  
λὰs αὐτῶν ἐν τῷ αἵματi τοῦ ἀρ-  
νίου.

## REVISED VERSION.

and <sup>a</sup>the honour, and <sup>b</sup>the power,  
and <sup>c</sup>the strength, <sup>d</sup>unto our  
God <sup>e</sup>unto the ages of the ages.  
Amen.

13 And one of the elders an-  
swered, saying unto me: <sup>f</sup>These  
<sup>g</sup>that are <sup>h</sup>clothed <sup>i</sup>with <sup>j</sup>the  
white robes <sup>k</sup>who are they, and  
whence came they?

14 And I said unto him: <sup>l</sup>Sir,  
<sup>m</sup>thou knowest. And he said  
<sup>n</sup>unto me: These are they <sup>o</sup>who  
<sup>p</sup>come out of <sup>q</sup>the great tribula-  
tion, and <sup>r</sup>they <sup>s</sup>washed their  
robes and made <sup>t</sup>their robes white  
in the blood of the Lamb.

<sup>o</sup> See 2 Pet. 2: 11. N. g. E. V., ch. 5: 12, &c.;—W., R.;—Germ. (*Stärke*), Dt. (*sterkte*), It. (*forza*), French verss. (*force*);—Castal. (*vires*), Pagn., Bez., Par., Cocc., Vitr., (*robur*), Beng., Moldenh., Herd., Mey., De W., Hengst., (*as Germ.*), Dodd., Wesl., Kenr., Grot., Hengst., and others, note how nearly identical the nouns here are with those in the doxology of ch. 5: 12. The only change is the substitution of *εὐχαριστία* for *πλούτος*, and this was done, Hengst. thinks, for the sake of independence ('zur Bewahrung der Selbstständigkeit'). Or it may be, that the effect is here put for the cause, the riches of the divine liberality being answered by the thanksgivings of the creature.

<sup>p</sup> See ch. 1: 6, N. d, &c.

<sup>q</sup> See ch. 1: 6, N. g, &c.—The final *ἀμήν* is bracketed by Knapp, Treg., and cancelled by Mey., Lachm., Tisch., Theile, on the authority of 'C. 28. 36.'

<sup>r</sup> The Greek order is preserved by R.;—Latin and French verss., Syr., Dt.;—Daub., Beng., Dodd., Herd., Woodh., Stolz., Goss., Mey., Allw., All., Stu., Lord, Treg., De W., Murd.

<sup>s</sup> See 2 Pet. 2: 11, N. f. W., R.;—Brightm. (*who*;—and so Dodd., Thom., Sharpe, Stu., Lord, Murd., Kenr.) Wells, Daub., Wesl., Wakef., Newc., Penn, Treg.

<sup>t</sup> E. V., v. 9, and 9 times in this book, out of 12;—W., R.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom. (*clad*), Allw., Sharpe, Stu., Lord, Murd., Kenr.

<sup>u</sup> E. V., v. 9; &c.;—W.;—Dodd., Stu., Kenr. See ch. 11: 3, N. k.

<sup>v</sup> 'Those that are thus distinguishable.'—R.;—Syr. (= De D. hisce), Dt.;—Vitr. (*illis*), Danb., Beng., Wakef. (*those*), Allw., Greenf., De W.

<sup>w</sup> E. V., Matth. 12: 48; &c.;—W., R.;—foreign verss.;—Wells and later English verss., except Sharpe and Treg.

<sup>x</sup> Excepting Bloomf. and Theile, all the recent editors insert

(Lachm., in brackets) *μοῦ* after *Κύριε*, on the authority of B. C. <sup>a</sup> 26, <sup>b</sup> 6, <sup>c</sup> 2. Compl. Vulg. Copt. Syr. Ar. P. Slav. MSS. I recommend that this reading be adopted, and translated: *My lord*. In this address Beng. sees a step to the unlawful worship of ch. 19: 10 and 22: 8. But it is not necessary, with Hengst., to regard it as equivalent to the divine name, *Ἄλλος*, in which sense the use of it, if so understood, would have been checked by the elder. Greenf.'s *Ἄλλος* is sufficient, and the like discrimination appears in the Syr.

<sup>y</sup> 'Thou, who askest these questions; thou, not I.' See ch. 1: 8, N. m, &c.

<sup>z</sup> E. V., in the first clause; &c.;—T.;—Woodh., Allw.

<sup>a</sup> See 2 Pet. 2: 11. N. f.

<sup>b</sup> Syr., Dt., Fr. S.;—Castal., Aret., Cocc., B. and L., Beng., Wesl., Moldenh., Wakef. (*are coming*). Greenf. Ell. (*are to come*), Stu., Lord, Treg., De W., Words., Kell., Hengst. E V. and others follow the Vulg.

<sup>c</sup> See I John 2: 7, N. o, &c. Dt., It., French verss.;—Steph., Aret., Vitr., (*illa*), Berl. Bibl., Danb., Beng., Moldenh., Herd., Wakef. (*that*), Woodh., Scott, Mey., Allw., Penn, Sharpe. Ell., Lord, Treg. (though with a hesitancy, which is not justified by the reference to '*ὑπομονή*' and all similar words.) Comp. the anarthrous use, Matt. 24: 21; Mark 13: 19; &c.), De W., Words. (who also cites Tertullian's 'ex illa pressura magna?'), Scholef., Kell., Hengst.

<sup>d</sup> See ch. 1: 6, N. y, &c. Dt., Fr. S.;—Brightm., Beng., Wesl., Penn, Ell., Murd.

<sup>e</sup> 'Before entering into it.'—The aorist form is observed by W., T., C., G.;—Brightm., Herd., Mey., Sharpe, Ell., Lord;—all of them, however, except the last two, turning *ἔρχόμενοι* into the same tense. E. V. follows R.

<sup>f</sup> The words, *στολὰs αἰτῶν* (*τὰs στ. αἰτ.* B., according to Treg.) are cancelled by all the recent editors, except that Bloomf. would merely bracket them. In their place, Beng.,

## KING JAMES' VERSION.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them

<sup>ε</sup> Σεχρώω (from σεχτέναι, which in E. V. is always in this book, ch. 13: 6; 15: 5; 21: 3, rendered *tabernacle*; and so elsewhere, 17 times, except Luke 16: 9.) is, 1. *to pitch a tent*; and, 2., *to dwell in a tent*, or, *as in a tent*. The first sense is here, and nowhere else (except in Fr. S., which uses the phrase, *dresser la tente*, throughout), adopted by It., Fr. S.;—Engl. Ann. (as one meaning). Dodd., Thom., Goss., Sharp., Stu. But this use is unexampled in the Sept. (εσκήνωσεν ἐν Σοδόμοις in Gen. 13: 12, to which Schleus., Bretsch., and Rob., appeal, not being equivalent to σεχτέναι λέγεται). The ἀποσχηρώσας of v. 18 would be a better, though an indirect, reference, and, as is generally agreed, elsewhere in the N. T.; whereas in the second sense of *dwelling* &c. it is found in Sept. Judg. 8: 11, in the other old Greek verss. (Aquila, Symmachus, Theodotion) of Ex. 24: 16; 25: 8; Job 11: 14; 38: 19, and, according to general consent, wherever else it occurs in the N. T. (John 1: 14; Rev. 12: 12; 13: 6; 21: 3). The Dt. *overschaduwen* (marg.: ‘*Of, bywonen*, Gr. *ene hut*, of *tubernakel over hen zyn*, of *maken*’); Aret., obumbrabit; Engl. Ann. (as one meaning) *overshadow*; Grot. erit rice *Tabernaculi. proteget*; Vitr. *umbraculo suo proteget*; B. and L. *courrira comme un Pavillon*; Herd., Mey., *Hütte sein*; Van Ess *ist das Zelt*; Treg. *be a covert* (which he considers the only ‘admissible’ rendering); are inferences, not translations. The word *tabernacle* is proposed not only as being more literal, but also as suggesting the idea of the fulfilment of the O. T. type; Ex. 25: 8, 9; 29: 43, 45; 40: 34; &c. Comp. 1 Kings 6: 13; 8: 27; Ps. 68: 18; Ezek. 27: 27; &c.—Wesl. (*have his tent*). Kist. (*in seinem Heiligtum wohnen*), Lord (*dwell in a tent*, Kell., Hengst. (*zeltten*)), Barn. (‘The meaning here is, that God would dwell among them as in a tent, or would have his abode with them.’);—Rob. (‘In N. T., *to dwell as in tents, to tabernacle?*’).

<sup>b</sup> ‘*For shelter and defense*’—the επί here answering to the

## GREEK TEXT.

15 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύοντιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

16 οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα.

17 ὅτι τὸ ἄρνιον τὸ ἀνάμεσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς

## REVISED VERSION.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall <sup>a</sup>tabernacle <sup>b</sup>over them.

16 They shall hunger no more, neither thirst any more: <sup>a</sup>neither shall the sun fall on them, nor any heat;

17 For the Lamb <sup>a</sup>that is in the midst of the throne shall tend them, and shall lead them

Heb. δέ after γένεται, &c. Comp. Ex. 40: 35, 36, 38; Dent. 33: 12; Is. 4: 5, 6; 25: 4, 5; Ezek. 37, 27; &c.; also 2 Cor. 12: 9; 1 Pet. 4: 14.—W. (on); R.:-Vulg. (super). Syr. (= δέ γένεται). Here also De D.’s *proteget*, and Murd.’s *protect*, are merely inferential. The verb is the same as in John 1: 14, where Murd. renders it, *tabernacled.*, German verss. (*über*), It. (*sopra*), Fr. S. (*sur*);—Erasm., Vat., Cocc., (as Vulg.), Daub., Dodd., (ηρόν). Wesl., Wakef., Newc., Woodh., Thom., Heinr. (‘pro μετ’ αἰτῶν ε. 21, 3. fortius h. l. dicitur επ’ αὐτούς.’), Sharpe, Stu., De W. (‘*over them, as the sublime object of their worship, and as their mighty guardian*’), Treg., Kell., Kenr.;—Wahl (‘*in vel super*’), Rob. (as Dodd.).

<sup>1</sup> For the force of οὐδὲ μή, see ch. 3: 12, N. j

<sup>2</sup> W. R.;—Vulg. (cadet). Syr., German verss., Dt., It., Fr. S.;—Erasm., Vat., Aret., Cocc., Vitr., (as Vulg.). Pagn., Bez., Par., Grell., (incident). Daub., Dodd., Penn., Stu., Murd., Kenr., Barn.;—Wahl, Rob. The γένεται of Ps. 121: 6; Is. 49: 10, has here been imitated by Fr. G.,—M., (frapper);—Castal. (seriet), Wakef., Newc., Woodh., Allw., Sharpe, Lord, (strike), Greenf.

<sup>3</sup> E. V. ch. 5: 12;—W.; Brightm., Dodd., Wesl., Thom., Stu., Lord., Kenr. (who), Newc., Sharpe, Treg.—For ἀράμεσον, all the recent editors have ἀρά μέσον.

<sup>1</sup> See ch. 2: 27, N. r, &c. W. (*govern*), R. (*rule*);—Vulg. (*reget*). German verss. and Dt. (*weiden*);—Erasm. (with the note: ‘*sive reget more pastorum*’) and Vat. (with the note: ‘*vel, instar pastoris, diriget*’), (as Vulg.), Hamm. (‘*rule them, or be their shepherd*’), B. and L. (*sera leur Pasteur*), Berl. Bib. (*als ein Hirn weiden*), Wakef. (*tend them like sheep*), Newc. marg.. Treg., (‘*be their shepherd*’), Woodh. (‘*rule them like a shepherd*’), Thom., Penn., Sharpe, Stu. (*lead*;—translating the next verb, *guide*), Lord (*guide*), Kenr. (as R.), Barn. (*exercise over them the office of a shepherd*).

Matth., Griesb. (according to Theile), Knapp, Mey., Tisch., Theile, Bloomf. (in case στ. αἴτ. were rejected), insert nothing, on the authority of B. (according to Words.) ‘<sup>a</sup> 19. β 6. Aeth. Arm. Erp.;—Griesb. (according to my ed.), Hahn, Sch.,

Lachm., Treg., Words., insert αἴτας, on the authority of A. 10. 12. 19. 37. 46. 49. 91. Compl. Vulg. Copt. Syr. Ar. P. Slav. MS.: I recommend that this last reading be adopted: them.

## KING JAMES' VERSION.

unto living fountains of waters: and God shall wipe away all tears from their eyes.

## CHAP. VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the

## GREEK TEXT.

νόδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυνον ἀπὸ τῶν ὄφθαλμῶν αὐτῶν.

## CHAP. VIII.

*KAI* ὅτε ἥνοιξε. τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

2 Καὶ εἶδον τοὺς ἑπτὰ ἄγγελους, οἵ τοις θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη ἀντῷ θυμιάματα πολλά, ἵνα δῶσῃ ταῖς προσευχαῖς τῶν

## REVISED VERSION.

unto living fountains of waters, and God shall wipe away every tear from their eyes.

## CHAP. VIII.

AND when he <sup>a</sup> opened the seventh seal, there was silence in heaven <sup>b</sup>about half an hour.

2 And I saw the seven angels <sup>c</sup>who <sup>d</sup>stand before God, and <sup>e</sup>there were given <sup>f</sup>unto them seven trumpets.

3 And another angel came, and stood at the altar, having a golden censer, and there was given unto him much incense, that he should <sup>g</sup>give it <sup>h</sup>to the

<sup>m</sup> With the exception of Matth., all the recent editors read ζωῆς, on the authority of A. B. <sup>a</sup> 25. <sup>b</sup> 7. <sup>c</sup> 2. Compl. Vulg. Aeth. Arm. Erp.<sup>d</sup> I recommend that this reading be adopted, and, with πηγὰς νόδάτων, translated: *fountains of waters of life*. Comp. ch. 21: 6; 22: 1, 17.

<sup>n</sup> The singular is retained by W.;—Latin verss., Syr., It., Fr. S.;—B. and L., Dodd., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Penn, Stu., Lord, Treg., Words., Murd., Kenr. —For ἀκό, all the recent editors (except Matth.) read ἐξ (A. B. C. <sup>a</sup> 14. <sup>b</sup> 5.).

<sup>o</sup> See ch. 6: 3, N. i.

<sup>p</sup> This ὡς is in W., *as*; in R., Woodh., Lord, Treg., *as it were*; in Daub., Wesl., Penn, Stu., Barn., *about*; in Dodd., Wakef., Thom., Scott, Sharpe, *for about*.

<sup>q</sup> See 2 Pet. 2: 11, N. f.

<sup>r</sup> E. V., ch. 3: 20; &c.;—(W., T., C., G., R., follow the Vulg. *vidi . . . stantes*);—French verss.;—Pagn., Vat., Bez., Par., Cocc., Grell., Vitr., Beng., Moldenh., Newc., Mey., Stu., Treg., De W., Words., Hengst.;—the grammars and lexicons on the use of ἐστηκα and ἐστήκειν as an intransitive present and imperfect. See Dan. 10: 13; Luke 1: 19 (Greek and E. V.); &c., and comp. Tobit 12: 15.

<sup>s</sup> See ch. 6: 2, N. g. Here the main point is, the giving of the trumpets to these angels; not, the distinction thereby conferred on them. Comp. ch. 19: 8, N. j.

<sup>t</sup> E. V., ch. 6: 8; &c.;—Treg.

<sup>u</sup> E. V., in the previous clause;—W., R.;—Vulg., Syr., Germ., It.;—Erasm., Vat., Ilamni., Cocc., Vitr., Daub., Beng., Moldenh., Herd., Mey., Bloomf., Stier., Treg., Hengst., Barn. The E. V. variation is after Pagn., Bez., (*offérret*), T., C., G.

<sup>b</sup> I., The dative of companionship with σύ omitted, here assumed by E. V. and many others after Pagn. and Bez., is found more readily in the classics (especially in military narratives, with such words as στρατῷ, τανόι, &c.; or when accompanied by αὐτός in the same case), than in the N. T. An instance in connection with a verb of giving has not been produced from any quarter. 2., The dative of manner (Stu., Rob.) or circumstances (Stu.) cannot here be anything different from the dative of companionship. 3., The dative of advantage is applied by Vitr. (*in gratiam precum sanctorum . . . ut orationibus sanctorum bonum conciliaret odorem et fragrantiam*). Wolf., Wakef. (*for*;—and so Thom., Treg.), Ew. (*in commodum precum*), Mey., De W., (*für*). Hengst. objects, (I.), that, according to ch. 5: 8, ‘the incense *is* the prayers.’ But it is not said, that the θυμιάματα of ch. 5: 8 is the same thing as the θυμιάματα πολλά here given to the angel, and the absence of the article rather implies the contrary;—(2.), that ‘the juxtaposition of the incense and the prayers is suitable to the earthly, not the heavenly, sanctuary.’ To this the answer is, that the description of the latter rests on the arrangements of the former; Luke 1: 10;—(3.), that it is ‘unscriptural to represent the prayers of the saints as needing the recommendation of angels.’ But this assumes, what is very questionable, and is not at all required by the construction, that the angel does not act representatively, or that he represents angels (Hengst. himself understands the angel of ch. 7: 2 to be Christ; and so at ch. 10: 1; 14: 17; 18: 1; 20: 1.), and that the *much incense given to him* is the incense of ch. 5: 8, or denotes angelic intercession.—A better objection than any of these would be, that, in the present connection, this explanation is somewhat forced and artificial. 4., Hengst.’s own assertion, that, but for the necessities of the vision, τὰς

## KING JAMES' VERSION.

prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

## GREEK TEXT.

ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἀγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.

5 καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σύλπιγγας, ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

## REVISED VERSION.

prayers of all the saints upon the golden altar which is before the throne.

4 And the smoke of the incense for the prayers of the saints ascended out of the angel's hand before God.

5 And the angel took the censer, and filled it from the fire of the altar, and cast it unto the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels having the seven trumpets prepared themselves, that they might sound.

<sup>1</sup> It., French verss.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Penn, Sharpe, Bloomf., Ell., Stu., Lord, Treg., De W., Murd., Kenr.

<sup>1</sup> This is not so much information respecting what was now seen, as an additional specification of the altar, and rests on Lev. 16: 12, 13; &c.—E. V., ch. 9: 13;—W., G., R.;—Latin and French verss., Dt.;—Brightm., De D., Beng., Wesl., Moldenh. (*steket*), Thom., All., Kenr. E. V. follows T., C.

<sup>k</sup> Incense belonging to, designed for;—the case here answering to <sup>1</sup> with the latter of two nouns in construction. Hengst. refers to Gen. 9: 5. But neither the preposition there, nor the dative here, is intended, as he thinks, to express or imply identity. In the present instance Win. and Rob. find a *dative of advantage*. See v. 3, N. h.—No such supplement as that of E. V. is found in W., R.;—foreign verss. (except that it. has *dati* out of v. 3);—Daub. and the later English.

<sup>1</sup> R.;—Brightm., Dodd. and the later English verss., generally, either have no *up*, or use *went* in connection with it.

<sup>m</sup> This is put last by W., R.;—foreign verss.;—Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg.

<sup>n</sup> It is true that verbs of filling are sometimes followed by *ἐξ* and the genitive of the thing with which = יְמִינָה. But that is not the common construction in either language, and is not elsewhere employed by John after γεμίζω (ch. 15: 8; John 2: 7; 6: 13) or γέμω.—W., R., (*of*);—Vulg. (*de*), Syr. (= יְמִינָה;

De D. *ex*);—Erasm., Vat., Aret., Zeg., Cocc., (*as Vulg.*), Bez., Vitr., (*ex*), Brightm. (*out of*), Engl. Ann. (*Gr. of. Or, out of*), Hamm., Daub., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg.

<sup>o</sup> W., R.;—Dt., It., French verss.;—Brightm., Engl. Ann., Hamm., Daub., Berl. Bib., Beng., Wesl., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Allw., All., Kist., Penn, Sharpe, Stu., Lord, Treg., De W., Kenr.

<sup>p</sup> The grammatical ambiguity is not relieved by *it*, and Stu., accordingly, supplies *the fire*. But no supplement is needed, and none appears in W.;—Latin verss. Syr.;—Woodh., Lord, Kenr. See ch. 14: 19, N. j.—For *unto*, see E. V., ch. 1: 11; 6: 13; 12: 13; &c.;—R. (*on*);—German verss. (*auf*;—except Kist., *zu . . . hin*). Dt. (*op*), French verss. (*sur*);—Castal. (*ad*), Hamm., Wells, Daub., Dodd., Wesl., Wakef., Newc., Thom., Allw., Sharpe, Stu., Ell., Murd., Kenr. (*on or upon*), Woodh., Penn, Lord, (*to*), Greenf. (*bes*). See ch. 13: 13, N. i.

<sup>q</sup> See ch. 4: 5, N. t.

<sup>r</sup> Cocc., Allw. But, instead of the Erasmian reading of our text, all the recent editors have *οἱ λύοντες*. I recommend that this reading be followed, and translated: *who had*. For *who*, see 2 Pet. 2: 11, N. f.

<sup>s</sup> See ch. 6: 2, N. h and 9: 15, N. l. The form of the original is here preserved by W.;—Latin verss., Syr.;—Beng., Dodd., Allw., Stu., Lord.

προσευχάς might have stood for *ταῖς προσευχαῖς*, is altogether arbitrary. 5. By far the most obvious and natural translation is that of E. V. *marg.* (*to*);—Germ. (*zu*), Dt. (*marg.* ‘*den gebeten*’). The text has *met*, but as a supplement.), It.;—Cocc.,

Hamm., Danb., Bloomf., Words., Moldenh. (*as Germ.*), Allw. (as the literal rendering), Herd., Stolz. (*den Gebeten*;—and so Hengst. in his version), Penn (*that he should incense the prayers*).

## KING JAMES' VERSION.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the

<sup>a</sup> I find no other Text that omits the copula. E. V. follows T., C.

<sup>b</sup> All the recent editors cancel (except that Knapp merely brackets) this ἄγγελος, on the authority of A. B. 'α 27. β 5. Compl. Vulg. MS. *Harl.\* Tol. Syr. Ar. P.*' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>c</sup> E. V., vv. 1, 5; &c.;—Fr. S. (*il y eut*);—Hamm., Daub., B. and L. (*as Fr. S.*), Dodd., Wesl., Newc., Woodh. (*were*;—and so Allw., Lord, Treg.), Thom., Penn, Stu., Murd., Kenr. Foreign verss. retain the singular.

<sup>d</sup> This punctuation, which is that of It.;—Vat., Bierm., Moldenh., Murd., serves on the one hand to justify the preceding *was* as singular by position, and, on the other, to indicate the reference of the participle to both nouns.

<sup>e</sup> All the recent editors insert *iv* before *αὐμ.*—The number of *ἐβλήθη* answers to the subject in the neuter plural form suggested by *μεμιγμένα*. Or: ‘*It, the horrid mixture, was cast*’

<sup>f</sup> See v. 5, N. p, &c.

<sup>g</sup> Here all the recent editors insert the words, *καὶ τὸ τρίτον τῆς γῆς κατεκάη* (A. B. 'α 26. β 7. γ 5. Compl. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MSS.). I recommend that this read-

## GREEK TEXT.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαξα καὶ πῦρ μεμιγμένα αἷματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.

9 καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἐπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπτὰς, καὶ ἐπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ

## REVISED VERSION.

7 <sup>a</sup>And the first <sup>b</sup>angel sounded, and there <sup>c</sup>was hail, <sup>d</sup>and fire, <sup>e</sup>mingled <sup>f</sup>with blood, and <sup>g</sup>they were cast <sup>h</sup>unto the earth: <sup>i</sup>and the third part of <sup>j</sup>the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships <sup>b</sup>was destroyed.

10 And the third angel sounded, and there fell <sup>c</sup>from heaven a great star, burning as <sup>d</sup>a lamp, and it fell upon the third part of the rivers, and upon the fountains of <sup>e</sup>the waters:

11 And the name of the star is called ‘Wormwood: and the

ing be adopted, and translated: *and the third part of the earth was burnt up.*

<sup>a</sup> In the apocalyptic earth. See v. 10, N. e.—Foreign verss.;—Brightm., Hamm., Daub. and the later English verss.

<sup>b</sup> E. V., v. 7, &c. The singular is used also in Vulg., Dt., It., French verss.;—Erasm., Vat., Castal., Cocc., Bierm., Vitr., Daub., Beng., Herd., Wakef., Newc., Woodh., Thom., Greenf., Stolz, Kist., Goss., All., Van Ess, Gerl., Ell., De W. The other reading, διεφθάρησαν ('A. 'α 5. β 2. Compl.'), is approved by Mill, and edited by Beng., Knapp, Mey., Hahn, Lachm., Treg., Tisch., Theile. But E. V. probably followed T., C., G.

<sup>c</sup> The Greek order is retained by Latin verss., It., Fr. G.,—M.,—S.;—Daub., Beng., Dodd., Wesl., Woodh., Thom., Mey., Allw., Stu., Treg., De W., Words., Murd.

<sup>d</sup> See ch. 4: 1, N. d, &c.

<sup>e</sup> See v. 7, N. a. Dt., It., Fr. G.,—M.,—S.;—B. and L. *marg.*, Thom., Greenf., Penn, Sharpe, Stu., Words. The article is omitted by Erasm., Mill, Treg.

<sup>f</sup> Before <sup>g</sup>Aψ. the article δ (A. B. 'α 23. β 4. γ 3. Compl.') is inserted by all the recent editors, except Bloomf., though he also thinks it ‘probably genuine.’—The Elzevir Text and all the recent editors insert *τῶν ὑδάτων* after *τὸ τρίτον*. I recommend that the reading be followed: *of the waters.*

## KING JAMES' VERSION.

third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

## GREEK TEXT.

*τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.*

*12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἥλιου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.*

*13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.*

## REVISED VERSION.

third part<sup>c</sup> becomes wormwood, and many<sup>b</sup> men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, <sup>d</sup>that the third part of them <sup>e</sup>might be darkened, and the day <sup>f</sup>should not shine for the third part of it, and the night likewise.

13 And I <sup>g</sup>saw, and I heard an <sup>h</sup>angel <sup>i</sup>flying <sup>j</sup>in <sup>k</sup>mid-heaven, saying with a loud voice: <sup>l</sup>Woe, <sup>m</sup>woe, <sup>n</sup>woe, to <sup>o</sup>those who dwell on the earth, <sup>p</sup>from the <sup>q</sup>remaining voices of the trumpet of the three angels <sup>r</sup>who <sup>s</sup>are about to sound.

<sup>c</sup> The present tense is employed by Fr. S.;-Vat., Newe., marg., Woodh., Allw., Stu. The other reading, *ἐγένετο* (A. B. <sup>a</sup> 26. <sup>b</sup> 6. <sup>c</sup> 2. Compl.), is edited by Beng., Matth., Lachm., Treg., Words. (though probably through oversight, as he has the present in his note, and in his version.), Tisch.

<sup>d</sup> All the recent editors insert *τῶν* before *ἀνθρ.*, on the authority of A. B. <sup>a</sup> 19. <sup>b</sup> 6. Compl. I recommend that this reading be followed, and translated: *of the*. See v. 7, N. a, &c. It., Fr. G.-M.;-Beng., Woodh., Thom., Allw., Penn, Lord, De W.

<sup>e</sup> The proper telic force of the *αι* is presented by Dt. (*opdat...zou...zou*), Fr. S. (*afin que*);-Daub. (*that...might...might*), Woodh. (*so that...should...might*), Allw., Words., (*so that...should...should*), Penn (*that...might...shone*), Stu., Treg., (*in order that...might...might*), Lord (*that...should...should*), De W. (*damit [Zweck des Schlagens; nicht so dass, Vitr.] es verfinstert würde...der Tag nicht scheinet*). The reading *φαρῇ* (*φάρῃ*) is edited by Matth., Bloomf., Lachm., Treg., Words., Tisch., on the authority of A. B. <sup>a</sup> 20. <sup>b</sup> 4. <sup>c</sup> 4.

<sup>f</sup> E. V., 4 times in this verse; &c.;-W., T., C., G., R.;-Germ., Dt., It., French verss.;-Hamm., Daub., Wesl., Moldenh., Herd., Wakef., Woodh., Thom., Kist., Mey., Allw., Lord, Treg., De W., Hengst., Murd., Kenr.

<sup>g</sup> See ch. 4: 1, N. b.

<sup>h</sup> E. V., ch. 5: 11;-Dt.;-Daub., Woodh., Allw., Stu., Lord.

<sup>i</sup> For *ἀγγέλου*, all the recent editors have *ἀετοῦ* (of which Mill also approved), on the authority of 'A. B. <sup>a</sup> 23. <sup>b</sup> 3. Compl. Vulg. Copt. Aeth. Syr. Arm. ed. in m.' I recommend that this

reading be adopted, and translated: *eagle*, and that the following note appear in the margin: 'Or, as a few copies read, *angel*.'—See ch. 4: 7, N. d.

<sup>j</sup> E. V., ch. 14, 6;-Dt., It.;-Engl. Ann., Coce., Berl. Bib., Beng., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Greenf., Penn, Stu., Lord, Treg., Words.

<sup>k</sup> Berl. Bib. (*Mittel-Himmel*), Wakef., Stu., (*mid-air*), Newe., Thom., Penn, Sharpe, Bloomf. and Treg. (*the m.*), Ell., Lord, Words.;-L. and S., Green, (*mid heaven, mid-air*).

<sup>l</sup> See Jude 11, N. a.

<sup>m</sup> Elsewhere in this book (10 times) the participle *κατοικεῖ* with its article, and in connection with *ἐπί* or *ἐν*, is in E. V. rendered: *them (they) that (which) dwell*; -W. (*men that dwell*);-Dodd., Allw., (*those that d.*), Woodh., Stu., Lord (*those dwelling*), Treg., Kenr.

<sup>n</sup> Syr. (= Greenf. *רַא*; -De D. *a*), Dt. (*ran*);-Erasm., Vat., (*e;-for the Vulg. de*), Pagn. and later Latin verss. (*a*), Engl. Ann. ('Or, *from*'), Hamm., Woodh., Penn, Lord, De W. ('eig. her von').

<sup>o</sup> Comp. E. V., ch. 3: 2;-Dt. (*overige*);-Pagn., Castal. and later Latin verss., (*reliquis*; -for the Vulg. *ceteris*), Hamm., Treg., Kenr., (*rest*), Beng., Moldenh., Herd., Mey., All., Stier, De W., (*übrigens*; -for Luth.'s *andern*), Dodd., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Words.

<sup>p</sup> See 2 Pet. 2: 11, N. f.

<sup>q</sup> For *are about*, see ch. 3: 16, N. p and 10: 7, N. y, &c. Vulg. (uses the fut. participle), Syr. (= Greenf. *כְּפָרְתָּא*), Fr. S. (*ront*);-Erasm., Vat., (*as Vulg.*), Hamm. (*ready*), Newc., Thom., Penn, Sharpe, Lord, Treg.

## KING JAMES' VERSION.

## CHAP. IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have

## GREEK TEXT.

## CHAP. IX.

*KAI* ο πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου,

2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄνεμος ἐκ τοῦ καπνοῦ τοῦ φρέατος.

3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἔξονσία, ὡς ἔχονσιν ἔξοσταν οἱ σκορπίοι τῆς γῆς.

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφρα-

## REVISED VERSION.

## CHAP. IX.

AND the fifth angel sounded, and I saw a star fallen from heaven unto the earth: and there was given unto him the key of the pit of the abyss.

2 And he opened the pit of the abyss: and there ascended smoke out of the pit, as the smoke of a great furnace, and the sun was darkened, and the air, by the smoke of the pit.

3 And out of the smoke there came forth locusts unto the earth, and there was given unto them power, as the scorpions of the earth have power.

4 And it was said unto them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but the men only who have not

\* Not: while 'falling' (Wesl.). The force of *πεπτωξεν* is more or less clearly expressed, sometimes by means of a finite pluperfect, in W., R.;—foreign verss. (except Greenf., All.);—Engl. Anu., Hamm., Daub., Lowm., Guyse, Dodd., Newt., Wakef., Thom., Scott, Allw., Bloomf., Ell., Stu., Lord, Treg., Words., Kell. E. V. follows T., C., G.

<sup>b</sup> See ch. 8: 2, N. e. &c.

<sup>c</sup> See ch. 8, 2, N. f.

<sup>d</sup> The Greek order and construction are preserved by W., R.;—foreign verss.;—Hamm., Daub., Newc., Woodh., Thom., Scott, Allw., Ell., Lord, Treg., Kell., Murd.

<sup>e</sup> Latin verss. (*abyssus*;—except Castal., *tartari*), It. (*abisso*), French verss. (*abîme*);—Hamm., Newc. *marg.*, Campb. and Alf. (at Luke 8: 31; Rom. 10: 7), Scott, Allw., Ell., Lord, Treg., Kell., Murd.;—Rob. (explains *ἄβ.* to mean: '*the abyss, the place of the dead...* Spec. *Tartarus*'). I recommend that the word be everywhere rendered as above.

<sup>f</sup> See v. 1, N. d.

<sup>g</sup> See v. 1, N. e.

<sup>h</sup> E. V., ch. 8: 4; 14: 11; &c.;—R.;—Dodd., Wesl., Thom., Lord. See ch. 13: 1, N. d.

<sup>i</sup> Dt.;—Herd., Woodh., Mey., All., Lord, De W.

<sup>j</sup> The verb is retained in the singular, and in immediate connection with ὁ *ἥλιος*, by W., R.;—Wakef., Woodh., Allw., Stu., Lord, Kenr. Foreign verss. (except the French, Herd., All.) have a singular verb.

<sup>k</sup> W. (*of*), R. (*with*);—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg. (*from*), Murd., Kenr. (*as R.*).

<sup>l</sup> The *ἐξ τοῦ καπνοῦ* retains its place in R.;—foreign verss. (except B. and L.);—Brightm., Dodd. and later English verss. (except Words.).

<sup>m</sup> See ch. 6: 4, N. m. R.;—Wesl., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Kenr. (*out*; the other *ἐξ*, *from*).—For *unto*, see ch. 8: 5, N. p. &c.

<sup>n</sup> See ch. 8: 2, N. e. &c.

<sup>o</sup> Syr., Protestant German verss. (others, with the old English verss., &c., following the Vulg. *praeceptum est*), Dt., It., Fr. G., M., S.;—Bez., Aret., Par., Hamm., Cocc., Grell., Bierm., Wells, Vitr., Daub., Beng., Dodd., Greenf., Stu., Lord, Treg.

<sup>p</sup> R.;—Brightm., Dodd., Wakef., Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>q</sup> See ch. 7: 1, N. bb; and comp. Ex. 10: 5, 12, 15; Deut. 28: 42.

<sup>r</sup> The demonstrative is not used in W., R.;—any foreign version, except Cocc. and Vitr.;—Brightm., Dodd., Wesl., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Words., Murd. E. V. follows T., C., G.

<sup>s</sup> All the recent editors cancel *μόνους*, on the authority of A. B. ‘ $\alpha$  24.  $\beta$  6. Er. Copt. Syr. Arr.’ I recommend that this reading be followed, and that *only* be omitted after *men*.

<sup>t</sup> See 2 Pet. 2: 11, N. f.

## KING JAMES' VERSION.

not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the *teeth* of lions.

9 And they had breast-plates, as it were breast-plates of iron;

<sup>a</sup> See ch. 7: 3, N. g. &c.

<sup>b</sup> See ch. 8: 2, N. c. &c.

<sup>c</sup> See ch. 8: 2, N. f.—For βασανισθῶσι, Lachm., Treg., Words., Tisch., read βασανισθήσονται (A. 12. 36. 38?).

<sup>d</sup> Dodd, Wakef. and the later English verss. (except Stu., Treg.).

<sup>e</sup> Thus tormented. Here, and throughout the rest of this ch., the article before ἀνθ. refers to those specified in v. 4, and should therefore be allowed to retain its definite force.—E. V., at v. 20;—modern foreign verss., except Greenf.;—Wesl., Woodh., Thom., Allw., Ell., Lord, Murd. (at v. 18);—Rob. Comp. ch. 16: 8, N. o.

<sup>f</sup> All the recent editors, on the authority of A. B. ‘a 26. β 6. Compl?’, substitute for οὐχ the emphatic negative οὐ μή = by no possible means. See ch. 3: 12, N. j. &c.—For εἰρήσουσιν, Beng., Lachm., Hahn., Treg., Words., Tisch., read εἰρώσιν (A. and 8 cursive MSS.).

<sup>g</sup> W., R.;—Dt., French verss.;—Dodd., Moldenh., Thom., All., Penn, Stu., Lord, Murd., Kenr.

<sup>h</sup> ‘Set their mind on it, as their only refuge.’—German verss., except De W., (begehren), Dt. (begeeren);—Castal., Vitr., (cupient);—for the Vulg. desiderabunt). Cocc. (concupis-

## GREEK TEXT.

γιδᾶ τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτὸύς, ἀλλ’ ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἀνθρωπον.

6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ἥγινοντιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὐρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύγεται ὁ θάνατος ἀπ’ αὐτῶν.

7 Καὶ τὰ ὄμοιώματα τῶν ἀκρίδων ὄμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὄμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὁδόντες αὐτῶν ὡς λεόντων ἥσαν.

9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν

## REVISED VERSION.

the seal of God <sup>a</sup>on their foreheads.

5 And <sup>b</sup> it was given <sup>c</sup>unto them that they should not kill them, but that <sup>d</sup>they should be tormented five months: and their torment *was* as the torment of a scorpion, when <sup>e</sup>it striketh a man.

6 And in those days shall <sup>f</sup>the men seek death, and shall <sup>g</sup>not find it; and <sup>h</sup>they shall <sup>i</sup>long to die, and death <sup>j</sup>shall flee from them.

7 And the likenesses of the locusts *were* like <sup>k</sup>horses prepared unto battle; and <sup>l</sup>upon their heads, <sup>m</sup>as it were crowns <sup>n</sup>like gold; and their faces, <sup>o</sup>as the faces of men;

8 And they had hair as the hair of women; and their teeth were as <sup>p</sup>of lions;

9 And they had breastplates <sup>q</sup>as <sup>r</sup>iron breastplates; and the

<sup>a</sup> cent), Thom. (*earnestly desire*), Stu., Murd.—For φεύγεται, Lachm., Treg., read φεύγει (A. and 4 cursive MSS.).

<sup>b</sup> Milton, P. L. i. 673: ‘The likeness of a kingly crown.’ I recommend that ὄμοιώμα be so rendered at Rom. 1: 23; 5: 14.—E. V., Rom. 6: 5; 8: 3; Phil. 2: 7;—W. (*likeness*);—Dodd. (*as W.*). Penn, Treg. Other verss. have *form*, *forms*, *figures*, *appearances*, thus dropping the etymological relation (preserved in Vulg., Syr., Erasm., Vat., Bierm.) between the noun and the following adjective.

<sup>c</sup> For the omission of *unto*, see E. V., in the next clause; and ch. 1: 13. N. d.—For *upon*, see ch. 6: 16, N. b, &c.

<sup>d</sup> W., R.;—Vulg., Syr., Germ.;—Erasm., Vat., Pagn. (wants the second copula;—and so Bez., Par., Lord), Hamm., Wakef., (want the first), Coee., Bierm., Vitr., Beng., Herd., Woodh., Mey., Greenf., Stu., De W., Hengst., Kenr.—For ὄμοιοι χρυσῷ, Matth. reads ὄμι. χρυσοῖ; Griesb., Knapp., Mey., Sch., Words., simply χρυσοῖ (B. ‘25. β 5. γ 3. Compl. Ar. P. Slav. NS.’).

<sup>e</sup> R.;—Syr., Germ.;—Erasm. and later Latin verss., Brightm., Danb., Beng., Woodh., Greenf., Lord, Hengst. Others (Fr. S., Penn, Stu., De W., Murd.) supply a demonstrative pronoun; while others, as E. V., follow the Vulg.

<sup>f</sup> E. V., in the next clause; and see ch. 4: 1, N. d, &c.

<sup>g</sup> See ch. 2: 27, N. s.

## KING JAMES' VERSION.

and the sound of their wings  
was as the sound of chariots of  
many horses running to battle.

10 And they had tails like  
unto scorpions, and there were  
stings in their tails: and their  
power was to hurt men five  
months.

11 And they had a king over  
them, which is the angel of the  
bottomless pit, whose name in  
the Hebrew tongue is Abaddon,  
but in the Greek tongue hath  
his name Apollyon.

<sup>1</sup> Syr., Fr. S.;—Erasm., Cocc., Bierm., Vitr., Daub., Beng., Wesl., Herd., Wakef., Newe., marg., Woodh., Thom., Mey., Allw., Penn, Sharpe, Stu., Stier, Lord (at v. 11), Treg., De W., Words., Hengst. E. V. and others follow the Vulg.

<sup>1</sup> See ch. 1: 13, N. d.

\* Of the verss. which follow this reading, the Greek order is observed by the Vulg. and its translators, Fr. S.;—Erasm., Vat., Cocc., Bierm., Vitr., Beng. (though he omits ἦν, and supplies sind). Dodd., Wesl., Newe., Woodh., Allw., Stu., Lord. Pagn. introduced erantque aculei.—But, for the reading of our Text, *xai* κέντρα . . . ἀδικῆσατ, Matth. has *xai* κέντρα *xai* ἐν ταῖς οὐραῖς αὐτῶν ἔχοντας τοὺς ἄδ. Sch., Lachm., Treg., Words., Tisch., Theile, have *xai* κέντρα (κέντρα), *xai* ἐν ταῖς οὐραῖς αὐτῶν ή ἔχοντας αὐτῶν (Sch. τοῦ) ἄδ. Treg. presents the evidence thus: ‘*xai* in place of ἦν, and the following *xai* omitted, A. 17. Vulg. MS. Syr. Erp. (*xai* α 4. β 2.) *xai*: *xai* ἐν τ. οὐρ. αὐτ. ἔχοντας ἔχοντας (*τοῦ*) B. a 21. β 5. Compl.’ I recommend that the margin contain this note: ‘Or, as many read, *and stings; and in their tails [is] their power &c.*’

<sup>1</sup> See v. 6, N. y, &c.

<sup>m</sup> The *xai* is bracketed by Bloomf., and cancelled by all the other recent editors (except Beng.), on the authority of A. B. ‘a 23. β 2. Compl. Copt. Ar. Slav. MS.’ I recommend that, in accordance with this reading, the word *and* be omitted.—For ἔχοντας, Matth., Mey., Sch., Tisch., read ἔχοντας (B. ‘a 21. β 3. Compl.’)—For *have*, see v. 10, N. i.

<sup>n</sup> The Greek order is found in W., R.;—Latin and German verss., Dt.;—Wesl., Woodh., Sharpe, Stu., Lord, Treg., Kenr.—For ἐφ’ αὐτ., Beng., Matth., Treg., Words., Tisch., read ἐπ’ αὐτ. (A. B. ‘a 16. β 4. Er. Compl.’).

<sup>o</sup> Many (Dt., &c., Fr. S., Hengst.) translate this as = *for a king, as king*; and the only objection to this is that, according to Prov. 30: 27, the presence of a king in the case would rather be mentioned as another peculiarity, than as something that might be taken for granted.

<sup>p</sup> There is no supplement in W., R.;—any foreign version;

## GREEK TEXT.

πτερύγων αὐτῶν ὡς φωνὴ ἄρμά-  
των ἵππων πολλῶν τρεχόντων εἰς  
πόλεμον.

10 καὶ ἔχοντιν οὐρᾶς ὁμοίας  
σκορπίους, καὶ κέντρα ἦν ἐν ταῖς  
οὐραῖς αὐτῶν· καὶ η ἔξοντα  
αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους  
μῆνας πέντε.

11 Καὶ ἔχοντιν ἐφ’ αὐτῶν  
βασιλέα τὸν ἄγγελον τῆς ἀβύσ-  
του ὄνομα αὐτῷ Ἐβραϊστὶ<sup>1</sup>  
Ἄβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ  
ὄνομα ἔχει Ἀπολλύων.

## REVISED VERSION.

sound of their wings was as the  
sound of chariots of many horses  
running to battle;

10 And they have tails like  
scorpions, and stings were in  
their tails; and their power was  
to hurt the men five months.

11 <sup>m</sup>And they have over  
them <sup>n</sup>a king, <sup>o</sup>the angel of the  
<sup>p</sup>abyss; <sup>q</sup>his name <sup>r</sup>in Hebrew, <sup>s</sup>  
Abaddon; <sup>t</sup>and in the Greek  
<sup>u</sup>he hath <sup>v</sup>the name Apollyon.

Wells, Dodd., Wesl., Wakef., Newe., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>q</sup> See v. 1, N. e.

<sup>r</sup> The relative construction, introduced by the Vulg., is avoided in Dt., Fr. S.;—Cocc., Beng., Wesl., Ilerd., Woodh., Mey., Allw., Greenf., Sharpe, Stu., De W.

<sup>s</sup> E. V., John 19: 20. In the same chapter E. V. has twice, *in the Hebrew*; elsewhere, *in the H. tongue*;—W. (by H.), R.;—Latin verss. and Syr. (use an adverb), Germ. (auf ebräisch), Dt. (in het H.), It., French verss.;—Beng., Herd., Mey., Greenf., All., (use an adverb), Wesl. (in the H.), Moldenh., De W., Hengst., (as Germ.), Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd.;—Rob., Green.

<sup>t</sup> There is no copula in the Latin verss. (except Castal. and Vitr.), Syr.;—Greenf., De W.

<sup>u</sup> See 1 John 2: 20. N. o, &c.

<sup>v</sup> Of the verss. that do not translate *ἐν τῇ Ἑλλ.* by an adverb, the following do not supply the omitted noun, though several neglect the article: W., G., R.;—Syr., Germ., It., French verss.;—Cocc., Daub., Beng., Dodd., Wesl., Wakef., Woodh., Thom., Mey., Allw., Sharpe, Stu., Stier, Lord, Treg., Hengst., Murd., Kenr.

<sup>w</sup> The solecistical construction of E. V. is found nowhere else, and may have been at first but an error of the press, though it is still retained by the Amer. Bible Society.

<sup>x</sup> The possessive pronoun is not found in the older English or in the foreign verss. (except Greenf.);—Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Penn, Stu., Lord.—In the Vulg. this verse is enlarged by the addition of the words, *latine habens nomen Exterminans*; to which W. again adds as a supplement the English explanation, *that is a destroyer*. C., omitting, of course, the Latin clause, imitates it (*that is to say: a destroyer*); as do also, though commonly by way of marked supplement, Fr. S.;—Erasm., Pagn., Bez., Par., Herd., Newe., De W. Instead of thus appending the interpretation, Lord substitutes it for the Greek name. I recommend that it be given in the margin: ‘That is, *Destroyer*’.

## KING JAMES' VERSION.

12 One wo is past; and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

<sup>a</sup> For this Hebraistic use of *εἰς* as an ordinal (comp. ch. 11: 14), see E. V., Matt. 28: 1; &c.;—It., Fr. S.;—Hainm., Wells., Daub., B. and L., Berl. Bib., Moldenh., Wakef., Woodh., Thom., Allw., Penn., Stu., Lord. Words.—For *woe*, see Jude 11, N. a.

<sup>b</sup> The conjunction (introduced by the Vulg.) does not appear in the Syr., German verss., Dt., It., Fr. S.;—Castal., Cocc., Wells., Vitr., Daub., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Penn., Sharpe., Ell., Stu., Lord., Treg., Words., Murd.—For *ἔρχονται* is substituted *ἔρχεται* (‘A. a 16. β 5. Compl. *Copij?*’) by Matth., Lachm., Treg., Words., Tisch.; not, as Bloomf. says, ‘by all the recent editors.’

<sup>c</sup> E. V., Matt. 12: 46; &c.;—W. C., R.;—foreign verss. (except B. and L.);—Daub., Dodd. (*yet other*), Wesl., Wakef. (*two more are yet*), Woodh., Thom., Allw., Penn., Stu., Lord., Murd., Kenr. (*still*).

<sup>d</sup> See ch. 1: 19, N. c.—Words. reads, δύο οὐαὶ καὶ μετὰ ταῦτα ὁ ἔκτος ξτλ. (B.).

<sup>e</sup> See 2 Pet. 2: 11, N. f.—For δέ *εἰχε*, all the recent editors read ὁ *ἐχων* (‘A. B. a 27. β 6. γ 3. Compl.’). But, instead of construing this as a vocative, *Thou that hast* (Words.), we should class it with the other, and kindred grammatical anomalies of this book, and still translate as above.

<sup>f</sup> See ch. 7: 13, N. s. &c.

<sup>g</sup> Ell., Lord., Treg., Words. Comp. v. 15, N. i.

<sup>h</sup> Drus.: ‘Hic *εἰσι* valet *ὑπερ* super. i. e. *juxta*, *secus*, *propo*? E. V., John 5: 2;—Syr. (= Greenf. *ὑπερ*), German verss. (*an*;—except Moldenh., *bei*), Dt. (*bij*), It. (*in su*), French verss. (*sur*), Pagn., Castal., Bez., Aret., Par., Cocc., Grell., Vitr. (*ad*;—for

## GREEK TEXT.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν·  
ιδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ  
ταῦτα.

13 ΚΑΙ ὁ ἔκτος ἄγγελος  
ἐσάλπισε, καὶ ἥκουσα φωνὴν  
μίαν ἐκ τῶν τεσσάρων κεράτων  
τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ  
ἐνώπιον τοῦ Θεοῦ,

14 λέγουσαν τῷ ἔκτῳ ἀγγέλῳ  
ὅς εἶχε τὴν σάλπιγγα, Λῦσον  
τοὺς τέσσαρας ἀγγέλους τοὺς δε-  
δεμένους ἐπὶ τῷ ποταμῷ τῷ με-  
γάλῳ Εὐφράτῃ.

15 Καὶ ἐλύθησαν οἱ τέσσαρες  
ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν  
ώραν καὶ ἡμέραν καὶ μῆνα καὶ  
ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρί-  
τον τῶν ἀνθρώπων.

## REVISED VERSION.

12 <sup>a</sup>The first <sup>b</sup>woe is past: <sup>c</sup>behold, there <sup>d</sup>come <sup>e</sup>yet two woes <sup>f</sup>after these things.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel who had the trumpet: Loose the four angels <sup>g</sup>that <sup>h</sup>have been bound <sup>i</sup>by <sup>j</sup>that great river Euphrates.

15 And the four angels were loosed, <sup>k</sup>that <sup>l</sup>had been prepared for <sup>m</sup>the hour, and <sup>n</sup>day, and <sup>o</sup>mouth, and <sup>p</sup>year, <sup>q</sup>that they should <sup>r</sup>kill the third part of <sup>s</sup>the men.

<sup>a</sup> the Vulg. *in*, Hamm., More, Daub., Wakef., Newc., Woodh., Thom., Allw., Penn., Sharpe., Lord., Treg., Words., Kell., Murd., (at), Dodd., Ell., Lee (*upon*), Stu.

<sup>b</sup> Gen. 15: 18; Deut. 1: 7; Josh. 1: 4. See 1 John 2: 7, N. o. E. V., ch. 14: 8; 17: 18, &c.;—Dt. (*de groote rivier den Eufraat*), Fr. S. (*le grand fleuve de l'Euph.*);—Bez., Par., (illud), Brightm., B. and L. (*as Fr. S.*), Words.

<sup>c</sup> See ch. 7: 13, N. s. &c.

<sup>d</sup> Comp. v. 14, N. e. Here the participle is translated as a pluperfect by Vulg.;—Erasm., Vat., Castal., Cocc., Grell., Vitr., Moldenh., Lord., Treg., Words.

<sup>e</sup> The precise period set?—Dt., It. (*quell' ora*), French verss.;—Engl. Ann. (*Or, at the time appointed by God*), Beng., Wesl., Moldenh., Wakef., Crol., Allw., Greenf., Gerl., Sharpe., Ell., Stu., Lord., Treg., Dc W., Words., Lee, Kell., Ilengst., Kenr.

<sup>f</sup> The repetition of the article before each noun (French verss., Moldenh., Greenf., Gerl., Stier), is grammatically allowable, but in English unnecessary.

<sup>g</sup> See ch. 8: 6, N. s. &c. Cocc., Eichh., Heinr., connect this clause with *ἐλύθησαν*; Aret., Wells., Ew., Ell., Stu., De W. with *ἡτοιμασμένοι*, which I prefer; Allw., with *ὢπαν*.—R. (*that they might*);—Dt. (*opdat zij ... zouden*);—Bez., Par., (*ut occident*);—for *ut occident* of Vulg., &c.), Dodd., Thom., Allw., Lord. (*as R.*), Stu. (*are prepared . . . that they may*), Treg.

<sup>h</sup> See ch. 2: 13, N. c. R.;—Dodd., Wesl., Newc., Treg., Kenr.

<sup>i</sup> See v. 6, N. y. &c.

## KING JAMES' VERSION.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the

<sup>a</sup> Before στρατ., all the recent editors insert τῶν (A. B. 'a 23. β 6. Compl.).

<sup>b</sup> Dt., It., Fr. S.;—Aret., Cocc., Vitr., Danb., Berl. Bib., Beng., Wakef., Newc., Woodh. (*troops*), Thom., Allw. (*forces*), Greenf., Ell., Stu., Lord, De W. (*Schaaren*), Treg. E. V. and others follow the Vulg.

<sup>c</sup> Dt. (*ruiterij*), It. (*cavalleria*), Fr. S. (*cavalerie*);—Daub., Penn., (*horse*), Herd., Mey., De W., (*Reiterei*), Woodh., Thom., Allw., Lord.

<sup>d</sup> W., R.;—foreign verss.;—Daub. and the later English.

<sup>e</sup> See Jude 14, N. m. &c. Syr. (= Greenf. **רִזְצָרֶת רַבָּתָה**), Fr. S.;—Cocc., More. Danb., Dodd., Newt., Herd., Newc. *marg.*, Woodh., Thom., Clarke, Mey., Ell., Stu., Lord, Treg., De W., Words., Barn., Murd., Kenr. Comp. Ps. 68: 17, in the Heb.—For δύο μυρ., Matth. reads μυρ. (B. 'a 25. β 4. γ 2. Compl. Ar. P. Slav. MSS.); Lachm., Treg., Tisch., read δισ- (δυσ-) μυριάδες ('A. 11. 12. 36.').

<sup>f</sup> All the recent editors cancel this *zai*, on the authority of A. B. 'a 25. β 4. Compl. I recommend that, in accordance with this reading, *and* be omitted. ('I the number heard.' Milton, *P. L.*, vi. 769.)

<sup>g</sup> For those, see ch. 2: 2, N. h. &c.;—for who, see ch. 1: 5, N. v. &c.

<sup>h</sup> Πυρίνος is translated by an adjective in W., T., C., G.;—Latin and German verss., Syr., Dt.;—Brightm., Hamm., Wakef. and Barn. (*red*), Ell. (*of fire-colour, fire-like*), Bloomf. (*flaming, flashing fire, radiant*), Stu., Lord;—Rob. (*fiery, flaming, glittering*), Green (*shining, glittering*).

<sup>i</sup> Ταξινθίνος is translated by an adjective in the Latin and German verss., Syr., Dt.;—Brightm. (*of purple colour*), Hamm., Wakef., (*blue*), Stu. (*dark-red*), Lord, Barn.;—the lexicons (all of which explain it as an adj. of colour). (Milton, *P. L.* iv. 301: '*hyacinthin locks*').

## GREEK TEXT.

16 καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικου δύο μυριάδες μυριάδων· καὶ ἥκουσα τὸν ἀριθμὸν αὐτῶν.

17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὄρασει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

18 ὑπὸ τῶν τριῶν τούτων ἀπε-

## REVISED VERSION.

16 And the number of the parmyes of the cavalry *was* two myriads of myriads: and I heard the number of them.

17 And thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery, and hyacinthine, and like brimstone: and the heads of the horses *were* as the heads of lions, and out of their mouths proceedeth fire, and smoke, and brimstone.

18 <sup>a</sup>By these three <sup>b</sup>were <sup>b</sup>kill-

<sup>a</sup> As the other two epithets, so θειώδεις, compounded of θεῖον (always in E. V., *brimstone*) and εἶδος, describes, not the material of the breastplates (*Rob. made of sulphur*), but their appearance. Woodh., accordingly, renders, *of the colour of fire, of hyacinth, of brimstone*. And so Fr. M.: *de couleur de feu, &c.*—T. (*brimstone*);—the word used also by Ben Jonson, in a passage formed on the above description, and cited by Rich., s. v.:

'his habergions  
Brimstone, blue, and fiery';—

*habergions* being the phrase here for θώρακας, of the older English verss.);—Germ. (*schwefelichte*); Dt. (*sulferverwige*);—Brightm. (*of brimstone colour*), Beng., Moldenh., Hengst., (as Germ.), Herd., Mey., All., (schwefelfarb), Hamm., Wakef. and Stu. (*yellow*), Van Ess (*schwefelfarbige*), Stolz, De W., (*schwefelgelbe*), Ell. (*sulphur-like*), Stu. (*of a sulphureous hue*), Treg. (*like unto brimstone*);—L. and S. (*brimstone-like*).

<sup>b</sup> For the verb, see ch. 1: 16, N. q. and E. V., ch. 11: 5;—in which last place the present tense is retained by E. V., as it is here by W., R.;—Vulg., Syr., Fr. S.;—Cocc., Vitr., Beng., Wesl., Herd., Newc. *marg.*, Woodh., Thom., Mey., Allw., Penn., Bloomf., De W., Treg., Words., Hengst., Kenr. Comp. v. 18, N. c.

<sup>c</sup> For ἵπτο, all the recent editors read ἵπτο (A. B. C. 'a 27. β 6. γ 3. Compl.).—After τριῶν they all insert πληγῶν (A. B. C. 'a 22. β 7. Compl. Vulg. Copt. Aeth. Syr. Erp. Arm. Slav.). I recommend that this reading be adopted, and translated: *plagues*.

<sup>d</sup> A plural verb is given in connection with the word *part*, by E. V., Acts 23: 6; 1 Cor. 15: 6; and is here retained with the same, or a similar, collective noun in the singular, by Syr.;—Cocc., Lowm., Wesl., Woodh., Allw., Penn, Stu., Lord, De W., Murd.

<sup>e</sup> For this order, see R.;—foreign verss. generally;—Woodh., Allw., Stu.

## KING JAMES' VERSION.

third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and

## GREEK TEXT.

*κτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.*

19 *ai γὰρ ἔξουσιαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι· ai γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.*

20 *Kαὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμό-*

## REVISED VERSION.

ed the third part of 'the men, by the fire, and <sup>a</sup>by the smoke, and <sup>b</sup>by the brimstone, which <sup>c</sup>proceeded out of their mouths.

19 For 'their 'powers <sup>e</sup>are in their mouth': for their tails <sup>b</sup>are like <sup>b</sup>serpents, and <sup>b</sup>have heads, and with these <sup>b</sup>do they hurt.

20 And the rest of the men, <sup>f</sup>who were not killed by these plagues,<sup>f</sup> yet repented not <sup>g</sup>of the works of their hands, <sup>g</sup>that they <sup>h</sup>should not worship <sup>m</sup>the

<sup>c</sup> See v. 6. N. y, &c.

<sup>d</sup> All the recent editors, except Bloomf., cancel the second and third *ἐξ*, on the authority of A. B. (C. wants the third) <sup>a</sup>25. <sup>b</sup>7. Compl.<sup>f</sup> I recommend that, in accordance with this reading, *by* be omitted in both instances.

<sup>e</sup> For the verb, see ch. 1: 16, N. q. &c.—Words., with Bloomf.'s approbation, uses the present *issueth*, as being 'much more expressive here and in ver. 17, as shewing the perpetual agency and the divine power of Holy Scripture.' But this is to subject the version, not to the grammatical construction, but to an unusual (and, as I suppose, a strangely erroneous) interpretation. The *ἐξπορεύεται* of v. 17 is simply the historical present, and for that reason, and no other, should be so rendered. But the relation of *τοῦ ἐξπορευομένου* to *ἀπεκτάνθησαν* requires that the participle be allowed, what it so often carries in it, the simultaneous force of the imperfect. Comp. ch. 1: 16, N. q.

<sup>f</sup> Vat., Cocc., Zeg., Vitr., (*potestates*);—though the last three reject this reading), Dodd., Thom., Scott, Allw. But for *ai . ἔξουσιαι αὐτῶν*, all the recent editors, (except that Bloomf., apparently through oversight, retains *αὐτῶν*.) read *ai . ἔξουσία τῶν ἵππων*, on the authority of <sup>i</sup>(*τοπῶν* A.) B. C. <sup>a</sup>27. <sup>b</sup>7. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav.<sup>f</sup> I recommend that this reading be followed, and translated: *the power of the horses.*

<sup>g</sup> For *εἰσιν*(*v*), all the recent editors read *ἐστιν*, *καὶ ἐν ταῖς οὐραῖς αὐτῶν* ('the MSS. &c. just cited [exc. 2.].' See N. f.). I recommend that this reading be adopted, and that the version stand thus: *is in their mouth, and in their tails.*

<sup>h</sup> The finite present precedes and follows *are* and *have*. W., R.;—Syr., Dt., Fr. S.;—Pagn., Bez., Par., Vitr., B. and L., Beng., Dodd., West., Herd., Wakef., Woodh., Thom., Mey., Allw., All., Penn, Sharpe, Stn., Lord, De W., Words., Hengst.,

Kenr. Many of these, indeed, give a participial rendering of *ἔχουσαι*; but this in English makes the reference doubtful, unless we at the same time adopt Thom.'s transposition: *their tails having heads are like serpents*; which, again, might seem to limit the resemblance, more strongly than the original does, to the fact of the tails being headed.—For the omission of *unto*, see ch. 1: 13, N.d.—For *do they hurt*, see W. (*they noien*), G., R., (*they hurt*);—Brightm., Newc., Penn, Kenr., (as G.), Dodd., Woodh., Lord, (*they injure*), Wakef., Thom., (*they do [the] mischief*), Allw. (*do they inj.*), Stu. (*they do harm*).

<sup>i</sup> See 2 Pet. 2: 11, N. f.

<sup>j</sup> The original edition of E. V. has a comma here; and so have other verss., that yet follow the reading *οὐτε* (for which Matth., Griesb., Knapp. Mey., Sch., Lachm., Treg., Words., Tisch., read *οὐ* (<sup>i</sup>C. <sup>a</sup>20. <sup>b</sup>4. Compl.)). The omission of the comma tends to prolong the relative construction, and to introduce an anacolouthon at v. 21. Lee, indeed, regards *οἱ λοιποὶ* as a nominative absolute. But for *οὐτε* followed by *ζαί*, see Mark 5: 3, 4; John 4: 11; 3 John 10.

<sup>k</sup> See ch. 2: 21, N. o.

<sup>l</sup> 'Whatever effect these plagues had on them (see v. 6), it was not such as to involve a change of practice.' On the other hand, Win. and De W., and perhaps Dodd. and Stu. (*that they might not &c.*), regard the *ἵνα* as telic, not ecbatic; as expressing the design, not the result, of the *μετανοεῖν*.

<sup>m</sup> All the recent editors repeat the article before *εἰδῶλα*, on the authority of A. B. C. <sup>a</sup>18. <sup>b</sup>5. Compl. Er., and in both instances it is expressed by Dt., It., French verss.;—Beng., Moldenh., Woodh., Thom., Greenf., All., Gerl., Bloomf., Lord, Treg., De W., Words. (*their*), Hengst.;—in the first instance, by Germ., Herd., Mey., Allw.

## KING JAMES' VERSION.

idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAP. X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his

## GREEK TEXT.

*νια, καὶ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἀ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν.*

*21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.*

## CHAP. X.

*KAI εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἵρις ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός.*

*2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ*

## REVISED VERSION.

<sup>a</sup>demons, and <sup>b</sup>the idols of gold, and <sup>c</sup>of silver, and <sup>d</sup>of brass, and <sup>e</sup>of stone, and <sup>f</sup>of wood, which <sup>g</sup>can neither see, nor hear, nor walk;

21 Neither repented they <sup>a</sup>of their murders, nor <sup>b</sup>of their sorceries, nor <sup>c</sup>of their fornication, nor <sup>d</sup>of their thefts.

## CHAP. X.

AND I saw another mighty angel descending from heaven, clothed with a cloud, and <sup>a</sup>rainbow was <sup>b</sup>on his head, and his face was as <sup>c</sup>the sun, and his feet as pillars of fire:

2 And <sup>a</sup>he had in his hand a little book <sup>a</sup>opened: and he set his right foot <sup>c</sup>upon the

<sup>a</sup> The plural of *διάβολος* is not found in the N.T. in connection with the article, or as synonymous with *δαιμόνια*. See Mede's *Apostasy of the Latter Times* (Birks' edition, London, 1845); More's *Mystery of Godliness*, B. iii. 17, 18, and *Synopsis Propheetica*, B. ii. 10, 11; Campb.'s *Diss.* vi. P. 1; Ell.'s *Horae Apoc.*, vol. 2, Appendix; Kitto's *Cyclopaedia*, s. v.; also Schleus., Bretsch., Wahl, Green (*a demon, evil spirit*).—Latin verss., Syr., It., Fr. M.—S.;—Daub., B. and L., Beng., Dodd., Newt., Moldenh. (*Geister*), Herd., Campb., Wakef., Newc., Woodh., Thom., Crol. (*'demons or dead men'*), Stoltz, Mey., Allw., Van Ess, Penn (*false gods*), Sharpe, Bloomf. (*'spirits, i. e. those of departed heroes or benefactors'*), Ell., Stu., Lord, Treg., De W. (*bösen Geister*), Hengst., Murd.

<sup>b</sup> The repetition, if not required in order to prevent ambiguity, is the most convenient compensation for the omission of the article.—It., French verss.;—Daub., Newc., Woodh., Murd. (*before Silver*). Many foreign verss. use adjectives, and before each of them Beng. repeats the article.

<sup>c</sup> Daub. and the later English verss., except Words.—Matth., Lachm., Words., Tisch., read *δίνεται* (*Words.*: 'A. C. δίνεται ex corr. B. sed ut videtur a p. m.') For the plural, which Bloomf. is 'disposed to receive,' Treg. cites also 'a 7?'.  
<sup>d</sup> See ch. 2: 21, N. o.

<sup>e</sup> For the verb, see ch. 3: 12, N. kk;—R.;—Dodd., Stu., Lord, Treg., Murd. For the participial form, see E. V., ch. 7: 2;

21: 10; &c.;—W., R.;—Latin verss., Syr., Dt.;—Danb. and the later English verss. (except Penn, Kenr.), Greenf. See v. 5, N. r.

<sup>b</sup> Before *ἵπις* all the recent editors insert *ἡ* ('A. B. C. a 22. β 4. γ 2. Compl.'). I recommend that the reading be adopted: *the rainbow*—whether defined as the natural object, or as that previously mentioned, ch. 4: 3. W., T., C., G.;—It., Fr. G., —M.;—Beng., Herd., Stoltz, Mey., All., Sharpe, Bloomf., Ell., Lord, Treg., De W., Words., Lee, Hengst.—For *on*, see ch. 5: 7, N. a, &c. For *τὴς κεφ.*, Lachm., Treg., Words., Tisch., read *τὴν κεφ.* ('A. C. 8. 9. 12?'); and, excepting Bloomf., all the recent editors add *αὐτοῦ* ('A. B. C. a 27. β 6. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav.').

<sup>c</sup> E. V., in the next clause; and see ch. 4: 1, N. d, &c.

<sup>d</sup> For *ἐλαττ.* all the recent editors (except Beng.) read *ἐλαττ.* ('A. B. C. a 16. β 5?').—For *opened*, see ch. 4: 1, N. c. W., R.;—Germ., Dt. (*dat geopend was*);—Berl. Bib., Beng., Wesl., Herd., Woodh., Scott (*having been op.*), Allw., Kist., Ell., Stu., Lord, Treg., De W., Words. (*that had been op.*), Lee, Kell., Hengst.

<sup>e</sup> For *upon* (*ἐπί* governing the accusative), see ch. 6: 16, N. b, &c.; and here E. V. in the first instance. But, for *τὴν θαλάσσαν . . . τὴν γῆν*, all the recent editors read *τὴς θαλάσσης . . . τῆς γῆς* ('A. B. C. a 28. β 7. γ 4. Compl.'). I recommend that this reading be adopted, and that in each instance *ἐπί* be translated: *on*. See ch. 3: 10, N. d, &c.

## KING JAMES' VERSION.

right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who creat-

<sup>a</sup> The pronoun is not repeated by W.;—any foreign version (except Greenf.) ;—Dodd., Wakef., Treg., Kenr.

<sup>b</sup> The noun is not repeated by R.;—any foreign version (except B. and L.);—Dodd., Wesl., Wakef., Thom., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr.

<sup>c</sup> E. V., Matt. 5: 48; 20: 28;—Dt. (*gelijkerwijs*), It. (*nella maniera che*);—Treg., De W. (*so wie*).

<sup>d</sup> The supplement in E. V. came from the Vulg. (*quemadmodum cum*). There is nothing for it in Syr., German verss., Dt., It., Fr. S.;—Pagn., Castal., Bez., Aret., Par., Cocc., Grell., Vitr., Dodd., Wesl., Wakef., Thom., Greenf., Penn, Sharpe, Ell., Stu., Lord, Words.

<sup>e</sup> All the recent editors, as well as our Text, have the article *αἱ*, which is wanting here and in v. 4, only in Erasm. and three cursive MSS.

<sup>f</sup> This verb occurs very often in the N. T., and is generally rendered in E. V., *to speak*; never, *to utter*, except in these two verses; and that the thunder-voices were articulate, is plain from v. 4. The construction is that of a verb with a cognate accusative. Comp. Matt. 2: 10; Mark 3: 28, in the Greek and in E. V.—W., T., C., G., R., (*spake their voices*);—Latin verss. (*locuta sunt . . . voces suas*), Syr. (= Latin verss.), Germ. (*redeten . . . ihre Stimmen*), Dt. (*spraken . . . hunne stemmen*);—B. and L. (*use parler*), Beng., Moldenh., De W., Hengst., (as Germ.), Herd., Mey., All., (*sprachen . . . ihre St.*), Sharpe (as W.), Words.

<sup>g</sup> See v. 3, N. k. But all the recent editors cancel, except that Knapp merely brackets, the words *τὰς φωνὰς ἑαυτῶν*, on the authority of : A. B. C. a 28. β 5. γ 2. Compl. Vulg. MS.

## GREEK TEXT.

τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν,

3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν καὶ ἡκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγοντας μοι, Σφράγισον ἀ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.

5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης, καὶ ἐπὶ τῆς γῆς, ἥρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν,

6 καὶ ὠμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰώνας τῶν αἰώνων, ὃς ἔκτισε

## REVISED VERSION.

sea, and ‘the left’ upon the earth,

3 And cried with a loud voice, even as a lion roareth: and when he had cried, the seven thunders spake with their voices.

4 And when the seven thunders had spoken with their voices, I was about to write: and I heard a voice from heaven, saying unto me: Seal the things which the seven thunders spake, and write them not.

5 And the angel, whom I saw standing on the sea and on the earth, lifted up his hand to heaven,

6 And sware by him that liveth unto the ages of the ages,

*Am. Tol.* Copt. Aeth. Syr. Arm. Arr. Slav. MSS.—evidence, Bleomf. acknowledges, ‘so strong’ as to obviate the suspicion, which he would otherwise ‘be inclined’ to entertain, ‘that the words were cancelled for the sake of removing a tautology.’ I recommend that this reading be adopted, and that the words, *with their voices*, be omitted.

<sup>a</sup> All the recent editors cancel *μοι*, on the authority of A. B. C. a 23. β 6. γ 2. Compl. Vulg. MS. *Am. Harl. Tol. Aeth. Syr. Arm. Ar. P. Slav. MSS.* I recommend that, in accordance with this reading, the words, *unto me*, be omitted.

<sup>b</sup> Comp. ch. 5: 1, N. c. E. V., ch. 22: 10, and 21 times elsewhere;—Wakef., Lord, (though they do not distinguish the compound verb at ch. 5: 1), Words.

<sup>c</sup> E. V., ch. 1: 19, &c.;—W. (*what things*), R.;—Latin verss. (*quaes*), German verss. (*(was)*, It., Fr. G.,—M.,—S.;—Dodd., Sharpe, Lord, (*what*), Wesl., Wakef. (as W.), Penn (*the [words] which*), Ell., Murd., Kenr.

<sup>d</sup> See v. 3, N. k.—For *ταῦτα*, Matth., Knapp, Mey., Lachm., Treg., Words., Tisch., Theile, read *αὐτά* (A. B. C. a 20. β 5.).

<sup>e</sup> See 2 Pet. 2: 11, N. f.

<sup>f</sup> See v. 1, N. a. E. V., ch. 7: 1; &c.;—W., R.;—Latin verss., Syr., Fr. G.,—M.;—Brightm., Engl. Ann., Daub. and the later English verss. (except Words.), B. and L., Greenf.—For *on*, see ch. 5: 7, N. a, &c.

<sup>g</sup> All the recent editors insert *τὴν δεξιάν* after *αἴτοι*, on the authority of : B. C. a 27. β 6. γ 3. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS. I recommend that the reading be adopted, and that the word *right* be introduced before *hand*.

<sup>h</sup> See ch. 1: 6, N. g, &c.

## KING JAMES' VERSION.

ed heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery

<sup>a</sup> E. V., ch. 20: 11; &c.;—Dodd, Wsel., Thom., Allw., Sharpe (*the heavens*), Ell., Stu., Treg.

\* The relative supplement (*that are*) of E. V. is after the Vulg. (*quae sunt*), &c. There is nothing for it in Wakef., Woodh., Thom., Sharpe, Lord, Murd.—For *in it*, see W., R.;—Dodd., Penn and Lord (in the second instance: *upon [on] it*), Murd., Kenr. (in the second instance).

\* Χρόνος here has been understood to mean, 1., *time as opposed to eternity* (Areth., Ribera, Marek, &c.). But nowhere else, in sacred or profane authors, does the word carry this idea, nor does it accord with the subsequent representations of the prophecy (ch. 11: 15; 20: 7);—2., *a mystical period of 1111 (1/9) years* (Beng., Wsel.), or of 360 (Bickersteth, Birks), or of the full 1260 days, ‘time, and times, and half a time,’ or ‘forty-two months,’ of ch. 11: 3; 12: 6, 14; 13: 5; Dan. 12: 7 (Gill). But this also is entirely without precedent, and does not rest securely on the analogous use of *καιρός* (ch. 12: 14; Sept. Dan. 7: 25; 12: 7);—3., = δι χρόνος, and then εἰτι must be rendered *yet, as yet*, (Fr. S.;—Daub., Lowm., Newt., Newc., Scott [as one meaning], Crol., Ell. [who explains the omission of the article by Midd.’s rule, P. I. ch. 3. § 3., respecting cases of construction with the substantive verb], Lord, Barn.); *the time*, whose approach is proclaimed, or assumed, throughout this book and by the whole strain of prophecy from the beginning, and for which all creatures wait with earnest expectation;—4., *delay* (Brightm., Par., Grot., Hamm., Cocc., Vitr., B. and L., Gill [as allowable], Moldenh., Herd., Eichh., Wakef., Thom., Clarke, Heinr., Ew., Mey., Allw., Ros., Jones, Gerl., Scholef., Bloomf., Stu., Treg., De W., Words., Kell., Hengst.). The third interpretation is favoured by the readings of our Text, according to which τελεσθῆ in v. 7 most naturally depends, with μέλλῃ, on ὅταν. But all the recent editors have here οὐχέτι ξεταί (A. B. C. a 24. β 7. γ 3. Compl.) and, in the next verse, ἐτελέσθη (‘A. C. a 22. β 5.’). I recommend that these readings be followed, in which case the fourth interpretation of χρόνος, (though rather implied in the whole clause in its connection with other parts of the book, such as ch. 2: 10, 21; 6: 10, 11; 9: 5, 12, 15, than immediately expressed by the noun itself,) is to be preferred, as furnishing a sense more suitable to the splendour and majesty of the scene, as well as illustrative of the gracious condescension of the Lord toward the weakness of His suffering servants. The version might then stand thus: *time there shall no longer be; But in the days of the voice of*

## GREEK TEXT.

τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, Ὅτι χρόνος οὐκ ἔσται ἔτι.

7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἄγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ

## REVISED VERSION.

who created “the heaven and the things” in it, and the earth and the things “in it, and the sea and the things” in it, that “the time shall not be yet,

7 But in the days of the voice of the seventh angel, when he \*should \*be about to sound, “and

*the seventh angel, when he should be about to sound, is also finished the mystery of God.* &c.—The *καί* may be considered Hebraistically redundant (comp. Luke 2: 15; James 4: 15) or conversive, and so *καὶ τελ.* or *καὶ ἐτελ.* = *τελεσθήσεται* (the reading of Areth.) or *τότε τελεσθήσεται* (Pisc., Grot., Vitr., Moldenh., Eichh., Midd., Heinr., Ew., Ros., Bloomf., Ell., Hengst.); or, as indicated in the version proposed, *καί* may retain its familiar emphatic sense, *q. d.* ‘Whosoever the long-deferred, long-looked for, blast of the seventh angel is just about to complete the series of trumpets, *then also* is completed &c.;’ and the aorist will be used, also in accordance with Greek idiom, for prophetic time, the more strikingly to mark, not only the certainty of the event (comp. ch. 15: 1; 16: 17; 21: 6; &c.), but, in this case, the truth of the previous negation. The *καὶ* is recognized by T., C., G., (*even*);—Syr. (according to De D. and the London edd., = ), Germ. (*so*), Dt. (*zoo*), Fr. S. (*et*);—Castal. (*-que*), Par. (in the *Comment.*: *etiam*). Cocc. (*et*), Daub., Newc., Woodh., Crol., Allw., Lord, Murd., (*and*). Beng., Hengst., (as *Germ.*), Wakef., Ell., Stu., (*then*). Gerl. (*so ist auch*), De W. (*dann auch*);—Win. (*dann*).—For *is* in the rendering of *ἐτελέσθη*, see E. V., ch. 15: 1; &c.;—Syr. (uses the preterit, according to De D. and the London edd.);—Newc., Treg., (*hath been*), Woodh. (*was*), Gerl., Win., De W., Hengst., (*ist*), Stu.

\* The subjunctive mood is indicated by the It.;—B. and L., Moldenh., Ew., Ell., Lord, Treg. The Erasmian *μέλλει* is found only in 2 cursive MSS.

\* See ch. 8: 13, N. u., &c. It has already been remarked (2 Pet. 2: 6, N. h.) that *μέλλω*, construed with the infinitive of another verb, is in E. V. often merged in the simple future of that verb. On a careful examination, however, of all the passages, it will appear that in this matter N. T. usage corresponds quite closely with the classical. The latter is thus explained by Butt., § 137, N. 11: ‘As a *periphrase for the Future*, we find *μέλλειν with the Infinitive*; yet with this difference, that the *Fut.* form places the action in the *future indefinitely*, while the *periphrase* at once marks the point of time *from or after* which the action is regarded as a *future*. Thus *ποιήσω* simply *I will do*; *μέλλω ποιεῖν* *I am (now) about to do*; *ἔμελλον ποιεῖν* *I was (then) about to do*.—This verb marks elsewhere also the idea of intention, *might, could, should*; as *ἀ ημέλλον πάσχειν*, “what I *should suffer*,” what it was intended I should suffer.’ Similar is Herm.’s statement, *ad Vig.* p. 753, though his lang-

## KING JAMES' VERSION.

of God should be finished, as he hath declared to his servants the prophets.

S And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the

## GREEK TEXT.

τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

8 Καὶ ἡ φωνὴ ἣν ἥκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγοντα, Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἡνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βι-

## REVISED VERSION.

the mystery of God should be finished, as he <sup>a</sup> declared <sup>b</sup> the glad tidings <sup>c</sup> to his servants the prophets.

S And the voice, which I heard from heaven, <sup>a</sup> again spake <sup>b</sup> with me, and said: Go, <sup>c</sup> take the <sup>d</sup>little book which is <sup>e</sup>open in the hand of <sup>f</sup>the angel, <sup>g</sup>who standeth <sup>h</sup>on the sea and <sup>i</sup>on the earth.

9 And I went unto the angel, <sup>j</sup>saying unto him: <sup>k</sup>Give me the

<sup>a</sup> Historical time (as if it were added: 'when He gave the prophets their message.') appears in W., T., C., G.; Herd., Thom., Crol., Mey., Penn, Sharpe, Lord, Words., Murd.—The etymological force of *εναγγελιζω*, which it nowhere loses (see Camp., *Diss.* VI. 5. 14), is here admitted, and variously expressed, by R.;—Vulg., Fr. S.;—Erasm., Vat., Engl. Ann., Berl. Bib., Beng., Lowm., Dodd., Newt., Moldenh., Herd., Wakef., Newe., Woodh., Thom., Heinr., Scott, Crol., Mey., Penn, Ell., Lord, Treg., De W., Words.;—the lexicons. E. V. and others follow Pagn., Bez., (*annuntiavit*) and G. (*declared*).—For *τοῖς ἐδούλοις τοῖς προφήταις*, Beng. mentions as *per codices firmior nec tamen plane certa*, and all the other recent editors adopt the reading *τοῖς ἐδούλοις τοῖς προφητᾶς* (A. B. C. 14. 17. 38. 38. 92. *τοὺς δὲ αἰτοῦ τοὺς προφ.* <sup>a</sup> 23. <sup>b</sup> 5. Compl.).—For *τοῖς δὲ αἰτοῦ τοὺς προφ.* <sup>a</sup> 23. <sup>b</sup> 5. Compl. The latter form Words. assigns to B.).

<sup>a</sup> The adverb is retained in its place by W., R.;—Latin verss., Syr.;—Wakef., All., Stu., Lord, Treg., De W., Kenr.—For *λαλοῦσα . . . λέγοντα*, Lachm., Treg., Words., Tisch., read *λαλοῦσα . . . λέγοντα* (A. B. C. 4 cursive MSS. and Vulg.), which Treg. would make dependent on *ἡχοντα* understood.

<sup>b</sup> E. V., ch. 4: 1; &c.;—W., R.;—foreign verss. (except the French, Moldenh., Greenf.);—Wesl., Sharpe, Stu., Treg.

<sup>c</sup> E. V., Matt. 8: 4; John 4: 16; &c.;—Syr., Germ., Dt., It., Fr.

usage is stronger: 'Verbum μέλλω non servit periphrasi futuri, sed a futuro diversissimum est. Nam ποιέω, ut faciam, futurum est aoristum, i. e. indefinitum, ea indicans, quae aliquando, quandocumque id sit, eventura sint. Μέλλω ποιεῖ autem, facturus sum, futurum est praesens, significans nunc aliquem in eo esse, nt quid facturus sit.' He also refers to cases where 'μέλλει hanc fere vim habet, quae apud nos verbis, werden, sollen, müssen exprimi potest.' (Comp. Campb.'s notes on Matt. 3: 7 and 17: 22.) These distinctions there is no difficulty in carrying through the N. T., and generally with marked advantage to the sense; e. g. Matt. 2: 13, 'Arise and flee; for Herod is about to seek &c.'; 16: 27, the certainty and imminence of the coming judgment are presented in μέλλει γάρ as, in like manner, the ground of the previous challenge; Rom. 4: 24, 'But for us also, to whom, according to the divine pur-

S.;—Vat., Castal., Cocc., Wells, Daub., B. and L., Beng., Dodd., Wesl., Herd., Wakef., Woolh., Thom., Mey., Allw., Greenf., Penn, Sharpe, Ell., Stu., Lord, De W., Treg., Hengst., Murd. E. V. and others follow the Vulg.

<sup>a</sup> For βιβλαρίδιον (Matth. and Tisch.); βιβλιδάριον B. <sup>b</sup> a 25. <sup>c</sup> 5. Compl.); Lachm., Treg., Words., Theile, read βιβλίον (A. C. 14. 92.).—For *opened*, see v. 2, N. d, &c.

<sup>d</sup> Before *ἄγγ.* all the recent editors insert *τοῦ* (A. B. C. <sup>a</sup> a 18. <sup>b</sup> 3. Compl.).—For *who*, see 2 Pet. 2: II, N. f;—for *on*, see v. 2, N. e, &c.

<sup>e</sup> The participle is retained by R.;—Latin verss. (except Castal.), Syr., Dt., It., Fr. S.;—Daub., Wesl., Newe., Woodh., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>f</sup> For *δός*, all the recent editors have *δοῦται* (A. B. C. <sup>a</sup> a 20. <sup>b</sup> 4. Vulg. Syr. Slav. MSS.). I recommend that this reading be followed, and, in connection with *λέγων αὐτῷ*, translated thus: *saying unto him that he should give*:—a construction (comp. Matt. 5: 59; Acts 21: 21) which is adopted by the Vulg. (*ut dare*) and such as follow it, Fr. S.;—Grot., Eichh., Newe., Woodh., Sharpe, Stu., Lord, De W., Hengst., Murd.;—Win. This is not a case (see Win. § 45. 7) in which it is best to regard the infinitive as standing for the imperative (Beng., Moldenh., Mey., Treg., Words.).

pose and constitution, *it is to be* &c.; *&c.*\*—Syr. (= Greenf. Ταῦτα), Fr. S. (*derra*);—Hamm., Lord, (*be ready*), Cocc. (*bucinaturus est*), Dodd. (*was about quickly*), Wakef. (*is going*), Woodh.. Sharpe, Murd. *marg.*, (*is about*), Ew. (*canturus sit*), Penn (*shall be about*). Ell. (for hermeneutical reasons, would put this clause in a parenthesis, and translate: *whenever he may be about to sound*), Treg. The Vulg. *cum coepirit* (followed by E. V. and the older English and French verss., Erasm., Pagn., Vat., Wells, Gill, Scott, Jones, Words., Kell., Barn.) cannot be justified. See ch. 12: 4, N. p.

\* For the passages affected by the above view, but in which it has in the previous pages been overlooked, see the table of *Errata*.

## KING JAMES' VERSION.

little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

## CHAP. XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and

<sup>b</sup> Vat., Castal., Cocc., Beng., Wesl., Wakef., Newc., Woodh., Allw., Penn, Sharpe, Ell., Stu., Treg., De W., Words. E. V. and others follow the Vulg.

<sup>1</sup> E. V., Matt. 26: 26; &c.;—Syr., Germ.;—Pagn., Castal., Bez., Par., Cocc., Grell., Wells, Vitr., Beng., Wesl., Herd., Wakef., Woodh., Mey., Allw., Greenf., Sharpe, Ell., Lord, De W., Hongst., Murd.

<sup>2</sup> The Greek order is kept by Latin verss. (except Castal.), Syr., It., Fr. G.;—B. and L., Dodd., Wakef., Woodh., Greenf., Lord, De W., Kenr.

<sup>3</sup> The Greek order is kept by W., R.;—foreign verss. (except Fr. G.,—M., Herd.);—Daub., Dodd., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.

<sup>4</sup> R.;—Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Treg., Murd., Kenr.

<sup>m</sup> W., R.;—foreign verss.;—Dodd. and the later English (except Newc., Words.). Nowhere else does E. V. render ὅτε as soon as, except Luke 15: 30.

<sup>n</sup> The verb is translated as such (= was made or became bitter, was imbibed, &c.) by E. V., v. 9; ch. 8: 11;—R.;—Latin verss., Syr., Germ., Dt., It., Fr. M.,—S.;—Daub., Beng., Herd., Wakef., Newc., Woodh., Mey., Allw., Greenf., Stu., Lord, Treg., De W., Words., Hengst., Kenr., Barn.

<sup>o</sup> See v. 9, N. h.—For λέγει, Matth., Lachm., Treg., Tisch., read λέγουσι (A. B. 'a 18. β 4. Am. Harl').

<sup>p</sup> The πάντα is given before the verb by W., R.;—foreign verss.

## GREEK TEXT.

βλαρίδιον. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου.

11 Καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

## CHAP. XI.

Καὶ ἐδόθη μοι κάλαμος ὄμοιος ράβδῳ, λέγων, Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ

(except Fr. G.,—M.,—S.;—Castal., Greenf.);—Dodd., Newc., Lord, Murd.

<sup>a</sup> The sense of *apud*, with, among (not *coram*, as Pagn., Bez., followed by E. V. and others), might rest upon Acts 28: 14. But it is more obvious, and has a larger usage to sustain it, to regard the clause as indicating the object, the wide range, of the prophecy itself. Comp. John 12: 16; Heb. 11: 4; the Hebrew construction, I Kings 22: 8, 18, נָאַת נְאָתָה (to which the Syr. and Greenf. here correspond); Is. 37: 22; &c. So here Fr. S. (*sur*);—Castal., Homb., (*super*), Grot., Ew., Ros., (*de*), Hamm. (*of*), Wells, Wesl., Wakef., (*concerning*), Beng., Moldenh., Herd., Mey., Stier, De W., Hengst., (*über*), Stu. (*respecting*), Murd. (*upon*);—Wahl, Win., Rob., Schirl.

<sup>b</sup> See ch. 1: 13, N. d.

<sup>c</sup> 'The giver.' The reading, καὶ εἰστήκει ὁ ἀγγελος (B. [καὶ εἰστ. δ ἄγγ.] 'a 7. [and 14.] Compl. Syr. Arm.'), followed by E. V. and others, is rejected by Mill and all the recent editors, and was perhaps introduced from Sept. Zech. 2: 3; 3: 6 (5). Areth. construes λέγων with κάλαμος. But the participial usage of the book justifies us in treating it as a nominative absolute.—W., T., C., R., and others, follow the Vulg. *et dictum est mihi* (though the Cod. Am. has *dicens*), Germ. (*und sprach*);—Vat. (*a dicente mihi*), Wells, Wesl., Sharpe, (*and he said*), Beng., Hengst., (as Germ.), Moldenh., Mey., (*mit d n Worten*), Herd. (*die Stimme sprach*), Newc. ([*the angel*] *saying*), Woodh., Penn, Stu., Lord, Treg., Words., (*saying*), Ew. (*hinc cum verbis*), Stolz (*mit dem Befehl*), Ell. (*and the angel said*), Stier (*sprechend*), De W. (*indem man sagte*), Ebr. (*und gesagt*).

## REVISED VERSION.

little book. And he saith unto me: Take, <sup>1</sup> and eat it up; and it shall make <sup>2</sup>bitter thy belly, but <sup>3</sup>in thy mouth it shall be sweet as honey.

10 And I took the little book out of the <sup>1</sup>hand of the angel, and ate it up; and it was in my mouth sweet as honey; and, <sup>2</sup>when I had eaten it, my belly was <sup>3</sup>made bitter.

11 And he saith unto me: Thou must <sup>1</sup>again prophesy <sup>2</sup>of many peoples, and nations, and tongues, and kings.

## CHAP. XI.

AND there was given me a reed like <sup>1</sup>a rod, <sup>2</sup>he saying: Rise, and measure the temple of God,

## KING JAMES' VERSION.

measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

<sup>c</sup> For those, see ch. 2: 2, N. h, &c.;—for who, see ch. 1: 5, N. v, &c.

<sup>d</sup> See 1 John 2: 20, N. o, &c.

<sup>e</sup> I recommend that the reading ξωθεν, which the Elzevir Text and all the recent editors substitute for the Erasmian ξωθεν, be adopted, and translated: without.

<sup>f</sup> ‘As profane.’ Comp. the ἀποχή of Dan. 8: 11.—This full force of the word appears in E. V. *marg.*, and often elsewhere;—W., T., C., G., R.;—Vulg. (*ejice*). Syr. (using the same word as in Matt. 8: 16), Germ., Dt. *marg.*, Fr. S.;—Erasm., Vat., Par., Illeirn., (as *Vulg.*;—one of the rare occasions on which Par. differs from Bez., who had here adopted Castal.’s *exclude*), Brightm., Engl. Ann., Hamm., Cocc. and Vitr. (*projice*). Wells, Daub., Beng., Dodd. (*throw*), Wesl., Moldenh., Herd., Woodh., Crol., Ew., Greenf., Goss., All., Ell., Stu., Treg., Words., Kell., Hengst., Kenr., Barn., Ebr.

<sup>g</sup> ‘Both as occupants and oppressors.’ Comp. the Sept. Is. 1: 12; 16: 10; 26: 6.—Latin verss. (*calcabunt*;—except Castal., *concubabunt*), It. (*calcheranno*);—Wesl., Eichh. (*profanis pedibus permearunt*), Campb. (at Luke 21: 21), Woodh., Ew. (‘*πατεῖν*. *σεβῆ*. de gressu festuoso et strepente sanctitatem loci hand curantium.’). Greenf. (uses the verb *σεβ-* of Is. 1: 12), Lord, De W. (*treten*;—for the *zertreten* of other German verss.), Words.

<sup>h</sup> See ch. 5: 8, N. e. Daub., Dodd., Wesl., Newe., Woodh., Thom., Sharpe. Lord, Kenr. Before δύο Lachm. and Tisch. insert *καὶ* (A. B. ‘ $\alpha$  10.  $\beta$  3.’).

<sup>i</sup> Not power merely, as in v. 6, but all that is needed for the efficient discharge of their perilous office. Whatever they are called to spend for their Lord, their Lord will first supply; and, in consequence of that, and on the strength of that, *they shall prophesy*. The streams of grace shall be ever flowing in on them from the divine fountains, and, out of the abundance of

## GREEK TEXT.

τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

2 καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἀγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

3 Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἔξηκοντα, περιβεβλημένοι σάκκους.

4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἐστῶσαι.

## REVISED VERSION.

and the altar, and those who worship therein:

2 <sup>a</sup> And the court which is within the temple <sup>b</sup>cast out, and measure it not; for it is given unto the Gentiles: and the holy city shall they <sup>c</sup>tread forty <sup>d</sup>two months.

3 And I will give <sup>e</sup>unto my two witnesses, and they shall prophesy a thousand two hundred <sup>f</sup>and sixty days, clothed <sup>g</sup>with sackcloth.

4 These are the two olive-trees and <sup>h</sup>two <sup>i</sup>lamp-stands, <sup>j</sup>which stand before the <sup>k</sup>God of the earth.

the heart, they shall speak. Comp. ch. 3: 9, N. u. Many, indeed, (Castal., Grot., Vitr., &c., Ebr.) suppose that we have here a simple Hebraism = *I will give, command, cause them to prophesy*. But the form of the original is preserved by W., R.;—Vulg., Syr. (though the sign of the dative serves also for the accusative, that is no reason for supposing, with De D. and Murd. [*dabo duos testes meos; I will give my two witnesses;*] so Luth., *ich will meine zweien Zeugen geben*], that the interpreter meant to change the Greek construction.), It. (supplies *di profetizzare*);—Erasm., Vat., Aret. (*‘Dabo non atrium, nec templum, sed officium docendi, &c.’*), Brightm., Cocc., Vitr. (to whom Ebr. errs in assigning the supplement, *civitatem*. That is Bez.’s interpretation [*dabo illam*], which Vitr. rejects as not to be endured—*ferenda non est.*), Beng., Herd., Woodh., Thom., Greenf., Gerl., Sharpe. Stu., Lord, Stier, Treg. (with *endow* for *δώσω*), Hengst., Kenr.

<sup>l</sup> W., T. and C. (*lx.*), R.;—Daub., Guyse, Dodd., Wesl., Newe., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr. E. V. follows G.

<sup>m</sup> See ch. 7: 13. N. u. W., R.;—Latin verss. (the ablative without a preposition), German verss., Dt., It. (*di*), French verss. (*de*).

<sup>n</sup> Before δύο all the recent editors insert *καὶ* (A. B. C. ‘ $\alpha$  19.  $\beta$  6. Compl.’). For *ἐστῶσαι* they all (‘perhaps rightly,’ says Bloomf.) have *ἐστῶτες* (A. B. C. ‘ $\alpha$  19.  $\beta$  4.’), and all change Θεοῦ to *χριτοῦ* (A. B. C. ‘ $\alpha$  27.  $\beta$  5.  $\gamma$  2. Compl. Vulg. Copt. Syr. Ar.’). The second of these variations presents a *construction ad sensum*, that does not affect the version. The other two I recommend for adoption: *the . . . Lord*.

<sup>o</sup> See ch. 1: 12, N. e, &c.

<sup>p</sup> The *καὶ* refers both to *ἐλαῖαι* and *λυχνίαι*, not exclusively to the latter, as E. V. may seem to intimate: but the original

## KING JAMES' VERSION.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the

<sup>o</sup> See 1 John 2: 1, N. b. &c.—For θένη, all the recent editors (except Mey.) read θένει ([A. in the first instance] B. C. more than 20 cursive MSS. Compl.).

<sup>p</sup> De W. pronounces this an ‘intolerable (*unerträglich*) repetition,’ and at once substitutes Beng.’s ἀποκτήναι. But as this reading is almost utterly destitute of authority, so it really subverts the structure and meaning of the whole verse, introducing (and that only in one contingency) an application of the *lex talionis*, in place of the stern justification, by means simply of an emphatic reiteration, of the severity by which the Lord would shield the inviolable sanctity of His witnesses (1 Chron. 16: 22; Zech. 2: 8), and of which they themselves had just been, and are now again (*οὕτω*), represented as the instruments.

<sup>q</sup> See 2 Pet. 3: 4, N. g. E. V., ch. 9: 17; 18: 21; &c.;—W., R. (so);—Latin verss. (*sic or ita*), Syr., Germ. (also), Dt. (*alzoo*), French verss. (*ainsi*);—Beng., De W., Hengst., (as Germ.), Dodd., Lord, (as R.), Wesl., Wakef., Woodh., Penn, Sharpe, Treg., Murd. The adverb is kept in its place by W., T., C., G., R.;—Latin verss., Syr.;—Dodd., Woodh., Thom., Allw., Stu., Lord, Treg., Murd., Kenr.

<sup>r</sup> The Greek order is preserved by W., T., C., G., R.;—Latin verss., Syr.;—Dodd., Woodh., Mey., Allw., All., Treg., De W., Murd., Ebr.

<sup>s</sup> See ch. 7: 1, N. a. &c. All the recent editors read μὴ νέτος βρέχη (‘A. B. C. a 20. β 6. Compl.’). Dt. (*geen regen regene*);—Berl. Bib. (*kein Regen regne*), Beng. (*es keinen R. gebe*), Dodd. (*no rain shall be showered down*), Wakef. (*no r. shall come*

edition has a comma after *candlesticks*, as well as after *trees*.—The definite participle construction is here (as generally elsewhere in E. V.) replaced by the relative, in R.;—Dt., It., French

## GREEK TEXT.

5 καὶ εἰ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἔχθροὺς αὐτῶν· καὶ εἰ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὗτος δεῖ αὐτὸν ἀποκτανθῆναι.

6 Οὗτοι ἔχουσιν ἔξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ύετὸς ἐν ημέραις αὐτῶν τῆς προφητείας· καὶ ἔχουσιν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέψειν αὐτὰς εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσι.

7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀνα-

## REVISED VERSION.

5 And if any one will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any one will hurt them, thus must he be killed.

6 These have power to shut heaven, that no rain fall in the days of their prophesying; and they have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

7 And when they shall have finished their testimony, the

drown), Stoltz (k. R. fällt), De W. (k. R. falle). In addition to these, the following translate νέτος βρέχη by a noun and personal verb: Syr. (= pluria pluat);—Castal. (pluat imber), Cocc. (pluat pluria), Vitr. (riget terram pluria);—and, basing the supplement, this is closest to the Greek), Woodh. (rain may not fall), Penn (r. fall not), Sharpe (the r. rain not). Stu., Murd., (the r. shall not fall), Ebr. (nicht R. sich ergiesse). E. V. and others follow the Vulg.

<sup>t</sup> For ἐν ημέραις all the recent editors substitute τὰς ημέρας (‘A. B. C. a 25. β 5. γ 2. Compl.’). I recommend that this reading be adopted, and translated: *during the days*.—So for αὐτῶν τῆς προφῆτης πάσῃ, all, except Bloomf., read τῆς προφῆτης πάσῃ (‘A. B. C. a 15. β 5. Compl.’).

<sup>u</sup> E. V., 1 Cor. 14: 6, 22; 1 Thess. 5: 20;—Dt. (profetēring); Castal., Cocc., (vaticinationis), Wesl., Wakef. (teaching), Thom., Scott, Greenf. (προφῆτης, the word in Ezra 6: 14, and there rendered by the Sept., προφητεία, and by E. V., prophesying);—Bretsch., Wahl, Rob.

<sup>v</sup> W., R.;—Syr., Dt., French verss.;—Brightm., Dodd., Herd., Wakef., Newc., Woodh., Thom., Mey., Allw., Penn, Stu., Treg., De W., Murd., Kenr., Ebr. E. V. follows T., C., G.

<sup>w</sup> R.;—foreign verss.;—Brightm., Hamm., Daub. and later English verss. (except Lord). See ch. 14: 18, N. a.

<sup>x</sup> A singular form is employed by W., R.;—foreign verss., except Moldenh. and Gerl.;—Dodd., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Lord, Treg., Kenr.—Before πάσῃ all the recent editors insert εν (‘A. C. a 21. β 6. γ 2. Compl. Er.’).

verss.;—Cocc., Daub., Beng., Dodd., Moldenh., Wakef., Woodh., Thom., Allw., All., Penn, Gerl., Stu., Lord, Treg., De W., Hengst., Murd., Kenr., Ebr.

## KING JAMES' VERSION.

beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

S And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall

## GREEK TEXT.

*βαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτὸν, καὶ ἀποκτενεῖ αὐτὸν.*

8 καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, οἵτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.

9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα

## REVISED VERSION.

'beast that aseendeth out of the abyss shall make war "with them, and shall overcome them, and shall kill them.

8 And their 'remains shall ^be on the 'broad placee of 'the great city, which is ^called spiritually Sodom and Egypt, where also ^our Lord was crucified.

9 And 'men of the 'peoples and 'tribes and tongues and nations 'shall see their "remains three days and "a half, and "shall

<sup>y</sup> Here, and throughout the remainder of the book, *θηρίον* answers to the *בָּשָׂר* of Dan. 7. (Sept. *θηρίον*). As neither term always bears the specific sense which the former retains in ch. 6: 8, so, in the case of the apocalyptic *θηρία*, the name seems to intimate their general bestial appearance, rather than their ferocity. Comp. Tit. 1: 12; and Heb. 12: 20 with Ex. 19: 13.

<sup>z</sup> See ch. 9: I, N. e.

<sup>a</sup> See ch. 2: I6: N. q.

<sup>b</sup> W.;—Germ., Dt.;—Beng., Ell., Lord and Murd. (*will*), Hengst. Many express the auxiliary only in the case of *ποιήσει*.

<sup>c</sup> In the N. T. *πτῶμα* occurs only in this context, Matt. 24: 28 (E. V. *carcase*), and Mark 6: 29 (E. V. *corpse*). Its radical meaning, *that which is fallen, ruin, wreck*, explains the reading *τὸ πτῶμα* (A. B. C. a 19 [21, at v. 9]. β 5). Copt. [Slav., here]), which has been adopted here, and in the first instance of v. 9, by all recent editors. This reading Lord and Words. render, *dead body*, which, however, the English idiom does not allow; whereas the term proposed above, while it comes nearer the etymological idea, suits equally well the singular and the plural forms. It is employed by Woodh.

<sup>d</sup> Fr. S.;—Grot., Berl. Bib., Beng., Wesl. ('perhaps hanging on a cross'), Woodh., Thom., Stu., Ebr. (*ist*). E. V. and many others follow the Vulg., *jacebunt*.

<sup>e</sup> Syr., German verss., Dt., It., Fr. S.;—B. and L.

<sup>f</sup> Always, except in this book, *πλατεῖα* is in the N. T. found in the plural, and means *streets*. But here where the singular is used (not, as Vulg. &c., *in plateis*), with the definite article, and that in connection with a *great city*, it is equivalent to the *בָּשָׂר* (Greenf.'s word here, and for which *πλατεῖα* often stands in the Sept.) of Neh. 8: 1; Job 29: 7; Is. 59: 14; &c., the *forum* or *open place* of public resort.—Syr. (= De D. *vicum latum*, except that *ricum* is supplied. The Syr. term is a form of that used in Matth. 7: 13 for *wide*.), Dt. *marg.* (*ruimte*;—and see the note). It. (*piazza*), Fr. S. (*grande place*);—Castal., Cocc., (foro), Daub. (*great place*), B. and L. (*place*), Beng. (*Platz*), Woodh., Allw., Sharpe (*open square*), Ell., Lord (at ch. 21: 21; 22: 2), Words. (*broad-way*). The lexicons commonly define

the word by *via lato*, to which Schleus. adds *latum spatium*. Rob. 'a broad way, wide street in a city.'—Before *πόλεως*, Beng., Matth., Lachm., Bloomf., Treg., Words.. Tisch., insert *τῆς* ('A. C. a 19. β 6. Compl.').

<sup>g</sup> The Greek order is retained by W.. R.;—Latin (except Vitr.) and French verss., Syr., Germ.;—Wesl., Wakef., Newe., Woodh., Greenf., Treg., Hengst., Kenr.

<sup>h</sup> For *ἡμῶν*, all the recent editors (except Bloomf.) substitute *αὐτῶν*, 'A. B. C. a 24. β 6. Compl. Vulg. Copt. Aeth. Syr. Arin. Ar. P. Slav. MSS.'—evidence much larger than what Bloomf. very often, and twice already in this verse, deems sufficient. I recommend that the change be adopted: *their*. In death, as in life, the witnesses are conformed to their Lord. Matt. 10: 25. Comp. v. 12. N. f.

<sup>i</sup> The E. V. *they may have come from the Erasmian οἱ before ἐξ τῶν ἑθνῶν*.—W. (*some*);—Vulg. and Syr. (supply nothing), Germ. (*etliche*), Dt. (*de menschen*), It. (*gli uomini*), Fr. S. (*il y en aura . . . qui*);—Pagn., Castal., Bez., Par., Vitr., *homines*), Engl. Ann. ('Or, *some . . . for all could not come to see them*; see ch. 5: 9 and 7: 9.') This supplement of *τινὲς* is adopted also by Grot., Cocc., Beng., Wesl., Moldenh., Wakef., Thom., All., Sharpe, Bloomf., Treg., Murd. *marg.*, Dodd. (*persons*), Herd., Mey., De W., (*viele*), Greenf., Lord, Kenr., Ebr., (*as Vulg.*).

<sup>j</sup> See ch. 7: 9, N. d.

<sup>k</sup> See ch. 1: 7, N. k.

<sup>l</sup> All the recent editors read *βλέψουσιν* (A. B. C. 'a 26. β 6. Compl.') I recommend that this reading be adopted, and that the word, *shall*, be omitted.

<sup>m</sup> See v. 8, N. c.

<sup>n</sup> See 2 Pet. 2: 14, N. f.

<sup>o</sup> Lachm., Treg., Words., read *ἀφίονται* (Tisch. *ἀφιοῦσιν*) on the authority of A. C. and 3 cursive MSS. But the change of tense might imply that, as the refusal of the rites of burial was intended to put yet more dishonour on the Lord's 'slaughtered saints,' so it sprang also from the satisfaction felt by their enemies in gazing on their remains.

## KING JAMES' VERSION.

not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto

<sup>a</sup> Here, again, the change of number suggests the decent respect to be paid in burial to the individual bodies, which, in that relation, are no longer thought of as a promiscuous πτώμα.

<sup>b</sup> Daub., Newc., Allw., Sharpe, Treg.

<sup>c</sup> For μνήματα all the recent editors substitute μνῆμα ('A. B. α 26, β 5. Compl. Copt. Aeth. Syr. Arr. Slav. μνημεῖον C. 36.') Words. cites the uncials thus: 'μνῆμα B. in A. lacuna est inter τεθῆναι et καὶ octo fere literarum. μνήμιον C.'). I recommend that this reading be adopted, and translated: *a sepulchre*. E. V. uses *grave* for μνῆμα only this once out of 7 times, and for μνημεῖον 8 times out of 42; in the other instances, *tomb* or *sepulchre*;—R. (*monuments*);—Hamm. (*tombs, monuments*). Daub. (*the sepulchre*), Wakef. (*tombs*), Newc., Penn, Sharpe. (*a tomb*), Woodh., Stu., Lord, Treg., Words. (*a monument*).

<sup>d</sup> See ch. 5: 7, N. a, &c.

<sup>e</sup> All the recent editors give χαίρονται ('A. B. C. α 25. β 7. Compl.') I recommend that, in accordance with this reading, the word, *shall*, be omitted.

<sup>f</sup> See v. 7, N. b.—Lachm., Hahn, Bloomf., Treg., Words., Tisch., read εὐφραίνονται ('A. C. 12. 28. 36. εὐφραίνεται 14. Er.'). But comp. Phil. 1: 18. Here, as in v. 9, the change of tense intimates that the second thing mentioned is the result of the one preceding. The making merry and sending gifts to one another are the ways, in which they *shall proceed* to manifest their joy.

<sup>g</sup> Dodd., Wakef., Stu., (*each other*), Daub., Wesl., Thom., Lord, Treg., Murd.

<sup>h</sup> See ch. 2: 2, N. h, &c.

<sup>i</sup> Syr. (= De D. *hos*), Dt., Fr. G. and -M. (*ces*), Fr. S.; Engl. Ann. ('Or, *those?*'), Cocc. (*illos*), Wells, Beng., Wesl.,

## GREEK TEXT.

αύτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.

10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτοὺς; καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν

## REVISED VERSION.

not suffer their remains to be put into sepulchres.

10 And they that dwell on the earth shall rejoice over them, and shall make merry, and shall send gifts to one another; because these two prophets tormented those that dwelt on the earth.

11 And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them.

12 And they heard a loud voice from heaven, saying unto

Herd., Wakef. and Murd. (*these*), Newc., Woodh., Thom., Mey., Allw., Penn, Gerl., Sharpe, Ell., Treg., Stier, De W., Hengst., Kenr., Ebr.

<sup>a</sup> See 2 Pet. 2: 14, N. f.

<sup>b</sup> See Jude 19, N. l. That πνεῦμα ζωῆς is here = בְּרִאָה Gen. 6: 17; 7: 15; (so Sept. in both places, and Greenf. here) &c., appears from the effect that followed. That it does not designate the Holy Spirit, is the view of the Latin verss. (at least Vitr. alone gives *Spiritus*, with a capital S. Castal. *vitalis spiritus*), Syr. (= Greenf.). Dt. (*een geest*), Fr. S. (*un esprit*);—Engl. Ann., Beng. (*ein Lebensodem*), Moldenh. (*der Athem*), Herd., Mey., De W., (*Lebensgeist*), Wakef., Treg., (*the breath*), Woodh. (*a sp.*), Thom. (*a breath*), Heinr., Crol., Allw., Penn, Gerl. and Ebr. (*ein G.*), Ell., Stu., Kell., Murd., Barn., the Amer. Bible Soc.;—the lexicons.

<sup>c</sup> The reading ἐπ' αὐτοῖς is rejected by all the recent editors, of whom Beng., Treg., give αὐτοῖς (C. and 4 cursive MSS.); Matth., εἰς αὐτοῖς ('B. α 17. β 4.'); Griesb., Knapp, Mey., Sch., Lachm., Hahn, Bloomf., Words., Tisch., Theile, *ἐν αὐτοῖς* (A. and 2 cursive MSS.).

<sup>d</sup> For ἐπεσεν, all the recent editors (except Matth., Griesb., Knapp, Mey., Sch.) read ('perhaps rightly,' says Bloomf.) *ἐπέστεν* ('A. C. α 12. [& 13.] Compl.').—For those who, see ch. 2: 2, N. h, &c. and 2 Pet. 2, 11, N. f.

<sup>e</sup> E. V., v. 12; &c.;—Dt. (*aanschouwden*);—Pagn., Castal., Bez., Par., Cocc., Vitr., (*use spectare*;—for the Vulg. *videre*), Berl. Bib. (*anschaueten*), Beng. (at v. 12, *schaueten*), Dodd. (*looked upon*), Wakef. (*the beholders*), Woodh., Lord, (*those beholding*), Thom., Allw., Ell., Stu.;—the lexicons.

<sup>f</sup> See ch. 1: 10, N. x.

## KING JAMES' VERSION.

them, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past ;

## GREEK TEXT.

*αὐτοῖς, Ἀνάβητε ὁδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἔχθροι αὐτῶν.*

*13 Καὶ ἐν ἑκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἐπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὄνοματα ἀνθρώπων χιλιάδες ἐπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.*

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλ-

## REVISED VERSION.

them : 'Come up hither. And they went up to heaven in the cloud ; and their enemies beheld them.'

13 And in that hour was there a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand : and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past ;

\* The verb is the same in both cases ; but our idiom scarcely allows, *Ascend hither [here]. And they ascended* (Woodh., Lord). Still it is desirable to retain something of the resonance of the original, the ascent itself being the exact and instantaneous response, as it were the echo of the voice.—R.;—foreign verss. use the same word, except Dt. (*komt herwaarts op. En zij voeren op*) ;—Wesl., Wakef., Newe., Penn, Kenr.—For *ἀναβῆτε*. Lachm., Bloomf., Treg., Words., Tisch., read *ἀναβατε* (A. C. 26. 36. 42.).

† As before (v. 8, N. h) in their life and death, so now in their glorification, the witnesses are as their Lord, Acts I 9. For them He sends His own chariot. Or, if the reference, which Midd. required, must be found in this book, it will be ch. 10: 1. —Dt., It., Fr. S.;—Danb., Berl. Bib., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Ell., Lord, Treg., De W., Words., Hengst., Ebr.

‡ For that, see W., R.;—Latin verss. (except Castal.), Syr., It., Fr. S.;—Dodd., Wesl., Herd., Wakef. (*that very*). Newe., Thom., Greenf., Penn, Treg., Words., Kenr., Ebr. Most of these also express the *iv.*

§ The verb is kept in its place by R.;—Latin verss., Germ., Fr. G.,—S.;—Beng., Wesl., Woodh., Allw., Greenf., Stu., De W., Hengst., Ebr.

¶ See ch. 2: 13, N. c, &c.

|| Whether *names of men* be here equivalent to *heads of men*, *persons of men*, *men* (Castal., Bez., Drus., Daub., Wolf., Beng., De W., Ebr., &c. ;—Schöttg., Schleus., Bretsch., Rob.); or to *men of name* (Grell., Wells, Vitr. [who also cites Mede and Laun.], Newt., Allw., Lord, &c.); or to *titles, orders, of men* (Goodwin, More, &c.); or whether it is a very significant manner of speaking, teaching us that God doth not strike men after the manner of those that play with swords winking, but that He doth set them down certainly and by name, whom He will have beaten with His rods? (Brightm.)—and there is probably an emphasis analogous to this in ch. 3: 4, where the pure in Sardis are referred to as *ὄνοματα*, even their *names* being well-known and very dear to the Saviour. Ex. 28: 9, 21; Ps. 147: 4; Is. 40: 26; John 10: 3.); or whether there be in it, as connected with

*χιλιάδες ἐπτά.* some other, and more recondite, meaning (—eo Coce. and Ell.) ; are questions for the expositor, rather than the translator. The latter must consider himself only the more bound, by reason of this very diversity, to exhibit the precise peculiarity of a phraseology and construction, which are not more unusual in English than in Greek.—The word *ὄνοματα* is literally rendered, and that either as the nominative to the verb, or in apposition with *χιλ.* as the nominative, by E. V. *marg.*;—W., T., C., G., R.;—Vulg., Syr., Germ., Dt., Fr. S.;—Erasm., Pagn., Vat., Engl. Ann., Coce., More, Vitr., Daub., Beng., Newe., marg., Woodh., Thom., Allw., Greenf., Van Ess, Penn, Sharpe, Ell., Treg., Kell., Hengst., Kenr., Ebr.

|| R.;—Brightm., Dodd., Wesl., Sym., Wakef., Newe., Thom., Penn, Sharpe, Stu., Lord, Treg., Kenr.

¶ Dt.;—Berl. Bib., Woodh., Allw., Kist., Stu., Lord, De W., Kenr., Ebr.

|| Neither by composition, nor by usage (comp. Sir. 19: 24 [20] with Sept. Deut. 9: 19: and Luke 24: 5; Acts 10: 4; 22: 9; 24: 25 [not, *trembled*, but, *becoming afraid*] with Mark 9: 6; Heb. 12: 21), is *ἔμφοβος* quite as strong a word as *ἐξφοβος*, nor is it (as commonly explained) a panic frenzy that is here described, but a religious awe and salutary dread, leading to repentance. E. V., therefore, errs, not only in changing the Greek construction to a passive verb, but in making more intense the renderings of the older verss.—W. (*were sent into dread*), T., C., G.. (*were feared*), R. (*were cast into a fear*);—Vulg. (*in timorem sunt missi*), Syr. (= De D. *timidi facti sunt*), Fr. S. (*furent saisis de crainte*);—for *furent épouvanterés* of Fr. G. and M., and *effrayé* of B. and L. ;—Berl. Bib., De W., Ebr., (*roll Furcht*);—for Luth.'s *wurden . . . erschraken*, Beng. (*kamen in Furcht*), Dodd., Wesl., Thom., Penn, Stu., (*terrified*), Herd., Mey., (*fürchteten sich*), Woodh., Greenf. (אָשֶׁר), Kist. (*bange*), Lord (*fearful*), Murd., Kenr.

|| For woe, see Jude 11, N. a.—E. V. and the older verss. follow the Vulg. in supplying the conjunction, which is omitted by Syr., Protestant German verss., Dt., Fr. S.;—Castal., Coce., Wells, Daub., B. and L., Wesl., Wakef., Newe., Woodh., Allw., and the later English verss., Greenf.

## KING JAMES' VERSION.

and behold, the third wo cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

<sup>a</sup> See ch. 1: 10, N. x.—For λέγονται, all the recent editors (except Matth.) read λέγοντες (‘A. B. a 12. β 2?’).

<sup>b</sup> For ἐγένοντο αἱ βασιλεῖαι, all the recent editors read ἐγένετο ἡ βασιλεία (‘A. B. C. a 27. β 6. Compl. Verss.’). I recommend that this reading be adopted, and translated: *the kingdom . . . is become*.

<sup>c</sup> See I John 3: 17. N. u. E. V. and the older verss. follow the Vulg. *hujus*, which is unsuitable for *voices in heaven*, and is not imitated by Syr., Protestant German verss., Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal. and later Latin verss., Brightm., Dodd., Westl., Wakef., Woodh., Thom., Allw., Greenf., Penn., Sharpe, Lord, Treg., Murd.

<sup>d</sup> The noun is not repeated by any of the older English verss.;—any foreign version (except B. and L., Fr. S.);—Brightm., Hamm. and Daub. (adopt the form above from the older verss.), Woodh. (*Anointed's*), Lord (*Messiah's*), Kenr.

<sup>e</sup> See ch. 1: 6, N. g. &c.

<sup>f</sup> The *zai* before *τέσσας* is omitted by all the recent editors, except Matth., on the authority of A. B. C. ‘a 10. β 5. Compl. Er.’ I recommend that this reading be followed: *twenty-four*. See ch. 5: 8, N. e, &c.

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> Comp. ch. 8: 2, N. d. T., C., G., R.;—Latin verss. (except Cocc.), Syr., Dt., French verss.;—Daub., Berl. Bib. and later German verss., Treg., Words., Murd., Kenr.—For *ζαθύμενοι*,

## GREEK TEXT.

θεωρ. ἴδον ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 ΚΑΙ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγονται, Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τὸν αἰώνα τῶν αἰώνων.

16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τὸν θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

17 λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὡν καὶ ὁ ἦν καὶ ὁ ἔρχόμενος, ὅτι εἰληφας τὴν δύναμιν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

## REVISED VERSION.

behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were loud voices in heaven, saying: ‘The kingdoms of the world are become our Lord’s and his Christ’s, and he shall reign unto the ages of the ages.

16 And the four and twenty elders, who sit before God upon their thrones, fell upon their faces, and worshipped God,

17 Saying: We give thee thanks, O Lord God the Almighty, who art, and who wast, and who comest; because thou hast taken thy great power, and reigned.

Matth. and Treg. read *ζάθυται* (B. C. and more than 20 cursive MSS. Arm.).

<sup>a</sup> E. V., next clause. See ch. 6: 16. N. b, &c.

<sup>b</sup> See ch. 4: 4, N. n, &c.

<sup>c</sup> See ch. 4: 8, N. k.

<sup>d</sup> For *who*, see 2 Pet. 2: 11, N. f;—for the repetition of the relative, see ch. 4: 8, N. l;—for *comest*, see ch. 1: 4, N. o, &c.

<sup>e</sup> All the recent editors cancel the words *zai* ὁ ἔρχόμενος. on the authority of A. B. C. (except that C. has *zai*) ‘a 23. β 5. Compl. Vulg. MSS. Am. Harl. Tol. Aeth. Syr. Arm. ed. Ven. Ar. P.’ I recommend that this reading be adopted, and that the words, *and who comest*, be omitted. ‘Nequaquam subjungunt, ut solebant, et qui venturus es; praesentem jam demonstrant’ (Ansbert; cited, with others, by Beng.). Comp. ch. 16: 5, N. z.

<sup>f</sup> Our idiom does not require either the E. V. addition of *to thee*, or the equivalent for it, which many provide in rendering *εἰληφας*, *accepisti* (Vulg., &c.), *adeptus* (Castal., &c.), *received* (T., &c.), *assumed* (Thom., &c.), *resumed* (Stu.). The word simply declares, that the Lord God had now *laid hold* of the rod of His strength, which He has ever by Ilim. Comp. Dent. 32: 41. (Milton, *Animadversions upon the Remonstrant's Defense against Smectymnus*, Sect. iv.: ‘Take up that unlimited sceptre, which thy Almighty Father hath bequeathed thee.’)—W.;—It. (*presa in mano*), Fr. G. (*pris*), Fr. S. (*pris en main*);—B. and L. *marg.* (*as Fr. G.*), Beng., Moldenh., Herd., Stolz, Kist., Van Ess, Mey., (*ergriffen*;—for Luth.’s *angenommen*),

## KING JAMES' VERSION.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

## GREEK TEXT.

18 καὶ τὰ ἔθνη ὥργίσθησαν,  
καὶ ἡλθεν ἡ ὄργὴ σου, καὶ ὁ κυ-  
ρὸς τῶν νεκρῶν, κριθῆναι, καὶ  
δοῦναι τὸν μισθὸν τοῖς δούλοις  
σου τοῖς προφήταις, καὶ τοῖς  
ἄγίοις καὶ τοῖς φοβουμένοις τὸ  
ὄνομά σου, τοῖς μικροῖς καὶ τοῖς  
μεγάλοις, καὶ διαφθεῖραι τοὺς  
διαφθείροντας τὴν γῆν.

19 ΚΑΙ ἤροιγη ὁ ναὸς τοῦ  
Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὥφθη ἡ  
κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν  
τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο  
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ<sup>1</sup>  
καὶ σεισμὸς καὶ χάλαζα μεγάλη.

## REVISED VERSION.

18 And the nations were  
wroth, and thy wrath came,  
and the time of the dead that  
they should be judged, and to  
give <sup>a</sup>the reward unto thy ser-  
vants, <sup>b</sup> the prophets <sup>b</sup> and <sup>b</sup> the  
saints, and <sup>b</sup>unto <sup>c</sup>those <sup>c</sup>who  
fear thy name, <sup>d</sup>the small and  
<sup>e</sup>the great, and <sup>f</sup>to destroy <sup>f</sup>those  
<sup>f</sup>who destroy the earth.

19 And the temple of God  
was opened in heaven, and there  
was seen <sup>k</sup> the ark of <sup>l</sup>his <sup>l</sup>cov-  
enant in <sup>l</sup>this temple: and there  
were lightnings, and voices, and  
<sup>m</sup>thunders, and an earthquake,  
and great hail.

<sup>a</sup> The verb, indeed, is strictly passive = *were angered* (not softened and subdued). Thom., Stu., *were enraged*; Treg., *have been angered*; &c.; see ch. 12: 17, N. p.) by the tokens, ever multiplying and growing ever darker, of the divine intervention and control and judgment to come. But, *wrath* being the word for *όργη* in the next clause, the passive form has been yielded for the sake of preserving the marked opposition between the wrath of the nations and the wrath of God.—W.;—Latin and German verss. (except Herd. and De W.), Syr., Dt., It., Fr. S.;—Dodd., Wesl., Newe., and Murd. (*angry . . . anger*). Woodh., Allw., Penn, Sharpe, Ell., Greenf.

\* ‘No more heralds and precursors.’ Comp. Jude 14, N. k.—The aorist form is retained by W.;—Hamm., Dodd., Thom., Kist., Van Ess, Stu., De W.

<sup>f</sup> W., R.;—Vulg., Syr., Germ., Dt., Fr. G.,—M.;—Beng., Wesl., Herd., Woodh., All., Stu. (in the last instance), Lord, Treg., De W., Hengst., Kenr., Ebr. Many of these retain the infinitive in the case of *κριθῆναι* also. But this in English gives rise to an ambiguity, which is not perfectly remedied by (R., Treg.) a comma after *dead*.

<sup>g</sup> ‘Their reward, promised of old, and in the hope of which they toiled and suffered?’—Germ., Dt., It., French verss.;—Danb., Beng., Lowm., Moldenh. (*ihrer*). Wakef., Woodh., Thom., Allw., All., Penn, Lord, Treg., De W., Words. (*their*), Hengst., Ebr.

<sup>h</sup> I punctuate according to the view, which regards *τοῖς δούλοις* and *τοῖς φοβουμένοις* as two general designations, each comprising the two classes appended to it.—The sign of the dative is omitted before *τοῖς ἄγιοις*, by T., C., G., R.;—Wesl.,

Stu., Murd.: and repeated before *τοῖς φοβουμένοις*, by T., C., G., R.;—Wells, Daub., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Penn, Sharpe, Ell., Stu., Murd.

<sup>i</sup> For *those*, see ch. 2: 2. N. h., &c.;—for *who*, see ch. 1: 5, N. v., &c. and 2 Pet. 2: 11, N. f.

<sup>j</sup> Germ. (omitting the second article);—and so Herd., All., De W., Dt., Fr. S.;—Danb., Beng., Moldenh., Wakef., Woodh., Mey., Allw., Greenf., Treg., Hengst., Murd., Kenr., Ebr. See ch. 13: 16, N. b.

<sup>k</sup> In the repetition, *τῷ ναῷ*. (which B. and L. seem to have reckoned an inelegance, as they at once exchange it for *y*) there is an emphasis, which both the position and the *αἰτοῦ* strengthen. ‘In God’s innermost sanctuary, where He himself abides, there is laid up the ark of His covenant.’—*τῷ ναῷ* is kept in its place by W., R.;—Latin verss., Syr., Dt., It., Fr. G.,—M.,—S.;—Beng., Dodd., Moldenh., Herd., Newe., Woodh., Mey., Allw., Greenf., Penn, Sharpe, Stu., Lord, Treg., De W., Murd., Kenr., Ebr.

<sup>l</sup> For *covenant*, see G.;—Dt., It., Fr. G.,—M.;—almost all the verss. and commentaries belonging to this division of the authorities, together with the lexicons. Of the English verss. Words. alone retains *testament*; and Hengst., while he adopts the same word from Luth., vindicates the sense of *Bund*.—For the *αἰτοῦ* after *διαθῆ*, Matth., Griesb. Sch., read *τοῦ κυρίου*, which, or simply *κυρίου*, is sustained by B. <sup>α</sup> 26. <sup>β</sup> 5. Compl. Aeth. *perhaps?*

<sup>m</sup> For *thunders*, see ch. 4: 5, N. t.—The words *καὶ σεισμός* are cancelled by Tisch., on the authority of B. <sup>α</sup> 20. <sup>β</sup> 4. Compl. Arr.

Dodd. (adding *to thyself* as a supplement). Wesl., Wakef. (*for taking*), Sharpe, Treg., Kenr., Ebr. (*genommen*).

\* ‘Shown Thyself as King, begun to reign.’ See ch. 19: 6,

N. d.; and comp. Ps. 93: 1; 96: 10; 97: 1; 99: 1, in all of which places the Heb. has *לְהַלֵּל*; and the Sept., *ἐβασιλεύει*.—Stu. and Lord do not repeat the *hast*.

## KING JAMES' VERSION.

## CHAP. XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and

\* The Greek order is kept by W., R.;—Vulg., Syr., Fr. G.;—M.—S.;—Erasm., Vat., Hamm., Cocc., Vitr., Danb., Wesl., Herd., Wakef., Newc., Woodh., Thom., Mey., Penn, Sharpe, Stu., Lord, Treg., De W., Murd., Kenr., Ebr.

† E. V. *marg.*; ch. 15: 1; and generally ;—W., R.;—foreign verss. (except Castal., B. and L. In the margin the latter have *signe.*) ;—Brightm., Hamm., Daub., Dodd., Wesl., Woodh., Thom., Scott., Allw. *marg.*, Sharpe, Ell., Lord, Trench (see *Notes on the Miracles*, pp. 10–13.), Murd., Kenr.

\* For *was seen*, see E. V., ch. 11: 19; 1 Cor. 15: 5–8;—Dt., Hamm., Daub., Beng., Wesl., Woodh., Thom., Allw., Sharpe, Lord, Treg., Murd., Ebr.—For *on*, see ch. 5: 7, N. a. &c.

‡ Of those who retain the participle, the subject is put next to its verb by R.;—Wesl., Woodh., Thom., Penn, Stu., Lord, Treg., Murd., Kenr., Ebr.

\* The present tense is employed by W.;—Fr. S.;—Erasm., Vat., Brightm., Beng., Wesl., Matth., Woodh. (*cries out*). Thom., Treg., (*crieth out*), Sharpe, Lord (*cries*), Words., Ebr. Matth., Sch., Lachm., read *ἐξράζειν* (*ἐξράξειν* B. a 7. β2. *ἐξράζειν* C. a 20. 3 3. Compl. Vulg. ed.) [Am. has: *et clamans... cruciatur.*] ‘Syr. Aeth.’). Lachm. also prefixes *zaī* (*‘A. C.!*).

\* For *travailing*, without *in birth*, see R.;—Brightm., Hamm., and Dodd. (*in travail*), Newc. (*being in t.*), Sharpe, Treg., Murd. (*and travailed*).

\* E. V., vv. 5. 13; &c.;—Brightm., Newc., Wood., Lord (*deliver*), Murd. (*bringing f.*);—Rob.

\* See v. 1, N. c.

\* See v. 1, N. b.

## GREEK TEXT.

## CHAP. XII.

*Kαὶ σημεῖον μέγα ὄφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·*

*2 καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνονσα, καὶ βασανιζομένη τεκεῖν.*

*3 Καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἵδον δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτά·*

*4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν.*

\* The Greek order is retained by W., R.;—foreign verss.;—Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr.

† The distinction, which some regard as of symbolical significance, between *διάδημα* and *στέφανος*, is here observed in translation by W., R.;—Latin and French verss., Syr., Dt., It.;—Daub., Berl. Bib., Beng., Wesl., Moldenh., Herd., Wakef., Woodh., Thom., Stoltz, Van Ess, Ell., Lord, Treg., De W., Murd., Kenr.;—the lexicons.

\* On Acts 14: 19 Valckenaer has this note: ‘*Ἐτείειν est Quodocunque trahere, σύρειν vero trahi, ἔλασσειν.*’ And Tittm., p. 58: ‘Simplex *σύρειν* rarissime reperitur apud scriptores graecos. nisi ubi notio violentiae in trahendo adjuncta sit.’ E. V. retains the proper force of the word in John 21: 8; Acts 8: 3; and should have done so also in Acts 14: 19; 17: 6.—It. (*strascinara*), Fr. M. (*entraînait*);—B. and L. (*entraîna*). Berl. Bib., Beng., (use *schleppen*). Wakef., Thom., (*dragged*). Woodh. (*draweth along*), Penn (*swept away*), Stu., Murd., (*drew along*), De W. (*raffte*), Words. (*sweeps*), Barn. (the main idea here is undoubtedly that of *power*.), Ebr. (*rafft*). The present tense is retained by Syr., Fr. S.;—Erasm., Vat., Daub., Beng., Wesl., Newc. *marg.*, Woodh., Treg., Words., Hengst., Ebr.

† The pronominal nominative is inserted by Fr. S.;—Woodh. (*he*), Kenr.

\* The auxiliary *did* is not found in W., T., C., G., R.;—Dodd., Wesl. (*casteth*). Wakef., Newc., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.

\* For *unto*, see ch. 8: 5, N. p. &c.;—for *who*, see 2 Pet. 2: 11, N. f.

## REVISED VERSION.

## CHAP. XII.

AND <sup>a</sup> a great <sup>b</sup>sign <sup>c</sup>was seen in heaven; a woman clothed with the sun, and the moon under her feet, and <sup>c</sup>on her head a crown of twelve stars;

2 And <sup>a</sup> being with child she <sup>c</sup>crieth, <sup>b</sup>travailing, and pained to <sup>c</sup>bring forth.

3 And there <sup>b</sup>was seen another <sup>c</sup>sign in heaven; and behold a great red dragon, having seven heads and ten horns, and <sup>b</sup>upon his heads seven <sup>c</sup>diadems;

4 And his tail <sup>b</sup>drags the third part of the stars of heaven, and <sup>c</sup>it <sup>a</sup>cast them <sup>b</sup>unto the earth.

## KING JAMES' VERSION.

the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that

<sup>a</sup> See ch. 10: 7, N. y. &c. Dodd., Wakef. (*going*), Newe., Woodh., Allw., Penn, Ell., Stu., Lord, Treg., Murd.

<sup>b</sup> See v. 2, N. g.

<sup>c</sup> The Greek construction is retained by W., R.;—Latin and German verss. (except All.), Syr., Dt., It., Fr. S.;—Daub., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Penn, Stu., Lord, Murd., Kenr.

<sup>d</sup> The Greek order is retained by W., R.;—Latin and German verss. (except All.), Syr., It., Fr. S.;—Daub., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Penn, Stu., Lord, Murd., Kenr.—For *when*, see W., R.;—foreign verss.;—Dodd. and the later English (except Sharpe, Words.). Nowhere else does E. V. render *όταν as soon as*, except John 16: 21. Comp. ch. 10: 10, N. m. There, as here, E. V. follows T., C., G.

<sup>e</sup> The substitution of a passive verb for *τίξη*, in which E. V. follows T., C., G., appears nowhere else, except in Llamm., Wells, Sharpe, Words.

<sup>f</sup> Lit. *a son, a male*. Comp., in the Hebrew, Is. 66: 7 and Jer. 20: 15. The *בָּן בָּנָה* of the latter place is here followed by the Syr. and Greenf.—Latin verss. (*filium masculum*;—except Castal., Coec., Vitr. *f. marem*). Germ. (*einen Sohn, ein Knäbl-in*), Dt. (*männlichen zoon*), It. (*figliuol maschio*), Fr. G. (*ensant mâle*), Fr. M. (*filz*), Fr. S. (*f., mâle*);—B. and L. (*as Fr. G.*), Beng. (*männlichen Sohn*). Moldenh., De W., (S.), Herd., Mey., (S., *den Knaben*). Wakef. (*son*), Newe., Woodh., Thom. (*masculine son*), Stoiz. (S., *das männliche Kind*), Kist. (K., *einen S.*), Goss. (*männl. K.*), All. (S., *ein Männlein*). Penn, Lord, Hengst. (*as Germ.*), Murd., Kenr., Ebr. (in his *Comment.* follows the *text. rec.*; but in the version, *einen S., ein Männliches*, he adopts Lachm.'s reading, *νιὸν ἀποτελεῖ* [‘A. C.’];—Rob.

<sup>g</sup> The present tense of *μέλλει* is retained by It., Fr. G.,—M.,—S.;—Daub., Beng., Woolh., Thom., Allw., Lord, Treg., De W., Kell., Ebr.

<sup>h</sup> See ch. 2: 27, N. r., &c. Hengst.: ‘Instead of the *bruising*

## GREEK TEXT.

*Kai ó δράκων ἐστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.*

*5 καὶ ἔτεκεν νιὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρῷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεόν καὶ τὸν θρόνον αὐτοῦ.*

*6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἔκει-*

## REVISED VERSION.

And the dragon stood before the woman <sup>a</sup>who was about to bring forth, <sup>b</sup>that, <sup>c</sup>when she brought forth, <sup>d</sup>he might devour her child.

5 And she brought forth a male child, who is to <sup>a</sup>tend all <sup>b</sup>the nations with <sup>c</sup>an iron rod: and her child was caught <sup>d</sup>away to God and <sup>b</sup>his throne.

6 And the woman fled into the wilderness, <sup>c</sup>where she hath a place prepared <sup>d</sup>by God. that

the scer, after the LXX., has *tending*. Not at all through mistake or caprice. In the original passage itself allusion is made to the *tending*, the word which signifies: *Thou wilt bruise*, differing not in the consonants, but only in the pronunciation, from: *Thou wilt tend*. By means of this significant allusion, as if it were, Thou wilt tend to pieces (*zer-reiden*), it is intimated that the proper office of the Anointed is to *tend* (Ps. 78: 71, 72), but that upon their sinful *quid pro quo*, refractoriness instead of joyful obedience, there ensues a righteous *quid pro quo* on the part of the Anointed. The twofold expression could in Greek be rendered only as a single one, and the *tending*, used with a certain irony, is in the main quite suitable.'

<sup>a</sup> Syr., Dt., It., French verss.;—Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Greenf., Penn, Ell., Stu., Treg., Kenr.

<sup>b</sup> See ch. 2: 27, N. s.

<sup>c</sup> On 2 Cor. 12: 2 Campb. properly remarks, that *ἀπατάζω* is ‘expressive more of the suddenness of the event, and of his (the apostle’s) own passiveness, than of the direction of the motion.’ Nor is the word so rendered as to indicate direction in E. V., Matt. 13: 19; Acts 8: 39; &c.;—W.;—any foreign version, except perhaps the French, whose ambiguous *enterer* is, however, exchanged by the Fr. S. for *rari*;—Wakef., Thom.;—the lexicons.

<sup>d</sup> W., R.;—Brightm., Dodd. and later verss. (except Allw., Sharpe, Words.)

<sup>e</sup> Before *τὸν θρόνον*, all the recent editors insert *πρός* (A. B. C. ‘<sup>a</sup> 24. <sup>b</sup> 3. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.’). I recommend that this reading be adopted: *to*.

<sup>f</sup> After *τίξει*, all the recent editors (except Lachm.) insert (Treg. in brackets) the word *ἰξιῖ* (A. B. ‘<sup>a</sup> 25. <sup>b</sup> 5. Compl. Slav. MSS.’), thus forming a Hebraistic pleonasm similar to that in v. 14; ch. 3: 8 (N. t.); 7: 2, 9; 17: 9; &c.

<sup>g</sup> See 2 Pet. 2: 19, N. l.

## KING JAMES' VERSION.

they should feed her there a thousand two hundred and three-score days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

S And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was

\* The adverb is kept before the verb by R.;—Latin and German verss., Syr., Dt., Fr. S.;—Woodh. (*they should there*) Sharpe, Stu. (*they might there*). Lord, Treg. Others, rendering τρέφωσιν by a passive construction, introduce the adverb between the auxiliary and the main verb.

† E. V., v. 14; Acts 12: 20; James 5: 5;—German verss. (use ernähren), It. (*sia nudrita*), French verss. (use nourrir);—Castal., Bez., Drus., Grot., Ros., (use alere for the Vulg. pascō), Coce., Vitr., (use nutrire), Dodd., Wakef. (*to be supported*), Woodh., Thom., Stu., Lord, Treg., Murd., Barn.

‡ See ch. 11: 3, N. j.

§ Except Matth., who has πολεμῆσαι (‘B. a 21. β 5. Aeth. Syr. Arr.’), all the recent editors, for ἐπολέμησαν, give τοῦ πολεμῆσαι, on the authority of A. C., nine cursive MSS., and Compl.; and this latter reading I recommend for adoption. Ew. and Züll. find in it an imitation of a Hebrew use of the infinitive with δι- prefixed, to denote *appointment, obligation* = *pugnandum erat*; and with this Stu. agrees; his own alternative (to supply ὠφθη from vv. 1, 2) yielding no light. Beng. and Heinr. supply ησαν = *omnes et toti intenti erant in pugnam*; Lücke, ἐγένοντο (out of ἐγένετο) = *appeared, came*. Win. thinks it probable, De W. certain, that the text is corrupt; the former, indeed, suggesting, that *Michael and his angels* might possibly be regarded as introduced parenthetically. and ἐγένετο πόλεμος as then taken up again in the form τοῦ πολ. οὐτ. = *Michael and his angels fighting*, &c., which I propose for the version; and in that case I recommend that the punctuation be changed to a emma after *heaven*, and a semicolon after the first *dragon*.—Syr. (has the Heb. construction, to which Ew. refers);—Beng. (*hatten zu streiten*), Woodh. (*for to fight*), Sharpe, Lord, (*fighting*), Treg. (*to war*).

## GREEK TEXT.

τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἔξικοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ,

8 καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην,

## REVISED VERSION.

there they should ‘nourish her a thousand two hundred and sixty days.

7 And there was war in heaven: “ Michael and his angels ” fought “ against the dragon, ” and the dragon fought and his angels,

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast, that old serpent, “ which is called the devil, and Satan, ” who deceiveth the whole world, he

<sup>1</sup> Excepting Bloomf., all the recent editors, for *κατά*, have μετά (‘A. B. C. a 26. β 5. Compl.’). I recommend that this reading be adopted, and translated: *with*. See ch. 2: 16, N. q.

<sup>2</sup> The change of number is marked in W., R.;—Latin verss. (except Castal.), Germ., Dt., Fr. S.;—Brightm., Engl. Ann., B. and L., Dodd., Herd., Newe., Greenf., All., Penn, Kenr., Ebr. The reading ἴσχυσεν (‘A. a 22. β 3. Compl. Copt. Aeth. Erp.’) is adopted by all the recent editors, except Bloomf., Lachm., Tisch.—For οὐτε, all the recent editors give οὐδέ (A. B. C. a 18. β 5. Compl.).

<sup>3</sup> See 1 John 2: 7, N. o, &c. E. V., next clause;—W., R.;—Latin verss., Syr.;—Wakef., All. (*jener*), Kenr.

<sup>4</sup> Except in this verse, E. V. nowhere adds *out* to the proper meaning of βάλλω. See v. 13; &c.;—Syr. (as in ch. 19: 20; Matt. 17: 27). Dt., It., Fr. S.;—Hamm., Coce. (*conjectus*;—*for projectus* of the other verss.), Berl. Bib., Beng., Kist., De W., Hengst., (*geworfen*;—*for Luth.’s ausgeworfen*), Newe. (marks *out* as supplied), Ebr. (*gestürzt*);—Rob., &c. Comp. ch. 18: 21, N. q. Here the first *ἐβλήθη* does not of itself form a complete statement, the announcement of the direction in which the dragon was cast being suspended, until his personality is determined, and the idea of coming peril (v. 12) enhanced, by reference to his names, and former history, and present working among men. Hengst., indeed, cites v. 10 as evidence of the completeness and independence of the first clause, assuming that the true reading there is *ἐβλήθη* (‘A. B. C. a 22. β 6.’); which, however, has not been received by Griesb. or Sch.

<sup>5</sup> The relative construction is adopted by E. V. in the next clause; &c.;—W., R.;—foreign verss. (except Fr. G.,—M.,—S., Beng., Greenf.);—Wesl., Woodh., Thom., Allw., Penn, Stu., Lord, Treg., Murd., Kenr.

<sup>6</sup> See 2 Pet. 2: 11, N. f.

## KING JAMES' VERSION.

east out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heav-

• E. V., v. 13; &c. See ch. 8: 5, N. p. &c.

¶ All the recent editors have *ἐν τῷ οὐρανῷ λέγετο*. (A. B. C. ‘a 17. β 6. Compl. Verss.’). I recommend that this reading be followed: *in heaven saying:*

¶ Foreign verss.;—Daub., Dodd., Wels., Wakef., Woodh., Thom. and Murd. (have only the second article), Allw., Penn, Sharpe and Stu. (have only the first), Ell., Lord, Treg., Words.

\* See 2 Pet. 2: 11, N. h. E. V. generally, and always elsewhere in doxologies;—Daub., Dodd., Wakef., Woodh., Penn, Stu., Lord, Treg., Murd.

\* Or the genitives *τοῦ Θεοῦ* and *τοῦ Χριστοῦ* may be construed with *ἔγενετο*, as in ch. 11: 15.—For *authority*, see ch. 2: 26, N. p. &c. Latin verss., except Castal., (*potestas*), Syr. (= De D. *potestas* = Greecn. *πολιτεία*), It. (*potestā*), Fr. S. (*autorité*);—Berl. Bib., Beng., Moldenh., Stoltz, Van Ess, Kist., Mey., De W., Ebr., (*Gewalt*);—for Luth.’s *Macht*), Dodd., Wakef., Woodh. (*rule*), Thom., Penn, Ell., Stu. and Murd. (*dominion*), Lord, Treg.

\* The form *κατίτηρως* (‘A.’), which Beng. marks as *plane genuina*, is adopted by other recent editors, except Matth., Bloomf., Words.—For *κατεβλήθη*, see v. 9, N. l.—For *who*, see 2 Pet. 2: 11, N. f.

\* ‘Even they, whom Satan accused, were themselves made partakers of the divine triumph.’ See 2 Pet. 1: 14, N. z. &c., and 1 John 1: 7, N. x. &c.—Vulg. (*et ipsi*). Syr. (= *et illi*), It. (*ma essi*);—Erasm., Vat., Aret., Cocc., Vitruv., (*as Vulg.*), Pagn., Bez., Par., Eichh., (*sed ipsi*), Castal. (*illi*). Brightm., Wakef., Newc., (*but they*), Herd., Mey., (*Sie selbst*), Treg. (*and THEY*).

## GREEK TEXT.

ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν.

10 Καὶ ἤκουσα φωνὴν μεγάλην λέγονσαν ἐν τῷ οὐρανῷ, Ἀρτὶ ἔγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἔξουσία τοῦ Χριστοῦ αὐτοῦ ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἥγαπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

12 διὰ τοῦτο εὐφραίνεσθε οἱ

## REVISED VERSION.

was east unto the earth, and his angels were cast with him.

10 And I heard a loud voice saying in heaven: Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night.

11 \*They, too, overcame him, because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death.

12 Therefore rejoice, ye heav-

\*\* E. V., Matt. 13: 21; 17: 20; &c.; and in this book compass all the places, in which διά is followed by the accusative (as ch. 1: 9; 2: 3; 4: 11; 6: 9; &c.), except the present text, and ch. 13: 14;—W. (*for*);—Vulg. (*propter*), Syr., Fr. G.,—M. S., (*à cause de*);—Erasm., Pagn., Vat., Drus., Par., Grot., Cocc., Giell., Ros., (*as Vulg.*), Engl. Ann. (*Or, for*), Daub. (in the Comment.), Beng. (*von wegen*);—to which Hengst. assents as more exact than *durch*, and also cites Beng.’s note: ‘This blood purified the brethren from all sin, and so the accuser could in nothing more gain an advantage over them . . . The word they believed, and, because they believed, they also spoke and gave testimony to it and suffered all for it; 2 Cor. 4: 13.’) Treg.;—Win. § 53. c., Rob. See ch. 13: 14, N. n. Here E. V. follows T. C., G., R.;—Bez. (*per*).

\* The singular is found in Vulg. Cod. Am., Syr., German verss., Dt., It., Fr. S.;—Erasm. and later Latin verss.;—Daub., B. and L., Wakef., Woodh., Thom., Allw., Bloomf., Stu., Lord, Treg., Murd.

\* ‘To the last extremity, death, the love of the disciple and the fidelity of the witness overcame the love of life, and of all its interests.’—Wells, Danb., Wakef., Newc., Woodh., Thom., Midd., Allw., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr. ‘Unto the death,’ may no doubt be defended against Midd. as an English idiom (Bloomf.); but it is not required as a translation of ἀχρι θανάτου.

\* The *ye* ought not to be marked as supplied, it being no more than an equivalent for the idiomatic article. Only Matth. and Treg. omit this first *οἱ* on the authority of B. C. ‘a 15. β 4.’—E. V. next clause; &c.;—German verss., Dt.;—modern English verss., except Penn and Words. Comp. ch. 15: 3, N. o.

## KING JAMES' VERSION.

ens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood,

<sup>r</sup> Dodd., Thom., Stu., Lord, Kenr.

\* See ch. 7: 15, N. g, and 13: 6, N. a. Fr. S. (*dressez vos tentes*);—Engl. Ann. (*dwell as in a tent*). Cocc. (*tabernaculum incolitis*), Berl. Bib. (*Hütten habt*), Ew. (*verbum libro huic peculiare de iis qui seculo in coelo commorantur; in coelo enim dei nuncen praesens tugurii instar est ipsos in tuguriis minoribus habitantes tegentis et munientis.*'), Kell., Hengst. (*eig. Zelten*'), Ebr. (*Hütten haben*). Others, as Brightm., advert in like manner to the etymological meaning.

\* E. V., ch. 13: 12; &c.;—R.;—Germ., Dt., Fr. G. (*y*:—and so M., S.);—Berl. Bib., Herd., Woodh., Mey., All., Sharpe, Stu., De W., Hengst., Murd. (*there*).—For *woe*, see Jude 11, N. a.

<sup>b</sup> See ch. 8: 13, N. q, &c., and 17: 2, N. k. But all the recent editors cancel the words, *τοῖς κατοικοῦσιν*, on the authority of A. B. C. (*Vulg.*, Copt., Aeth., Syr., Arm., Arr., Slav. MSS.); and (except Treg. and Lachm.) change *τὴν γῆν καὶ τὴν θάλασσαν* into *τὴν γῆν καὶ τὴν θαλάσσην* (*B. a 22. β 6. γ 3. Compl.*). I recommend that the words, *those who inhabit*, be omitted, and that the sign of the dative be repeated before *the sea*.

<sup>c</sup> The voice was in heaven. Comp. E. V., ch. 4: 1; 11: 12.—R. (*descended*);—Latin verss. (*descendit*), Syr., It. (*desceso*), French verss. (*descendi*);—Wakef., Thom., Van Ess and Kist. (*hinab fuhr*), Mey., De W., (*hinabgestiegen*), Greenf. (¶¶), Lord.

<sup>d</sup> The participle is retained by W., R.;—Vulg., Dt., It., French verss.;—Erasm., Vat., Castal., Cocc., Daub., Wakef., Newc., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Kenr., Ebr.

## GREEK TEXT.

οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα.

14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

15 Καὶ ἔβαλεν ὁ ὄφις ὄπιστος τῆς γυναικὸς ἐκ τοῦ στόματος

## REVISED VERSION.

ens, and ye <sup>r</sup>who <sup>s</sup>tabernacle <sup>t</sup>therein. <sup>a</sup>Woe to <sup>b</sup>those <sup>c</sup>who <sup>d</sup>inhabit the earth and the sea! for the devil is <sup>e</sup>gone down unto you, having great wrath, <sup>f</sup>knowing that he hath <sup>g</sup>little time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman <sup>i</sup>that brought forth the <sup>g</sup>male child.

14 And <sup>j</sup>there were given to the woman <sup>i</sup>two wings of <sup>k</sup>the great eagle, that she <sup>l</sup>should fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast <sup>k</sup>after the woman out of his mouth

\* There is nothing for *but* in W., R.;—foreign verss. generally;—Hamm., Daub., Newc. and Allw. (mark it as supplied), Woodh., Stu., Murd.;—nor is the indefinite article found in W.;—German and French verss., It.—For *little*, see E. V., James 4: 14; &c.;—W., R.;—foreign verss., except Castal.;—Hamm., Daub., Wesl., Thom., Penn. Also, at ch. 17: 10, Dodd., Wakef., Woodh., Stu.

<sup>r</sup> See 2 Pet. 2: 11, N. f.

<sup>s</sup> See v. 5, N. u.

<sup>t</sup> See ch. 8: 2, N. c, &c. Here the Greek order is retained by R.;—Latin verss. (except Castal.), Syr., It.;—B. and L., Dodd., Wesl., Greenf., Treg., Ebr. Others put first the subject of the verb.

<sup>u</sup> Before δύο, Beng., Lachm., Treg., Bloomf., Words., Tisch., insert *ai* (A. C. 12. 27\*. 28. 36\*). I recommend the following marginal note: ‘Or, as some read, *the two wings*.’—For the definite article before *great eagle*, see Syr., It., Fr. S.;—Cocc. (*illius*), Daub., Berl. Bib., Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Midd., Clarke, Stolz, Penn, Bloomf., Ell., Stu., Lord, Treg., De W., Words., Hengst., Murd., Kenr., Ebr.

<sup>v</sup> W.;—Dt.;—Pagn., Par., Grell., (*rolet*;—for *volaret* of the other verss.), Lord, Words. (*may*).

<sup>w</sup> Bloomf. marks the reading here as needing alteration, and all other recent editors do change the order to *ἐξ τοῦ στόμ. αἵτ.* *πα. τῆς γῆς*. (A. B. C. ‘*α 20. β 7. Compl. Verss.*’). I recommend that this reading be followed: *out of his mouth after the woman*.

## KING JAMES' VERSION.

after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

## CHAP. XIII.

AND I stood upon the sand

<sup>1</sup> E. V., 6 times in this book out of 8;—T., C., G.;—foreign verss.;—Hamm., Danb., Newe., Woodh., Thom., Sharpe, Stu., Lord, Words., Murd., Kenr. (in the last clause, and in the next verse).

<sup>2</sup> For *ταύτην*, all the recent editors (except Bloomf.) read *αὐτήν* (‘A. B. C.  $\alpha$  25.  $\beta$  5. Compl.’).—For *by*, see 2 Pet. 2: 19, N. l.

<sup>3</sup> See N. l. Many here unnecessarily change the word.

<sup>4</sup> See v. 15, N. l.

<sup>5</sup> See ch. 11: 18, N. d. Fr. G.,—M. (*irrité*);—Daub. (*angered*), Dodd., Newe., Woodh., Thom., Mey. (*ergrimmte*);—and so Kist., De W.), Penn, Stu., Murd.

<sup>6</sup> The *ἐπί* (wanting in C.) presents the woman as the ground and occasion, not as the immediate object, of the dragon’s wrath. Comp. Matth. 18: 13; Mark 3: 5; &c.; and see Win. § 52. c.—Syr. (== ܒܼ), German verss. (*über*;—except Moldenh., *auf*), Dt. (*op*);—Wakef., Thom. and Stu. (*at*).

<sup>7</sup> See Jude 7, N. c. Foreign verss. (except Castal., who changes *abiit* to *irit*);—Dodd., West. and Sharpe (*forth*), Wakef. (*back*), Newe. (*departed*), Woodh., Allw., Penn (*away from [her]*), Stu., Lord (*on*), Words., Kenr., Ebr. (unnecessarily changes *hin* of the other verss. into *fort*).

<sup>8</sup> See ch. 11: 13, N. k.

<sup>9</sup> See 2 Pet. 2: 11, N. f.

<sup>10</sup> All the recent editors cancel the words *τοῦ* and *Χριστοῦ*, on the authority of A. B. C. ‘ $\alpha$  25.  $\beta$  6.  $\gamma$  2. Compl. Vulg. MS.

## GREEK TEXT.

ἀύτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύ-  
την ποταμοφόρητον ποιήσῃ.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ  
γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ  
στόμα αὐτῆς, καὶ κατέπιε τὸν πο-  
ταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ  
στόματος αὐτοῦ.

17 Καὶ ὥργισθη ὁ δράκων ἐπὶ<sup>1</sup>  
τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι  
πόλεμον μετὰ τῶν λοιπῶν τοῦ  
σπέρματος αὐτῆς, τῶν τηρούντων  
τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχον-  
των τὴν μαρτυρίαν τοῦ Ἰησοῦ  
Χριστοῦ.

18 Καὶ ἐστάθη ἐπὶ τὴν ἄμ-  
μον τῆς θαλάσσης.

## CHAP. XIII.

Καὶ εἶδον ἐκ τῆς θαλάσσης

## REVISED VERSION.

water as a river, that he might cause <sup>me</sup> her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.

17 And the dragon was enraged about the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

<sup>1</sup> And I was set upon the sand of the sea.

## CHAP. XIII.

AND <sup>2</sup>I saw a beast ascend-

<sup>1</sup> Am. Copt. Syr. Ar. P. Slav. MS. I recommend that this reading be adopted: *of Jesus*.

<sup>2</sup> The arrangement of this verse, as an independent statement belonging to ch. 12, arose from the reading *ἐστάθη*, approved by Mill, and edited by Lachm., Treg., Words., Theile, on the authority of ‘A. C. 92. Vulg. Aeth. Syr. Arim. Ar. P.’ The other editors retaining *ἰστάθη*, which is approved also by Ew., De W., Hengst., Ebr., I recommend that the words be attached to the first verse of the next chapter, as in E. V.

<sup>3</sup> Germ. (*trat*), It. (*mi fermai*), Fr. G.,—M.,—S., (*me tins*);—Engl. Ann. (‘Or, *I was set*’), Cocc. (*constitutus sum*), B. and L. (*m’arrêtaï*), Berl. Bib. (*wurde gestellet*), Beng., De W., (*as Germ.*), Eichh. (‘Joannes in littore maris collocatur.’), Wakef., Thom., (*was placed*), Woodh., Allw., Stu. in the commentary, (*was stationed*), All. (*stellte sich*), Pengst. (*ward gestellt*), Ebr. (*stellte mich*). Comp. ch. 17: 3; 21: 10.

<sup>4</sup> See ch. 12: 18, N. v.

<sup>5</sup> Of English verss. that read *ἐστάθη*, the following repeat the pronoun: T., C., G.;—Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord.

<sup>6</sup> See ch. 11: 7, N. y.

<sup>7</sup> See ch. 9: 2, N. h. E. V., ch. 17: 8; &c.;—Latin verss.;—Daub. (*ascending up*), Dodd., Lord. For the participial form, see ch. 10: 1, N. a, &c.

## KING JAMES' VERSION.

of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was heal-

## GREEK TEXT.

θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

2 καὶ τὸ θηρίον ὁ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἐδώκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἔξουσίαν μεγάλην.

3 καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου

## REVISED VERSION.

ing out of the sea, having <sup>ad</sup>seven heads and ten horns, and <sup>ad</sup>on his horns ten <sup>ad</sup>diadems, and upon his heads <sup>a</sup>a name of blasphemy.

2 And the beast which I saw was like <sup>to</sup> a leopard, and his feet <sup>were</sup> as <sup>to</sup> of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his <sup>to</sup>throne, and great authority.

3 And <sup>I</sup>saw one <sup>to</sup>of his heads <sup>as if it</sup> had been <sup>w</sup>slain to death; and <sup>the</sup> stroke of his death was

<sup>ad</sup> All the recent editors (except Bloomf.) read, *κέρατα δέκα καὶ κεφαλὰς ἑπτά* (A. B. C. <sup>a</sup>20. <sup>b</sup>7. Compl. *Harl.*\* Copt. Aeth. Syr. Arr. Slav. MSS.). I recommend that this reading be followed: *ten horns and seven heads*. The horns appear first.—For on, see ch. 3:10, N. d., &c., and comp. ch. 7:1, N. b., &c.

\* See ch. 12:3, N. k.

<sup>f</sup> Dt., It., French verss.;—Berl. Bib., Beng., Westl., Moldenh., Wakef., Thom., Scott, Clarke. Most follow the reading *οὐρανά* (A. B. <sup>a</sup>26. <sup>b</sup>6. Compl. Vulg. Syr. Ar. P. Slav.'), which is received by all the recent editors except Beng. Heinr. also mentions it as the superior reading. But Ew., Züll., De W., disapprove of it, (the last considering it an accommodation to ch. 17:3,) and Hengst. regards the question as one of difficult decision. I recommend that the marg. note of E. V. be retained: 'Or, *names*.'

<sup>g</sup> See ch. 1:13, N. d.

<sup>h</sup> The copula is not supplied by W., R.;—Latin and German verss. (except Moldenh.), Syr., Dt., Fr. S.;—Daub., Woodh., Thom., Greenf., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>i</sup> See ch. 9:8, N. f.—The form *ἀποκον* (A. B. C. <sup>a</sup>15. <sup>b</sup>3. <sup>γ</sup>2.) is adopted by all the recent editors.

<sup>j</sup> See ch. 4:4, N. n., &c.

<sup>k</sup> All the recent editors omit *εἰδον*, on the authority of A. B. C. <sup>a</sup>23. <sup>b</sup>7. <sup>γ</sup>2. Compl. Vulg. MS. Am. Tol. Copt. Aeth. Syr. Arm. Ar. P. Slav. MSS.' I recommend that the words, *I saw*, be printed in Italics, as a supplement.—All the recent editors insert *εἰ* before *τῷν*, (except Bloomf.; though he now thinks that he 'ought perhaps' to have done so,) on the authority of A. C. et B. ex s. m. <sup>a</sup>26. <sup>b</sup>5. Compl. Vulg. Aeth. Syr. Arm. Slav.'

<sup>l</sup> For *as if*, see ch. 5:6, N. x. The *ὡς* does not, as Bloomf. supposes, qualify *θάνατον*, nor does it imply here, any more

than in ch. 5:6, that death had not actually ensued. Rather, in both cases, it expresses, in connection with the pluperfect participle, the seer's inference from the still visible 'marks of recent slaughter' (Hall) to the fact itself.

<sup>m</sup> John did not see the wounding, as E. V. might be understood to intimate. See N. l.—E. V., ch. 5:6;—Woodh. (*haring been*), Penn, Ell.

<sup>n</sup> It is merely an arbitrary device for taming down an unusual expression, for Schleusn. and the later N. T. lexicons to teach, that *σφάζω* is here used by hyperbole for *wounding*, a sense which it certainly bears nowhere else; Bloomf. erroneously appealing to Eurip. *Iph. Aul.* 1515–17, and Sept. I Kings 15:33, for proof that 'even the strong term *ἐσφαγῆ* . . . does not always denote *death*.' Just as well might it be said that in the analogous phrase, *ἀποκτείνειν* *ἐν θανάτῳ*, the verb means *to wound*, instead of adopting the other expedient (see ch. 2:23, N. y., &c.) of reducing the force of the noun. Comp. NN. l, m, o.—E. V., always elsewhere (9 times), *slay*, or *kill*;—W., R.;—Vulg. (*occisum*), Syr., Dt. *marg.* ('Gr. *geslacht*'), Fr. S. (*égorgée*);—Erasm., Vat., (as Vulg.), Engl. Aun., Cocc. and Ew. *maciatum*), Beng., De W., Hengst., Ebr., (*geschlachtet*), Wakef. (*slaughtered*), Treg., Kenr.;—Pas., Leigh, Suic., Schöttg.; and the general lexicons.

<sup>o</sup> 'The stroke of his death,' says Hengst., 'can only be the stroke, which resulted in his death. The assumption, that *the stroke of his death* stands Hebraistically for *his deadly stroke*, is without certain analogy in the N. T.' He refers also to v. 14; ch. 17:8, 11; and adds in a note: 'πληγὴ, which occurs so often in the Apocalypse, means always *stroke*, *plague*, never *wound*. The simple *πληγὴ* here answers to the *πληγὴ τῆς μακαρίας* in v. 14.' Comp. Is. 30:26. E. V., except in this ch. and Luke 10:30, has always (17 times) *stripe* or *plague*;—W., R., (*wound of his death*);—Vulg. (*plaga mortis ejus*), Syr.

## KING JAMES' VERSION.

ed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

<sup>a</sup> Erasm., Vat., (*admiratio fuit in universa terra*). But for our Erasmian text only 3 cursive MSS. are cited, and, accordingly, all the recent editors have, *οὐτὶς ἡ γῆ* ('A. C.'), and, along with that, *ιθανάτων* of B. and the Elzevir (except Lachm. and Treg., *ιθανάσθη Λ. C. ιθανασθωθῇ*). I recommend that these readings be adopted, and that the version stand thus: *the whole earth wondered*. For *the whole*, see E. V., ch. 12: 9; 16: 14; &c.;—Vulg. (*in verse*), German verss., Dt.;—Castal., Aret., Coce., Vitr., (use *totus*);—the rest, as *Vulg.*, Hamm., Dodd., Westl., Wakef., Woodh., Thom., Allw., Penn, Bloomf., Stu., Lord.—For *earth* see all verss., English and foreign (except T., C., G.;—Brightm., Wells, Newe., Words. Hamm. and Stu. *land*).

<sup>b</sup> All the recent editors have *τῷ δράκοντι* ('A. B. C.  $\alpha$  26.  $\beta$  6.  $\gamma$  3. Compl.'), and all, except Beng., *τῷ θρήψῃ* (B. C. ' $\alpha$  26.  $\beta$  6. Compl.'). Comp. v. 8, N. h.

<sup>c</sup> For  $\delta\sigma$ , all the recent editors (except Matth., who gives *τῷ δεδωκότι*, on the authority of B.  $\alpha$  25.  $\beta$  3. Compl.')) have *ἐτι* ('A. C. 12. 34. 35. 36. 46. Vulg. MS. Am. Aeth. Syr. Arm. Erp. Slav. MSS.'). I recommend that this reading be adopted: *because he gave*.

<sup>d</sup> All the recent editors insert the article, *τὸν* ('A. B. C.  $\alpha$  24.  $\beta$  6. Compl.'). I recommend its adoption: *the*.—For *authority*, see E. V., v. 2; &c., and ch. 12: 10, N. s. &c.

<sup>e</sup> See ch. 1: 13, N. d.

<sup>f</sup> All the recent editors, except Matth. and Bloomf., here insert *καὶ* (A. B. C. ' $\alpha$  11.  $\beta$  3. Compl. Vulg. Copt. Aeth. Syr. Erp. Slav.'). I recommend the adoption of this reading: *And who*.

<sup>g</sup> For *βλασφημίας*, Beng., Matth., Tisch., read *βλασφημίαν* (B. ' $\alpha$  20.  $\beta$  6. Compl. Vulg. MS.'); Lachm., Treg., *βλάσφημα*

## GREEK TEXT.

*αὐτοῦ ἐθεραπεύθη, καὶ ἐθαυμάσθη  
ἐν ὅλῃ τῇ γῇ ὥπισου τοῦ θηρίου.*

*4 καὶ προσεκύνησαν τὸν δρά-  
κοντα ὃς ἔδωκεν ἐξουσίαν τῷ θη-  
ρίῳ, καὶ προσεκύνησαν τὸ θηρίον,  
λέγοντες, Τίς ὅμοιος τῷ θηρίῳ;  
τίς δύναται πολεμῆσαι μετ' αὐτοῦ;*

*5 καὶ ἐδόθη αὐτῷ στόμα λα-  
λοῦν μεγάλα καὶ βλασφημίας.  
καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι  
μῆνας τεσσαράκοντα δύο.*

## REVISED VERSION.

healed; and there was a wandering in the whole earth after the beast.

4 And they worshipped the dragon which gave authority unto the beast, and they worshipped the beast, saying: Who is like the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him power to do forty and two months.

(A. 12. 28. 34. 47.)—For the order in the next clause, see E. V., in the first clause; &c., and ch. 8: 2, N. e. &c.

<sup>g</sup> 'As he spake.' Verse 6 explains the *speaking*; v. 7, the *doing*. This elliptical use of *ποιέω*, where the object is to be supplied from the context, Hengst. (and so Coce. and others) compares to that of *τίνει* in Ps. 22: 31; 37: 5; 52: 9; Dan. 8: 12, 24; 11: 7, 30, to which passages of Dan. he thinks there is here an allusion. Comp. also 2 Cor. 8: 10, 11; Eph. 3: 20.—W., T., C., G., R. (*work*);—Vulg. (*facere*), Syr. (= *τίνει*), Dt. (*om [zulks] te doen*);—Erasm., Vat., Coce., Vitr., (*fa-ciendi*), Pagn., Castal., Bez., Par., Greil., (*agendi*), Brightm. (So much of the honour of the beast; now of his power of blaspheming and doing. Of both which it is first said that there was power given him, and then followeth the execution thereof in blaspheming at the sixth verse, and in doing at the seventh?); Moldenh. ('[solches] zu thun [oder, es zu treiben]'). Eichl. (supplies *τοίτο*). Woodh. (bracketing *ποιῆσαι*, renders it, *to continue in action*), Scott (*practise*), Stoltz, Mey. (*wirken*), Kist. (*schalten*). Goss., Van Ess, (*sein Wesen zu treiben*), Allw. (translates as *Woodh.*), All. (*so zu thun*), Penn, Ell., Treg., Kenr. (*act*), Sharpe, Stu. (*do [his own will]*), Lord (*do [it]*), De W. ('sein Wesen zu treiben, oder zu handeln überhaupt'), Hengst. (*thun*);—and this, he thinks, stands opposed to the *πατέσθι*), Murd. (*operare*);—Bretsch. ('potestas agendi; licet *τῷ θρήψῃ* efficaci esse.'), Wahl (who cites also Matt. 8: 9; Luke 7: 8), Rob. (regards the word as used intransitively, 'i. q. to be active, to work'; and cites also Matt. 20: 12). The E. V. construction of *ποιῆσαι* with *μῆνας*, in the sense of *spending* time (see Acts 15: 33; 18: 23; 2 Cor. 11: 25; James 4: 13; Sept. Prov. 13: 23), has been adopted by Germ. (*dass es mit ihm währete*), It. (*durar*), Fr. G., M., (*accomplir*);—Hamm., Wells, Ew., Ebr. The difficulty of the expression led in some MSS. to the omission of *ποιῆσαι*; in others, to the insertion of *πόλεμον* (B. Elzevir. Matth.).

<sup>h</sup> See ch. 11: 2, N. h. &c.

(= *Vulg.*), Dt. marg. ('Gr. *de slag of wonde van zyne dood*');—Erasm., Vat., Coce., (*as Vulg.*), Brightm. (*his deadly blow*), Berl. Bib. (*tödlich Schlag*), Herd., Stoltz, Kist., Mey.,

De W., Ebr. ([die] *seine Todeswunde*), Wakef. (*that deadly stroke*), Newe. (*his deadly stroke*), Greenf. (τραχὴ τρεπτή), Lord, Kenr. (*his death-wound*), Hengst. (*der Schlag seines Todes*).

## KING JAMES' VERSION.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

## GREEK TEXT.

6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἀγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλώσσαν καὶ ἔθνος.

8 Καὶ προσκυνήσοντις αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὃν οὐ γέγραπται τὰ ὄνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.

\* W. (*into*), T., C., G., R., (*unto*),—Latin verss. (*in*, with the acc.);—except Pagn., Bez., Par., ad), Syr. (= De D. ad). German verss. (*zu*). Dt. (*tot*);—Brightm. (*as T.*). B. and L. (*pour blasphemer*), Dodd. (*to utter bl.*), Wakef., Woodh., Thom., Allw., Stu.

\* Lachm., Bloomf., Treg., Words., Tisch., read βλασφημίας (A. C. 18. 34. 35. Vulg. ed.).—For those who, see ch. 2: 2. N. h. &c., and 1: 5. N. v. &c.

\* See ch. 12: 12. N. z. &c. There E. V. renders σκηνὴ ταβερνακλ. (Spenser, *Epithalamion*, 421, 422, of those who should mount up to high hearens' haughty palaces:

'And, for the guerdon of their glorious merit,  
May heavenly tabernacles there inherit.'

\* The words, Καὶ ἐδ... νικῆσαι αὐτοῖς, are cancelled by Laehm. after 'A. C. 12. 14. 92.'

\* For the order see ch. 6: 2. N. g.—For *unto*, see E. V., first clause, &c.;—W. (*to*);—Daub., Dodd., Woodh., Penn, Lord, (as W.), Ell., Treg.

\* See ch. 12: 10. N. s. &c.

\* See ch. 7: 4. N. k.

\* See ch. 1: 7. N. k.

\* All the recent editors here insert καὶ λαόν (A. B. a 23. β 5. γ 2. Vulg. Aeth. Syr. Ar. P. Slav. MSS. [C. καὶ λαούς]). I recommend that this reading be adopted: and people.

\* For τὰ ὄνόματα, all the recent editors have τὸ ὄνομα (A. B. C. a 26. β 4. γ 2. Compl. Copt. Syr. Arr.). I recommend that this reading be adopted, and that, in order to prevent ambiguity, the version stand thus: shall worship him that dwelt

## REVISED VERSION.

6 And he opened his mouth for blasphemy against God, to blaspheme his name, and his tabernacle, and those who tabernacle in heaven.

7 \* And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority over every tribe, and tongue, and nation.

8 And all that dwell on the earth shall worship him, whose names have not been written in the book of life of the Lamb slain, from the foundation of the world.

on the earth, whose name hath &c. Of those who thus render ὄνομα by a noun singular, Penn translates προσκυν. αὐτ. at the end of the verse; Woodh. and Sharp. interpose *they* before *whose*; Lord has the order here proposed; Treg., now adopting the reading of C., οὐ οὐ γέγ. edited also by Laehm. and Tisch., supplies *he* before *whose*.—For αὐτῷ all the recent editors read αὐτὸν (A. B. C. a 18. β 5.). Comp. v. 4, N. q.—After ὄνομα, Lachm. and Tisch. add αὐτοῦ ('A. C.').

\* For *on*, see ch. 5: 7. N. a. &c.—For *have (hath) been*, see B. and L., Wakef. at ch. 17: 8, Treg.—The construction by hyperbaton of ἀπὸ καταβολῆς κόσμου with γέγραπται, is favoured by a comparison of ch. 5: 12 with 17: 8, and such texts as Eph. 1: 4, and is adopted by Syr. (according to the punctuation of all the editions), Dt. (according to the punctuation. The note mentions both references, without deciding between them.), Fr. S. marg.;—Areth., Castal., Zeg., Est., Grot., Hamm., Morus, Vitr., Daub., B. and L., Beng., Dodd., Wesl. (in the note), Moldenh., Wakef., Newe., Thom., Scott., Heinr., Ew., Ros., Jones, Gerl., Bloomf., Ell., Stu., Treg., De W., Kell., Hengst., Ebr., the Amer. Bible Soc. Others, as Engl. Ann., Coce., Wolf. (whose note mentions other names on either side), follow the example of the Dt. Ann.

\* For τῇ βίβλῳ, all the recent editors read τῷ βιβλίῳ ('A. B. a 16. β 2. Compl. βιβλίῳ C.').—Before ἐσφαγμ. all the recent editors insert (Bloomf., in brackets) τοῦ (A. B. C. a 25. β 5. γ 2. Compl.). I recommend that this reading be adopted, and translated: that hath been slain. See ch. 5: 12. N. w. Here the participle is rendered by a finite verb by Vulg., Germ., Dt., It.;—Erasm., Vat., Hamm., Daub., B. and L., Beng., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Scott., Allw., All., Penn., Ell., Stu., Lord, Hengst., Kenr.

## KING JAMES' VERSION.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the

\* See 1 John 2: 1, N. b, &c.

<sup>1</sup> W.;—foreign verss. (except Vitr.);—Wells, Daub., Dodd., Thom., Penn, Stu., Lord, Treg., Murd. See ch. 14: 9, N. t.

<sup>m</sup> The Greek construction is retained by E. V., v. 9; &c.;—Syr., Protestant German verss., Dt., It., Fr. G.,—M.,—S.;—Pagn. and later Latin verss., Brightm., Hamm., Daub., Dodd., West., Newc., Woodh., Thom., Ew., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd. E. V. and others follow the Vulg. (*Qui in captitatem*).

<sup>n</sup> See 1 John 2: 1, N. b, &c.

<sup>o</sup> The verb *συνάγω* occurs 62 times in the N. T., and, except in 12 instances, is always in E. V. rendered, *gather, gather together, assemble, assemble together*. The noun *αἰχμαλωσία* is found only here and Eph. 4: 8, in which last place the expression, *γῆραντεσ αἰχμαλωσίαν*, is taken from the Sept. translation of Ps. 68: 19 (18), *רָבֶּה גְּרָבֶּה* where, again, as commonly explained, *רָבֶּה* (E. V. *captivity*) is used collectively for a *body of captives*. ‘Thou hast captured a captiarity, i.e. taken captive a multitude of enemies’ (Alex.). In the same concrete sense, *רָבֶּה*, like *רַבָּה* and *רַבָּתִי*, is of frequent occurrence in the Hebrew Scriptures, and in the Sept. *αἰχμαλωσία*, as their Greek equivalent; e. g. Numb. 21: 1; Is. 20: 4, in both of which places E. V. has *prisoners* in the text, but *captiarity* in the margin of the second. Comp. also E. V. Jer. 29: 22, and especially Hab. 1: 9 *they shall gather the captiarity* = *כָּבֵד רָבֶּה* = Sept. *συνάξει αἰχμαλωσίαν*.—Dt. Ann. (‘Gr. leads together the captiarity, i. e. a multitude of captives?’);—Erasm. (note: *captiiritatem contrahit*), Vat. (*captiiritatem contraxerit*), Castal. (*captivos abigit*), Steph. (‘Ad ver. *Captiiritatem congregat*; i. e. quos ducat captivos?’), Hamm. (*gather together a captiarity*), Cocc. (*captiiritatem colligit*), Daub. (*gathers into c.*), Berl. Bib. (*Gefaugene zusammenreibt*), Beng., Hengst., (*Gesangene zusammenbringt*), Wakef. (*gathereth prisoners together to enslave them*), Newc. marg., Bloomf., (*collect a number of captives*), Thom. (*gathereth [prisoners] for c.*), Heinr. (‘*Αἰχμαλωσίαν prius pro αἰχμαλώτος, qui συνάγοται,*

## GREEK TEXT.

9 *Εἴ τις ἔχει οὖς, ἀκουσάτω.*

10 *Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὅδε ἔστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἄγίων.*

11 *Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλαλεῖ ὡς δράκων.*

12 *καὶ τὴν ἐξουσίαν τοῦ πρώτου*

## REVISED VERSION.

9 If any <sup>k</sup>one <sup>l</sup>hath an ear, let him hear.

10 <sup>m</sup>If any <sup>n</sup>one <sup>o</sup>gathereth <sup>p</sup>a captivity, <sup>q</sup>into captivity he <sup>r</sup>goeth: <sup>s</sup>if any <sup>t</sup>one <sup>u</sup>shall kill with the sword, <sup>v</sup>with the sword <sup>w</sup>must he be killed. Here is the patience and the faith of the saints.

11 And I <sup>x</sup>saw another <sup>y</sup>beast <sup>z</sup>ascending out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And <sup>x</sup>all the <sup>y</sup>authority of

congregantur, coguntur in carcere, ut uno die ad supplicium duci possint.’), Ew. (‘captivorum turbam [hoc enim est *αἰχμαλωσία* ex hebraismo, quem nonnulli evitaturi *εἰς* inservierunt ante *αἰχμ.*] cogit.’), Ros. (‘*Αἰχμ.* hic dicuntur captivi, ut *περιτομή* circumcisos significat.’), Stu. (‘Literally, leads or conducts away an assemblage of exiles.’), De W. (‘eig. zusammenstreibt’);—the lexicons.—For *αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν* Matth. reads *ἔχει αἰχμ.*, *ἔπ.* (‘a 17. β 3. Compl. Slav. MS.’); Lachm., Treg., Tisch., read *εἰς αἰχμ.*, *εἰς αἰχμ.* *ἔπ.* (‘A. Slav. MS. *εἰς αἰχ.* *ἔπ.* B. 28. 38.’). There are many other variations. Bloomf.: ‘The true text can only be obtained by a more careful collation of MSS. Meanwhile, I think it will turn out to be what is found in a few cursive MSS., confirmed by the Pesch.’ (?) · Syr. and Vulg. Versions, as also Irenaeus and Primasius, *Εἴ τις εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμ. ἕπάγει.*’

<sup>p</sup> The Greek order is retained by Latin verss., Syr.;—Woodh., Thom., Greenf., Bloomf., Lord.

<sup>q</sup> The present tense is retained by R. (Vulg. Am. has *radit*);—Dt., Fr. S.;—Erasm. and later Latin verss. (except Pagn., Par.), Hamm., Daub., Beng., West., Woodh., Thom., Ew., Allw., Bloomf., Lord, Treg., De W., Words., Hengst., Ebr. E. V. and others follow the Vulg. ed. (*radet*).

<sup>r</sup> The future tense is retained by R.;—Latin verss. (except Cocc.), Dt.;—Danb., B. and L., Newc., Woodh., Thom., Allw., Treg., Kenr.—Matth. and Tisch. cancel *ἀποκτενεῖ* (‘a 10. β 4. Slav. MS.’). Lachm. reads *ἀποκταῖει*.

<sup>s</sup> *Ἀποκτανθῆναι* is translated last by the Latin and German verss., Syr., Dt.;—Thom., Lord, Treg.

<sup>t</sup> See ch. 11: 5, N. r.

<sup>u</sup> See ch. 4: 1, N. b.

<sup>v</sup> See ch. 11: 7, N. y.

<sup>w</sup> See ch. 13: 1, N. d, &c.

<sup>x</sup> The Greek order is retained by R.;—Latin verss., Syr.;—Stu., De W., Ebr.

<sup>y</sup> See v. 4, N. s, &c.

KING JAMES' VERSION.

power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,

<sup>2</sup> The pronoun is repeated by W., T., C., G., R.;—Germ., Dt., Fr. S.;—Brightm., B. and L., Dodd., Wesl., Herd., Wakef., Mey., Stu., Lord, Treg., Kenr.

\* E. V., ch. 3: 9; &c.; -W., R., (*made*); -Dodd. (*makes*),  
Stu.

<sup>b</sup> For those who

<sup>4</sup> See ch. 12:1, N. b.—For *īra xai tīp*, Matth., Griesb., Sch., Words., Bloomf., read *xai tīp īra* (B. 'a 21. β 3. γ 2. Compl.'). Bloomf. errs in calling this 'the text. rec.'

\* W., R., (*also*);—Latin verss. (*etiam*;—except Cocc., Vitr., *et*), Syr. (= De D. *etiam*), Germ. (*auch*), Dt. (*ook*), It. (*ancora*), Fr. G.—M., (*même*);—Beng., Moldenh., Herd., Mey., Hengst., Ebr., (*as Germ.*), Wesl., Wakef., Woodh., All. (*sogar*;—and so Van Ess, Kist.), Penn, Stn., Lord, Treg., Murd., Kenr. (*as R.*).

<sup>1</sup> The word πᾶς is translated in its place before the governing verb, by the Latin verss., Syr., Dt.;—Beng., All., Ebr.—For παῖς . . . αἴρων, Matth., Sch., Words., Bloomf., read ἐξ τοῦ οἵρ. καταβάντη (B. [-ει] ‘a 24. § 4. Compl. Vulg.’) This reference to the Vulg., however, is erroneous; as Bloomf. also errs in calling this reading ‘the text. rec.’); Griesb. reads ἐξ τοῦ οἵρ. καταβῆ; Knapp, Lachm., Hahn, Treg., Tisch., Theile, read ποιῶν ἐξ τοῦ οἵρ. καταβάντειν (‘A. C. 28. 34. 35. 38.’).

<sup>5</sup> E. V., ch. 3: 9; &c.; -W., R.; Brightm., Daub., Wesl., Newc., Woodh., Allw., Sharpe, Stn., Lord, Treg., Kenr.

<sup>b</sup> See ch. 10: 1, N. a. &c.

<sup>1</sup> See ch. 8 : 5, N. p. W. (*into*), R.;—Latin verss. (*in* with the acc.;—except Castal., *ad*), Fr. G. (*en*);—Dodd., Wesl., Wakef., Sharpe, Stn., Lord. (*to*). The reading εἰνι (B. ‘ $\alpha$  18. β 4. Compl.’) is adopted only by Matth.

GREEK TEXT.

τον θηρίου πᾶσαν ποιεῖ ἐνώπιον  
αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τὸν  
κατοικοῦντας ἐν αὐτῇ ἵνα προσ-  
κυνήσωσι τὸ θηρίον τὸ πρῶτον,  
οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θα-  
νάτου αὐτοῦ.

13 καὶ ποιεῖ σημεῖα μεγάλα,  
ἴνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ  
τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον  
τῶν ἀνθρώπων.

14 καὶ πλανᾶ τὸς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἡ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα

<sup>1</sup> E. V., 32 times out of 36 in this book;—Germ. (*vor*), Dt. *voor*, Fr. G.,—M.,—S., (*derant*);—Coec., Vitr., (*coram*;—instead of the Vulg., *in conspectu*), Beng., Hierd., Mey., Hengst., Ebr., as *Germ.*), Dodd., Woodh., Lord. Murd.

<sup>k</sup> According to the punctuation of our Text, and that of all the recent editors, except Theile, the construction with *τινα* cannot extend into the next verse. The vers. also in general restrict it to *ποιῶν*.

<sup>1</sup> See v. 13, N. k.

<sup>m</sup> See ch. 2: 2, N. h, &c., and 1: 5, N. v, &c.

<sup>a</sup> See ch. 12: 11, N. uu. W. (*for*);—Latin verss., except Castal., (*propter*), Germ. (*um . . . willen*), Fr. G.,—M.,—S., à cause de);—Daub. (*by reason of*), Beng., Hengst., (*as Germ.*), Treg. (*in consequence of*), De W. (*wegen*).

<sup>o</sup> The demonstrative is not found in W., R.;—any foreign version;—Dodd., Wesl., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Kenr.

<sup>p</sup> See ch. 12; 1, N, b.

<sup>9</sup> E. V., v. 7, &c. To the Church of God it is no small consolation to be thus frequently reminded, that the power of her mightiest enemies to deceive and to destroy is precisely—neither more nor less than—that which is allowed them by her own Almighty Friend, and that, like the waves of the sea, they live and move under the strong control of that divine word: *Thus far, and no farther.* Comp. 1 Kings 22: 22; Job 1: 12; 2: 6; Luke 4: 6; John 19: 11.—The common sense of δέδωμι is given here by W. R.;—all foreign verss. (except Moldenh., B. and L.);—Dodd., Wesl., Newc., Woodh., Greenf., Penn (*are granted*), Sharpe, Ell., Sta., Lord, Treg., Keur.

<sup>1</sup> See v. 13, N. j.—For ö, Lachm., Words., Tisch., read ös; A. B. C. '28, 34, 35, [36?] 92').

## KING JAMES' VERSION.

which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

## GREEK TEXT.

$\tau\bar{\omega}\theta\theta\varphi\delta\epsilon\chi\epsilon\tau\bar{\eta}\nu\pi\lambda\eta\gamma\bar{\eta}\nu\tau\bar{\eta}\delta\mu\chi\alpha\bar{\rho}\alpha\kappa\bar{\epsilon}\zeta\eta\sigma\epsilon$

15 *Kai edóth̄ aút̄ō δoñvai πnēm̄a t̄j̄ eíkōni tōv̄ θn̄r̄iōv̄, ñva kaī λal̄hs̄ ī eíkōn̄ tōv̄ θn̄r̄iōv̄, kaī p̄oīhs̄, ós̄oī án̄ μ̄j̄ p̄roñskv̄n̄hs̄oñi t̄j̄ eíkōna tōv̄ θn̄r̄iōv̄, ñva ápoktāñth̄oñi.*

16 *Kaī p̄oīeī p̄ántas, tōv̄ μikrōv̄ kaī tōv̄ μegáloū, kaī tōv̄ πlōn̄s̄iōv̄ kaī tōv̄ πtōxoū, kaī tōv̄ éleñth̄éroū kaī tōv̄ δoñloū, ñva δaw̄ aút̄oñ xáraym̄a ép̄i t̄j̄s̄ xeīros̄ aút̄an̄ t̄j̄s̄ d̄xīas̄, ñ̄ ép̄i t̄w̄n̄ μet̄w̄p̄oñw̄ aút̄an̄,*

## REVISED VERSION.

beast, which hath the stroke of the sword, and lived.

15 And it was given unto him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that he should give them a mark on their right hand or on their foreheads,

\* 'The scar still remaining.' See v. 3, N. m.—W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Beng., Woodh., Sharpe, Lord (*has*), Treg., De W., Words., Hengst., Kenr., Ebr. The reading *ax̄e* (B. 'a 25. β 5. γ 2. Compl.') is, among the recent editors, adopted only by Beng. and Matth.

† See v. 3, N. o.

‡ W., T., C., G., R.;—Vulg., Syr., It., French verss.;—Erasm., Vat., Cocc., Vitr., Dodd., Woodh., Thom., Mey., Allw., Stu., Lord, Kenr., Ebr.

• E. V., v. 10; &c. Hengst. thinks that there is even a special reference to ch. 12: 7—'the sword of Michael' (Milton, *P. L.* vi. 250). R.;—foreign verss. (except B. and L.);—Danb., Dodd., Wesl., Wakef., Woodh., Allw., Penn, Sharpe, Stu., Lord, Words., Kell., Kenr.

• See ch. 2: 8, N. e. W.;—Dodd., Wesl., Wakef., Newe., Thom., Penn, Sharpe, Stu. (*rerived*). Lord.

\* See v. 14, N. q.

† E. V. marg.;—Vulg. (*spiritum*), Syr. (= Greenf. ፩). Germ. (*den Geist*), Dt. (*eenen geest*), It. (*spirito*), Fr. G.,—M., (*une ame*), Fr. S. (*un esprit*);—Erasm., Vat., Castal., Cocc., Vitr. (*use spiritus*);—Engl. Ann., Hamm., Daub., Beng. (*einen Odem*), Dodd., Wesl., Gill ('Or, *breath*'), Moldenh. (*Aithem*), Wakef., Thom., All., Stier, (*einen G.*), Gerl., De W., Hengst., Ebr., (G.), Penn, Sharpe, Ell., Stu. (*ritual spirit*), Lord, Treg.

\* The *ïva* is cancelled before *ápox̄t̄*. (A. B. 'a 12. β 7. γ 2. Vulg., Syr. Arr. Slav. ed.'), and inserted before *oños* ('A. II. 26. 36. Vulg., Syr. Ar. P. Slav. ed.'), by Beng., Lachm., Treg.; while by Matth. and Tisch. it is omitted in both places.—For *should worship*, see R. (*shall*);—foreign verss. (of which no one has the force of *would*);—Woodh.—For *τñv̄ eíx̄*, Matth., Griesb., Knapp, Sch., Words., read *τñ̄ eíx̄ón* (B. 'a 24. β 6. γ 2. Compl.').

† Hengst.: 'He makes all, is the same as: He brings all into such a position, so far works upon all (comp. v. 12)—a Hebraistic use of *pouñv*; comp. Gesenius on *תַּחַת*.' Hence Castal.:

*eo adligebat*; Brightm.: 'he driveth every one to this'; Moldenh.: *brachte . . . dahin*; &c.

¶ There is nothing for *both* in W., R.;—any foreign version;—Wakef., Allw., Stu., Lord, Treg., Mard., Kenr. E. V. follows T., C., G.—For the articles, see ch. 11: 13, N. j. Here they are retained, some or all of them, by Germ.;—Beng., Moldenh., Wakef., Woodh., Allw., Penn, Stu., Lord, Treg., De W., Hengst., Kenr., Ebr.

• The conjunctions are retained by W., R.;—Vulg., Syr., Dt.;—Erasm., Vat., Cocc., Wesl., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Hengst., Kenr., Ebr. E. V. follows T., C., G.

† For that. see N. a; E. V., vv. 15, 17; &c.; and below.—Excepting Matth. (*δaw̄oñw̄*), all the recent editors, for *δaw̄*, have *δaw̄w̄* (A. B. C. 'a 8. β 3. Compl. *δaw̄oñw̄* a 14. β 3'). I recommend that this reading be adopted, and translated: *they should give them*; = *quoniam leur donne*. E. V. marg. ('Gr. to give');—Germ. (*dass es . . . gab*), Dt. (*dat het . . . gever*);—Vat. (note: *ut det*), Brightm. (*that he giveth*), Engl. Ann., Hamm., (*that he may give*), Cocc. (*ut daret*), Beng. (*dass man . . . gebe*), Moldenh. (*dass sie . . . geben liessen*), Newe. marg. (*that men should give*), Woodh., Allw. marg. (*that he should give*), Stier (*dass es . . . gibt*), Ebr. (*dass man . . . giebt*). Others, retaining the common sense of *δiδaw̄*, adopt a passive construction = *ut detur* (Syr., Fr. S.;—Mey., Greenf., Hengst.), or a reflexive = *give themselves* (Daub., Sharpe, Lord, Words.). E. V., T., C., G., &c., follow Erasm. (*accipere*); W., R., &c., the Vulg. (*habere*). The grammatical ambiguity, however, in the proposed literal version is not greater than in the Greek.

• See ch. 7: 3, N. g., &c.

† For on, see ch. 7: 3, N. g. &c. But for *ép̄i t̄w̄n̄ μet̄w̄p̄oñw̄*, all the recent editors have *ép̄i t̄oñ μet̄w̄p̄oñw̄* ('A. a 19. β 5. Copt. Arm. [*t̄oñ μet̄w̄p̄oñw̄* C.]). I recommend that this reading be adopted: *upon their forehead*. See ch. 7: 1, N. b., &c., and comp. ch. 14: 9.

## KING JAMES' VERSION.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.

## CHAP. XIV.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

## GREEK TEXT.

17 καὶ ἵνα μήτις δύνηται ἀγοράσαι ἡ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὄνόματος αὐτοῦ.

18 Ὡδεὶς η σοφία ἐστίν. ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου. ἀριθμὸς γὰρ ἀνθρώπου ἐστί, καὶ ὁ ἀριθμὸς αὐτοῦ χξ̄ς'.

## CHAP. XIV.

*KAI* εἶδον, καὶ ἴδοὺ ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντάτεσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμένον ἐπὶ τῶν μετώπων αὐτῶν.

## REVISED VERSION.

17 And that no <sup>a</sup>one <sup>b</sup>should be able to buy or sell, <sup>b</sup>but he that <sup>a</sup>hath the mark, <sup>a</sup>or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath <sup>a</sup>the understanding count the number of the beast: for it is <sup>a</sup>a man's number; and his number is <sup>a</sup>666.

## CHAP. XIV.

AND I <sup>a</sup>saw, and <sup>b</sup>behold <sup>a</sup>a Lamb <sup>d</sup>standing <sup>c</sup>upon the mount <sup>c</sup>Sion, and with him <sup>a</sup>a hundred <sup>e</sup>and forty <sup>f</sup>four thousand, having <sup>b</sup>the name of his Father written <sup>b</sup>on their foreheads.

<sup>a</sup> See 1 John 2: 1, N. b, &c.

<sup>b</sup> Latin verss. (*possit* or *posset* ;—except Castal.), Syr., German verss. (*kann* or *könne* ;—except Moldenh.), It. (*potesse*), Fr. G.,—M., (*pourait*), Fr. S. (*puisse*);—Brightm., Kenr., (*can*), B. and L. (*pút*), Dodd., Wakef. and Words. (*may be able*), Newc., Woodh., Allw., Stu., Murd., (*might be able*), Lord, Treg. (*be able*). See ch. 14: 3, N. o.

<sup>c</sup> See ch. 2: 17, N. w.

<sup>d</sup> The time is that of *ποιεῖ* in v. 16. W., R.;—Latin verss. (except Castal. and Cocc., who in the previous verse had introduced the imperfect), Syr., German verss., Dt., Fr. S.;—Brightm., Dodd., Wakef., Woodh., Thom., Allw., Penn., Sharpe, Stu., Lord, Treg., Words., Kenr.

<sup>e</sup> This *ἢ* is marked by Bloomf. as '*most probably*, or *certainly*, an interpolation,' and cancelled by all the other recent editors, on the authority of A. B. C. <sup>a</sup>25. <sup>b</sup>6. <sup>c</sup>2. *Am. Tol. Syr. Ar. P. Slav. MS.*' I recommend that this reading be followed, and the word *or* omitted.—Lachm. also, for *τὸν ὄν.*, reads *τὸν ὄνόματος* ('C. *Vulg. MS. Tol. Syr.*').

<sup>f</sup> The *τοῖ*, bracketed by Bloomf., is rejected by all the other recent editors, on the authority of A. B. C. <sup>a</sup>20. <sup>b</sup>5. Compl.' I recommend that this reading be adopted, and the omitted.

<sup>g</sup> Germ. (*eines Menschen Zahl*), Dt. (*een getal eens menschen*), It. (*numero d'uomo*), French verss. (*un nombre d'homme*);—Beng., Moldenh., All., Hengst., (*as Germ.*), Herd. (*Menschenzahl*), Woodh., Crol., Allw., Lord, (*a number of a man*), Stu., De W. (*eine Menschen-Zahl*), Ebr. (*eine Zahl eines Menschen*).

<sup>h</sup> Treg.: 'We know from Irenaeus that this number was

expressed in Greek letters, *χξ̄ς'*. Hengst.: 'It appears also from this, that, where the number is written out, the gender of the numerals is given differently, sometimes *ἴξαχόσιοι*, sometimes *ἴξαχόσια*.' (C. *ἴξαχόσιαι δέκα ἵξ [χιξ']*.) The letters are given in B., and in the editions of Griesb., Mey., Bloomf., Hahn, Tisch.; and this is imitated, as above, by Fr. S.;—Cocc., Vitr., Herd. ('*χξ̄ς* [666]'), Woodb., Thom., Greenf. (in Hebrew letters), Ell., Stu., Treg., De W., Lee.

<sup>i</sup> See ch. 4: 1, N. b.

<sup>j</sup> See ch. 5: 6, N. r.

<sup>k</sup> All the recent editors insert *τό* (A. B. C. <sup>a</sup>19. <sup>b</sup>4. Copt. Syr. Arr.) I recommend that this reading be adopted: *the*.

<sup>l</sup> See ch. 5: 6, N. w.—For *ἴστηχός*, Beng., Treg., Tisch., read *ἴστηώς* (7 cursive MSS.); Lachm., Words., Bloomf., *ἴστός* ('A. C. Er.').

<sup>m</sup> For *upon*, see ch. 3: 3, N. j, &c.—I recommend that the Hebrew form of this name be adopted throughout. See ch. 7: 6, N. o.—Germ.;—Engl. Ann., Moldenh., Mey., Ell., Stn., Lord, De W., Hengst., Murd., Amer. Bible Soc., Ebr.

<sup>n</sup> See 2 Pet. 2: 14, N. f.

<sup>o</sup> See ch. 7: 4, N. j, &c. Here the *and* is inserted as above, by T., C.;—Daub., Wakef., Newc., Woodh., Thom., Scott, Allw., Penn., Sharpe, Kenr.

<sup>p</sup> Brightm., Dodd., Wakef., Thom. But all the recent editors for *τὸν ὄνομα*, have *τὸν ὄνομα αὐτοῦ καὶ τὸ ὄνομα* ('A. B. C. <sup>a</sup>26. <sup>b</sup>7. <sup>c</sup>4. Compl. *Vulg. Copt. Aeth. Syr. Arm. Ar. P. Slav. MSS.*'). I recommend that this reading be followed, and translated: *his name and the name*. Comp. ch. 3: 12; 22: 4.

<sup>q</sup> See ch. 7: 3, N. g, &c.

## KING JAMES' VERSION.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

## GREEK TEXT.

2 καὶ ἥκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἥκουσα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθαραις αὐτῶν.

3 καὶ ὁδουσιν ὡς ὁδὸν καυηὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδὲις ἡδύνατο μαθεῖν τὴν ὁδὸν, εἰ μὴ αἱ ἑκατὸν τεσσαρακονταέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.

4 Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἄρνιῳ ὅπου ἀν ύπαγγ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχῇ τῷ Θεῷ καὶ τῷ ἄρνιῳ.

<sup>1</sup> E. V., ch. 6: 1;—R.;—It., Fr. S.;—Dodd., Wakef., Woodh., Thom., Sharpe, Stu., Lord, Treg., Hengst., Murd., Kenr., Ebr.

\* For *a*, see E. V., first clause;—Dt., Fr. G.,—M.;—B. and L., Wakef. But, instead of φωνὴν ἔχουσα, all the recent editors have ἦ φωνὴ ἦν ἔχουσα ὡς (A. B. C. ‘*α* 28. *β* 6. *γ* 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.’). I recommend that this reading be adopted, and translated: *the voice which I heard [was] as.*

<sup>1</sup> See ch. 5: 9, N. k.—The *ως*, bracketed by Bloomf., is cancelled by Beng., Matth., Griesb., Knapp, Mey., Sch., Words., Tisch., on the authority of B. ‘*α* 24. *β* 4. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.’

<sup>m</sup> See ch. 4: 6, N. a.

<sup>n</sup> ‘No angel even.’ See ch. 5: 3, N. e, &c.

<sup>o</sup> See ch. 13: 17, N. h. Wakef., Woodh., Allw., Penn, Lord, Treg., Murd.

<sup>p</sup> W., R.;—Vulg., Syr., German verss. (except Moldenh., dieses); It., Fr. G.,—M.,—S.;—Erasm., Vat., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Greenf., Sharpe, Stu., Lord, Treg., Kenr.

<sup>q</sup> See ch. 7: 4, N. j, &c.

<sup>r</sup> See 2 Pet. 2: 11, N. f.

<sup>s</sup> ‘According to a previous vision.’ See ch. 7: 4.—It. (*sono stati*), Fr. G.,—M.,—S., (*ont été*);—Cocc., Moldenh., Thom., All. (*worden sind*), Stu., Treg. (*have been*).

<sup>t</sup> See 2 Pet. 2: 11, N. f.

<sup>u</sup> Neither in the N. T. nor in the Sept., but only in the late

## REVISED VERSION.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and a voice I heard of harpers harping with their harps:

3 And they sing as it were a new song before the throne, and before the four living creatures, and the elders: and no one was able to learn the song, but the hundred and forty-four thousand, who had been redeemed from the earth.

4 These are they who were not defiled with women; for they are virgin. These are they who follow the Lamb, whithersoever he goeth. These were redeemed from among men, a firstfruit unto God and the Lamb.

and ecclesiastical usage, does παρθένος occur as a noun masculine; and, therefore, Bretsch. (*virgineus*), Wahl (*castus, immaculatus*), Rob. (though in translating he retains the phrase of E. V., and merely appends as explanation: ‘i. e. *chaste, pure*’), Green (*chaste*), Schirl. (*jungfräulich*), regard it here as (what it often is in classical Greek) an adjective, = παρθένος. A similar latitude obtains in the case of the Latin *virgo*, the Italian  *vergine*, and the French *ierge*—the words here employed by the verss. But as E. V. *virgins* cannot be an adjective, so the old English use of the term as a noun masculine is now quite obsolete. Syr. (here forms the plural with a masculine termination, instead of the more usual feminine; = גְּבָרָה instead of גְּבָרָה). Ew., indeed, asserts that ‘vel a גְּבָרָה serius masculinum נִצְחָה Judaeis Syrisque formatum est.’;—Beng. (*junge Gesellen*), Wakef., Thom., (pure as virgins), Mey., Kist., De W., Ebr., (as Schirl.), Sharpe (have never been married), Lord (pure).

\* The εἰσιν before οἱ ἄξ. is cancelled by Beng., Lachm., Treg., Words., Tisch., Theile, on the authority of ‘A. C. Er. Vulg., Arm., Slav.’—None of the foreign verss. and few of the English supply a participle at ἀπαρχή. The following supply nothing: W., R.;—Latin verss., Syr.;—Wakef., Woodh., Thom., Allw., Greenf., Stu., Lord, Treg., Words., Murd., Kenr. —’Απαρχή is translated by a singular nonn with the indefinite article by Ilamm., Daub., Berl. Bib., Beng., Wakef. (*a firstfruits*), Woodh., Penn, Lord (*a first offering*), Treg.

<sup>w</sup> R.;—Dt.;—Danb., Wesl., Wakef., Thom., Allw., Stu., Murd., Kenr.

## KING JAMES' VERSION.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

## GREEK TEXT.

5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος· ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν,

## REVISED VERSION.

5 And in their mouth was found no <sup>a</sup>guile; <sup>b</sup>for they are <sup>c</sup>faultless <sup>d</sup>before the throne of God.

6 And I saw another angel <sup>a</sup>flying in <sup>b</sup>mid-heaven, having <sup>c</sup>an everlasting gospel, to <sup>d</sup>declare the glad tidings <sup>e</sup>unto <sup>f</sup>those <sup>g</sup>who <sup>h</sup>dwell on the earth, and <sup>i</sup>unto every nation, and <sup>j</sup>tribe, and tongue, and people,

<sup>x</sup> For δόλος, all the recent editors have φενδος (A. B. C. <sup>a</sup>28. <sup>b</sup>7. <sup>c</sup>4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr?). I recommend that this reading be adopted, and translated: *lie*.—The γάρ is cancelled by Lachm., Treg., Words., Theile, on the authority of A. C. 12. 17. Vulg. MS. *Harl.*

<sup>y</sup> E. V., Jude 24;—Danb., Dodd., Penn, Sharpe, Stu., (*blameless*), Newc., Woodh., Lord, (*spotless*). Most foreign verss. use an adjective.

<sup>z</sup> All the recent editors cancel the words, ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, on the authority of A. B. C. <sup>a</sup>27. <sup>b</sup>7. <sup>c</sup>2. Compl. Vulg. MS. *Harl.* Tol. Copt. Aeth. Syr. Ar. P. Slav. MSS? I recommend that this reading be adopted, and that the words, *before the throne of God*, be omitted.

<sup>4</sup> See ch. 4: 7, N. d. For the participial form, see ch. 10: 1, N. a. &c.

<sup>b</sup> See ch. 8: 13, N. o.

<sup>c</sup> The gospel, namely, recited in v. 7. That there is an hour of judgment appointed, and that ‘God,’ the Creator, ‘is Judge himself’ (Ps. 50: 6), this, accompanied as it has ever been with the call to repentance, and the provisions of grace, is good news; has been proclaimed as such from the beginning (Jude 14; Gen. 18: 25; 1 Sam. 2: 10; Ps. 75: 7; 94: 2; 96: 10-13; 98: 7-9; Eccl. 3: 17; Joel 3: 12; Matt. 25: 31, &c.; John 5: 22; Acts 17: 31; Rom. 2: 16 ‘the day when God shall judge . . . according to my gospel;’ James 5: 7-9; &c.); and pervades, with its issues and influences, the ages to come. It may well be called, therefore, εὐαγγέλιον αἰώνιον.—W. T., G.;—German verss. (except Herd.);—Wesl., Campb. (‘What the angel had to promulgate is not called τὸ εὐαγγ., as the word is almost uniformly used when referring to the Christian dispensation, but simply εὐαγγ.; not the gospel, the institution of Christ—not that which is emphatically styled *the good news*, but barely *good news*. It is styled αἰώνιον everlasting, with the same propriety, and in the same latitude, as things of long duration, or of permanent consequences, are often in Scripture so denominated?’), Wakef., Woodh., Thom. (*everl. glad tidings*), Midd., Allw., Greenf., Bloomf. (though his translation of αἰώνιον, *universal*, is peculiar to himself, and finds no warrant in the more common mistake respecting αἰών. See Jude 25, N. j.),

Ell., Ebr. (understands εὐαγγ. to mean the general gospel of salvation, and explains the indefiniteness on the ground that this gospel was now for the first time preached to these heathen nations.).

<sup>a</sup> See ch. 10: 7, N. z.—After εὐαγγ. (not, as Bloomf. says, ‘before’), the preposition ἐπί is inserted by Lachm., Hahn, Treg., Words., Tisch.. Theile, on the authority of A. B. C. 34.

<sup>b</sup> For those who, see ch. 2: 2, N. h. &c., and 1: 5, N. v. &c.—For χατοιξ, Mill approves, and all the other recent editors (except Hahn) read χαθημένος (B. C. <sup>a</sup>26. <sup>b</sup>4. Compl. Vulg. Slav. MSS. τ. χαθη. τ. χατοιξ. Er?). I recommend that this reading be adopted: *sit*. Comp. Matt. 4: 16. Here also the expression, Daub. thinks, ‘shews the present state of the idolatrous nations. *To sit upon the earth*, is to be in a state of great affliction.’ Ebr. ‘The expression χατοιξίτες τὴν γῆν is avoided.’

<sup>c</sup> E. V., previous clause;—Newc., Treg. But all the recent editors (except Bloomf.) here insert ἐπί (A. B. C. <sup>a</sup>27. <sup>b</sup>5. Compl. Vulg. Syr. Slav. MSS?). Assuming the correctness of this reading, De W. considers that the principle of uniformity requires the same preposition before τοῖς χαθημ.; and on no other principle, it would appear, Bloomf. remarks: ‘I should prefer to receive it either in *both* cases, or, as I have heretofore done, in *neither*.’ But, 1., the evidence is far stronger for the second ἐπί than for the first; stronger even than for χαθημένος, of which Bloomf., however, approves;—and, 2., in this book uniformity of construction seems to be rather shunned than sought; comp. v. 9, 11 with ch. 20: 4. See also v. 19, N. k; ch. 13: 16, according to the reading recommended in N. f; 14: 9; 18: 12. N. o; &c. Bloomf. adds, but without explanation: ‘And, indeed, internal evidence is strongly against each insertion.’ It is true that nowhere else is εἰαγγελίων construed with ἐπί, but always with the simple dative or accusative of the person to whom. Twice (Gal. 1: 16; Eph. 3: 8) it is followed by εἰν, *among*; twice (2 Cor. 10: 16; 1 Pet. 1: 25;—as sometimes also χρήσσω) by εἰς, marking *extent*, or *local direction*. If, therefore, the ἐπί before πᾶν be genuine, (and I recommend that it be adopted as such,) it is not to be regarded as redundant, but as denoting the local relation of the angel, and the downward direction of his proclamation. It may

## KING JAMES' VERSION.

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel fol-

<sup>b</sup> For *λέγοντα*, all the recent editors read *λέγων* (A. B. C. 'a 25. β 6. γ 4. Compl. Vulg. Copt. Slav. MSS.').—In the next clause the Greek order is retained by W., R.;—foreign verss. generally;—Daub., Wakef., Woodh., Lord. Kenr.

<sup>c</sup> E. V., ch. 6: 14; 20: 11; &c.;—Dt., It., and French verss.; Beng. and later German verss. (except Herd.), Wesl., Woodh., Thom., Allw., Greenf., Penn. Sharpe. Stu., Lord, Treg.

<sup>d</sup> T. C. (have only the first article);—Germ. (only the second);—Daub., Beng., Wesl., Hengst., (as T.), Dodd. (as Germ.), Wakef., Lord, Treg., Ebr., Beng. and the later editors (except Laehm., Hahn) have *τήν* before *θάλασσαν*, on the authority of A. B. 'a 21. β 7. Compl.'

<sup>e</sup> The Greek order of the verb and its subject is followed by W., R.;—Latin, German (except Moldenh.), and French verss., Syr.;—Brightm., Daub. and later English verss. (except Words.).—The word *δειτέρος* is inserted before, or after, *ἄγγελος*, by all the recent editors (except Griesb., Sch., Bloomf.) on the following authority: 'A. B. a 17. β 5. Syr.' have it before *ἄγγ.*; 'C. a 8. β 2. Compl. Copt. Arm.' have it after. I recommend that the margin bear this note: 'Or, as many read, *another, a second angel.*' Comp. v. 9, N. r.

<sup>f</sup> The verbs (or verb;—Matth. and Treg. omitting the second επ., on the authority of 'B. C. a 18. β 6. γ 2. Copt. Aeth. Ar. P. Slav. MSS.') are translated before *Baθ.* by G. (*It is f., it is f.*), R.;—foreign verss. (of which the It., De W., Ebr., have the form proposed above: *Caduta, caduta ē; Gefallen, gefallen ist.* Herd. and Mey.: *gefallen! gefallen!*);—Hamm., Daub., (She is f., she is f.), Dodd. (as G.), Woodh. (She is f.! B., the great [B.], is f.!), Thom. (*It is f.!—B. is f.!*), Lord (She has f., great B. has f.), Treg., Words., Murd. Comp. the Heb. Is. 21: 9.

<sup>g</sup> All the recent editors reject (except that Bloomf. merely brackets) the words *ἢ πόλις*, on the authority of 'A. B. C. a 25. β 7. γ 3. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.' I recommend that this reading be followed, and that the version stand: *Babylon the great.* See ch. 16: 19, N. 1.

be translated, *over*.—E. V., ch. 13: 7;—W. (*on*). R. (*upon*);—Vulg. (*super*), Syr. (über);—Herd.; Mey., Hengst., (über). Hengst. cites Job 36: 33 as analogous.), Ew. (as Vulg.),

## GREEK TEXT.

7 λέγοντα ἐν φωνῇ μεγάλῃ,  
Φοβήθητε τὸν Θεὸν, καὶ δότε  
αὐτῷ δόξαν, ὅτι ἥλθεν ἡ ὥρα τῆς  
κρίσεως αὐτοῦ· καὶ προσκυνή-  
σατε τῷ ποιήσαντι τὸν οὐρανὸν  
καὶ τὴν γῆν καὶ θάλασσαν καὶ  
πηγὰς ὑδάτων.

8 Καὶ ἄλλος ἄγγελος ἥκολού-  
θησε, λέγων, Ἐπεσεν ἐπεσε Ba-  
βυλὼν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ  
τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας  
αὐτῆς πεπότικε πάντα ἔθνη.

9 Καὶ τρίτος ἄγγελος ἥκολού-

## REVISED VERSION.

7 <sup>b</sup>Saying with a loud voice: Fear God, and give <sup>b</sup>him glory; for the hour of his judgment is come: and worship him that made <sup>i</sup>the heaven, and <sup>i</sup>the earth, and <sup>j</sup> sea, and <sup>j</sup> fountains of waters.

8 And <sup>a</sup>another angel followed, saying: <sup>1</sup>Fallen, fallen is Babylon, <sup>m</sup>that great city; <sup>n</sup>for <sup>o</sup>of the wine of the wrath of her fornication, she <sup>p</sup>hath <sup>q</sup>given all <sup>r</sup> nations to drink.

9 And <sup>a</sup>a third angel followed

<sup>b</sup> "Οτι is in E. V. treated 51 times in this book as a causal conjunction, and in 39 of these it is rendered by *for*. In other cases, as where οτι introduces the protasis (ch. 3: 10, 16, 17; &c.), our *for* will not answer; nor should I here adopt it, except for the sake of avoiding an ambiguity that otherwise arises out of the subsequent transposition (N. o).—T., C., G.;—Woodh., Stu. Beng. and Matth. cancel the οτι (B. 'a 15. β 6. γ 3. Compl. Arm. Ar. P. Slav. MSS.'), and, instead of it, Laehm., Hahn, Treg., Words., Tisch., Theile, read *ἢ* ('A. C. 26. 33. 34. 35. 38. 50\*\*. Vulg. Aeth. Syr.').

<sup>c</sup> These genitives are translated before πεπότικε, by R.;—Latin verss., Syr., Dt.;—Brightm., Beng. and later German verss., Woodh., Allw., Stu.

<sup>d</sup> The Greek time is retained by the foreign verss. (except De W.);—Wesl., Woodh., Allw., Penn, Stu.

<sup>e</sup> Eight times out of 15 this verb is in E. V., *to give drink* or *give to drink*, and only in I Cor. 12: 13 is it rendered as here;—W. (*gare d. to*);—Vulg. (*potarit*), Syr. (as in Matt. 25: 35), German *weiss*. (*getränk*);—except Moldenh. and De W., who use the phrase, *geben zu trinken*, Dt. (*gedrenkt*), It. (*dato bere*), Fr. S. (*donné à boire*);—Erasm., Vat. Aret. (*use potare*), Pagn., Bezz., Par., (*potandum praebuit*), Vitr. (*potandum dedit*), Kenr. (*gare.. to dr.*). The idea of compulsory drinking does not belong to the word. See the lexicons.—Excepting Griesb., Knapp, Mey., Sch., all the recent editors insert *τά* before *Ιθη* (A. B. C. 'a 16. β 3. γ 2. Compl.').

<sup>f</sup> For *τρίτος ἄγγελος*, all the recent editors have *ἄλλος ἄγγελος τρίτος* (A. B. C. 'a 24. β 6. γ 3. Compl. Vulg. MS. Tol. Copt. Syr. Arm. Ar. P. Slav. MS.'). I recommend that this reading be adopted, and translated: *another, a third angel.* Comp. v. 8, N. k.—For *a*, see Dt., It., French verss.;—Daub., Wells, Newc., Stu., (*another third*), Beng. and later German verss., Wesl. and the later English.

Kist., Van Ess, (*unter*). Stu. (*among*);—Wahl (*per, unter*), Rob. (*upon, over, towards*).

<sup>g</sup> See ch. 1: 7, N. k.

## KING JAMES' VERSION.

lowed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone

\* See 1 John 2: 1, N. b. &c.

\* See ch. 13: 9, N. l. Here applies the common rule respecting *εἰ* with the indicative in the protasis, followed also by an indicative in the conclusion; e. g. Matt. 19: 10, where the disciples do not formally express any sceptical doubt, but, taking for granted (*since such is the case*) the truth of their Lord's doctrine, venture on a practical inference. So here; not: *In case he should*, but: *As sure as he does*. W. (*taketh*);—German verss., Dt., It., Fr. S.;—Castal., Cocc., B. and L., Treg.—For τ. θηρ. προστ., all the recent editors read προστ. τ. θηρ. (A. B. C. 'a 19. β 8. Compl.').

\* 'However slight or secret,' or simply: 'one of the many.'—W., R., (use the definite article);—Latin verss. (supply nothing to the noun), Germ., Dt., (as W.); Fr. S.;—Beng., Dodd. (as W.);—and so Mey., Greenf., All., De W., Ebr.). Woodh., Sharpe, Stu., Lord, Hengst.

\* See ch. 13: 16, NN. e, f, &c.

\* The *καὶ* does not belong to *πίεται*, *he shall also*, or even *drink* (so at least it is transposed in the Dt., Fr. G.,—M.—S.; Brightm., Beng., Wesl., Lord, Ebr.); nor to *ἐξ τοῦ οἴνου*, of *this wine as well as of that*, v. 8 (Par., Moldenh.). The former, after Pagn. and Bez., transposes thus: *Bibet hic quoque*, and remarks: 'Biberunt vinum illud: bibent etiam vinum hoc.' But, though the antanaclasis is evident, it is not effected by the *καὶ*; nor yet, in the proper connection with *ἄντος* (see 2 Pet. 1: 14, N. z. &c.), does it imply, *he as well as others* (Wells, *as well as the Romish idolaters*; B. and L., *aussi-bien que la Bête*; Ew., *non minus quam Roma*; De W., *wie Babel und die Völker*). It is used, as the Hebrew often is, to introduce a certain result of the protasis, and it strengthens the already emphatic *ἄντος* (see 1 John 1: 7, N. x. &c.); q. d. 'In the very person of each particular transgressor shall this sin meet its inevitable doom.'—Vulg. (*et hic*), Syr. (= De D. *etiam ille*), It. (*anch' egli*);—Erasm., Vat., (as Vulg.), Aret., Ew., (*et ipse*), Cocc., Vitr., (*etiam ipse*), Daub. (*and the same*), Herd., Mey., All., (*auch er [der] wird trinken*), Wakef. (*then shall he*), Dodd., Treg., Words., Murd., Kenr., (*he also*;—Treg. marking the pronoun as emphatic), Woodh., Allw., Greenf. (غَرَبَ إِنْ كَانَ مُكَبَّلًا), Stu. ('the very same, *καὶ* adverbial and intensive.'), Ell. (*he too*).

\* 'God's judgments, like the portion of His children, are

## GREEK TEXT.

θησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἡ ἐπὶ τὴν χείρα αὐτοῦ,

10 Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὄργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ

## REVISED VERSION.

them, saying with a loud voice: If any one worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,

10 \*Even he shall drink of the wine of the wrath of God, which hath been mixed unmixed in the cup of his indignation, and he shall be tormented with fire and brimstone before

already prepared' (Matt. 25: 44; Ps. 7: 12, 13; &c.). See ch. 5: 12, N. w and 2 Pet. 2: 17, N. a.

\* 'Judgment without mercy; mixed with all wrathful ingredients for the sake of increasing—unmixed with aught that might reduce—its strength';—an allusion (which, together with the oxymoron, is lost in E. V.) to the two ancient methods of treating wine. The description rests on Ps. 75: 8, as the peculiarity of the phraseology does on the Sept. version: "Οτι ποτήριον ἐν χειρὶ Κυρίου, οἷον ἀκράτου πλήρες χεράσματος. The senses given in E. V. to *χειράρναι* here and ch. 18: 6, the only places where it occurs in the N. T., find no warrant in the Sept. (see Prov. 9: 2, 5; Is. 5: 22; 19: 14), and very little, if any, in classical usage (see Steph., Scap., Pass., L. and S.). Schöttg., therefore, in defining by *misceo* alone, is more accurate than the later N. T. lexicons.—W., R., (*mingled with clear [pure] wine*);—Vulg. (*mistum . mero*), Syr. (= De D. *mixtum . merum*), Dt. *marg.* (*ongemengd ingemengd*), It. (*mescolto tutto puro*);—Erasm., Vat., (as Vulg.), Castal. (*mixtum, merumque*), Aret. (*merum mixtum*), Grot. ('Hic potest proprie sumi, ut intelligatur merum mixtum herbis veneniferis.'), Hamm., Wells (*unmixed [with water and] mixed with [gall]*), Daub. (*mixed strong*;—adding in the Comment.: 'literally mixed unmixed'), Dodd. ('tempered with various ingredients of wrath, without any mixture of mercy'), Gill, Newc. *marg.*, Kell., (*mixed without mixture*), Newt., Wakef. (*pure wine tempered with drugs*), Woodh. (*the imbibed powerful wine*), Thom. (*mixed up unadulterated*), Greenf. (جَمِيشٌ نَّقِيرٌ بَرْبَارِيَّ), All. (*stark gemischt*), Ell., De W. ('ungemischt . . . eingeschenkt ist, eig. gemischt'), Words. (*mixed without water*), Hengst. (*gemischt unvermischt*). In a note he says: 'Even if *mix* could really stand for *pour out*, this would still be improper here on account of the *ἀκράτον* following. For the *mixed* and *unmixed* evidently form an enigmatical contrast. Finally, in the parallel 18: 6, the signification to *pour out* is not suitable.'), Kenr. (*mingled with pure wine*), Ebr. (*ungemischt gemischt*).—For *in*, see nearly all the same authorities.

\* For *before*, see ch. 13: 13, N. j.—For τῶν ἀγ. ἀγγ. Lachin. and Treg. read ἀγγ. ἀγ. ('C. 38.'), and Tisch. reads τῶν ἀγγ. ('A. 26. Vulg. MS. Copt.').

## KING JAMES' VERSION.

in the presence of the holy angels, and in the presence of the Lamb :

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

## GREEK TEXT.

ἐνώπιον τῶν ἀγίων ἀγγέλων, καὶ  
ἐνώπιον τοῦ ἄρνιου.

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν ἐικόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὄντος αὐτοῦ.

12 Ὡδεὶς ὑπομονὴ τῶν ἀγίων ἔστω· ὥδε οἱ πηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

13 Καὶ ἥκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι, Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναι, λέγει τὸ Πνεῦμα· ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

## REVISED VERSION.

the holy angels and before the Lamb;

11 And the smoke of their torment ascendeth unto ages of ages; and they have no rest day and night, who worship the beast and his image, and if any one receiveth the mark of his name.

12 Here is the patience of the saints; here, they who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me: Write: Blessed are the dead who die in the Lord henceforth. Yea, saith the Spirit, that they may rest from their toils, but their works follow with them.

<sup>a</sup> For ἀναβ. εἰς αἰῶνας αἰώνων, all the recent editors (except Bloomf.) read εἰς αἱ. αἱ. ἀναβ. ('A. C. a 16. β 6. γ 2. Compl.' εἰς αἰῶνα αἰῶνος ἀ. C.).—For the omission of up, see ch. 8: 4, N. l.—For unto ages of ages, see ch. 1: 6, N. g, &c.

<sup>b</sup> E. V., ch. 4: 8;—R.;—Vulg., Syr., German verss., Dt.;—Erasm., Vat., Aret., Cocc., Vitr., Daub. (or;—and so Wesl., Wakef., Newc., Thom., Allw., Sharpe, Murd.), Stu., Lord, Treg., Kenr. E. V. follows Pagn., Bez., &c.

<sup>c</sup> The form of the original is preserved by E. V., v. 9; &c.;—W., R.;—Latin verss., Germ., Dt.;—Beng., Moldenh. (wenn einer), Newc., Woodh., Stu., De W., Hengst.

<sup>d</sup> Before ἴποι, Beng., Matth., Lachm., Treg., Words., Tisch., insert ἤ (A. B. C. 'a 21. β 2').—The second ὥδε is rejected by all the recent editors on the authority of 'A. B. C. a 20. β 6. Vulg. Copt. Aeth. Syr. Erp. Slav. ed.' I recommend that, in accordance with this reading, the word here be omitted. Of those who follow the common text, the substantive verb is not supplied by Fr. S.;—Erasm., Pagn., Vat., Bez., Par., Cocc., Vitr., Thom., Allw.

\* Dodd., Wesl., Newc. and later verss.

<sup>e</sup> All the recent editors cancel the μοί, on the authority of 'A. B. C. a 20. β 5. Vulg. MS. Am. Copt. Aeth. Syr. Arr.' I recommend that, in accordance with this reading, the words, unto me, be omitted.

\* See 2 Pet. 2: 11, N. f.

<sup>h</sup> T., C., G., (hereafter);—Dodd., Wakef., Newc., Woodh., Thom., Sharpe, Lord (as T.), Kell., Murd., Kenr.;—Rob. (from now on;—like the ron nun an of the German verss.).

<sup>i</sup> For ἀναπαύσονται, Lachm. and Tisch. read ἀναπαύσονται ('A. C.') Bloomf. regards this as 'evidently a mere slip of the pen.'; Treg. and Words., ἀναπαύσονται (B. '16. 28. 30. 32. 36. 50. Er.') This, Bloomf. thinks, is 'not improbably the true' reading).—For toils, see ch. 2: 2, N. d. On Illesch.'s 'ἐξ κόπων. ἐξ τῶν ἀδικιῶν,' Ernesti's note is: 'cf. Apoc. 14: 13 et Mal. 2: 13. Eodem modo glossae MS. in 12 proph.'

<sup>j</sup> 'Their toil (1 Cor. 15: 58, κόπος) has not been in vain in the Lord, though nothing now remains of it but its results (τὰ ἔργα) and reward.' See 2 Pet. 1: 5, N. r.—T., C.;—Erasm., Vat., Cocc., Moldenh., Woodh., Ew., Allw., Stu. (moreover), De W. For δε, Lachm., Treg., Words., have γάρ 'A. C. 18. 26. 38. Vulg. Syr.)'.

<sup>k</sup> W., T. (shall), C., G., R.;—Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord, Kenr.

<sup>l</sup> 'As an attendant train; so speedy is their recognition and reward.' (Comp. Milton's xiv. Sonet):—

'Thy works, and alms, and all thy good endeavour,

'Stay'd not behind, nor in the grave were trod,'

[or, as it originally stood in MS.,

'Straight follow'd thee the path that saints have trod,']

'But, as Faith pointed with her golden rod,

'Follow'd thee up to joy and bliss for ever.]'

## KING JAMES' VERSION.

14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the

## GREEK TEXT.

14 Καὶ εἶδον, καὶ ἴδού νεφέλη λευκῆ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος νιῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὁξέν.

15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἡλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

16 Καὶ ἔβαλεν ὁ καθήμενος

## REVISED VERSION.

14 And I saw, and behold a white cloud, and upon the cloud one sat like a son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came forth out of the temple, crying with a loud voice to him that sat on the cloud: Send thy sickle, and reap; for the hour of the reaping is come; for the harvest of the earth is dried.

16 And he that sat upon the

<sup>a</sup> See ch. 4: 1, N. b.

<sup>b</sup> See ch. 1: 13, N. c.

<sup>c</sup> See ch. 4: 2, N. j.—All the recent editors have *καθήμενον ὅμοιον* (A. B. C. ‘*α* 19. *β* 7.’), except Bloomf.; though in his *Supp.* he says, that the change is made ‘perhaps rightly, since internal evidence’ (in addition to ‘many MSS., Versions, and Fathers,’) ‘is rather in its favour.’ Even this reading Win. is inclined to take for a nominative neuter = *something like* a man. But it is much better to class it with the other mixed constructions of this book. See ch. 7: 9, N. c.

<sup>d</sup> See ch. 1: 13, N. d.—For *τῆς κεφαλῆς*, Lachm., Treg., Tisch., read *τῆν κεφαλῆν* (‘*A. α* 6. [*&* 28. 29.]’).

<sup>e</sup> For *forth*, see ch. 9: 3, N. m, &c.—The verb, *πέμπω*, occurs 81 times in the N. T., and, except here and in v. 18, is always in E. V. rendered, *to send*, just as the parallel Mark 4: 29 is the only instance, out of 133, in which *ἀποστέλλω* is rendered otherwise than by *send*, *send out*, *forth*, *away*. In the exceptional cases it was supposed necessary to assume, that in the action described the immediate object was still retained in the hand. But the assumption is not necessary, and greatly injures the sense. As the *rod* in Ps. 110: 2, and the *sword* in Matt. 10: 34; Jer. 9: 16; &c., so here the *sickle* is conceived of as a missile, a messenger, executing a commission (Ps. 148: 8; Is. 55: 11). Comp. also Matth. 24: 31 with Joel 3: 13).—W.; Latin verss. (*mitte*;—Castal. and Ew. *immitte*), Syr. (lacks the address of the angel in this verse, but in v. 18 uses the same word as in Matt. 10: 16), Dt. (*zend*), Fr. G., M., (*jette*), Fr. S. (*envoie*);—B. and L. *marg.* (*envoyez*), Daub., Allw., (*send in*), Berl. Bib., Mey., Hengst., Ebr., (*sende*), Beng. (*schick*), Woodh. (*send forth*), Greenf. (*πέμψῃ*, the word in Joel), Ell.;—the lexicons generally (Rob. explains the word here by *to send forth*, though he adds: ‘i. q. to thrust in’).

<sup>f</sup> See 1 John 2: 18, N. b, and comp. Matt. 24: 36.

<sup>g</sup> It. (*del mietero*);—Castal., Bez., Aret., Cocc., Vitr., (*metendi*), Daub., Wakef., (*of reaping*), Dodd., Woodh., (*of thy reaping*; including the *σοί*), Sharpe.—Matth., Griesb., Sch., Bloomf., retain the *τοῦ*, which the other editors, on the authority of A. B. C. ‘*α* 19. *β* 5. Er.’ omit.

<sup>h</sup> The *σοί* belongs as a *dativus commodi* exclusively to *ἡλθε*, and is so construed by Dt., Fr. S.;—Erasm. and the later Latin verss., De W. (in 1839). But the pronoun is marked by Bloomf. as ‘most probably, or certainly, an interpolation,’ and by all the other recent editors it is cancelled, on the authority of A. B. C. ‘*α* 24. *β* 5. Compl. Vulg. Copt. Aeth. Arm. Arr. Slav.’ I recommend that this reading be followed, and the words, *for thee*, omitted.

<sup>i</sup> The verb, *ξηράνω*, occurs 16 times, and in E. V. is translated in ch. 16: 12; Mark 5: 29; 11: 20, *to dry up*; elsewhere, except in this instance, *to pine away*, *wither*, *wither away*. Comp. Luke 23: 31, and, in the Sept. and E. V., Job 18: 16; Jer. 23: 10; Ezek. 20: 47; Hos. 9: 16; Nah. 1: 10; Luke 23: 31. Ebr. here renders by *gereift ist*, but acknowledges that the word nowhere else bears that sense.—E. V. *marg.*;—R. (*dry*);—Latin verss. (*aruit*;—except Coce., *siccata*), Germ. (*dürre geworden*), Dt. *marg.* (*dor*, *droog geworden*), It. (*secca*);—Engl. Ann. (*Or*, *dried*; or, *withered*), Hamm., B. and L. *marg.* (*seche*), Beng. (*as Germ.*;—and so De W., Hengst.), Herd., Mey., All., Goss., (*dürr*), Newc. *marg.*, Stu., Kenr., (*as R.*), Ell. The idea of *ripeness* is an inference, and is not expressed in any lexicon, except Schleus., Bretsch., Rob., Green.

<sup>j</sup> E. V., v. 14; &c., and see ch. 7: 1, N. b, &c.—For *τὴν ν.*, Lachm., Treg., Words., read *τῆς νεφέλης* (‘*A. 16\** 36. 47.’ *τὴν νεφέλην* B.).

—Syr. (= *adhaerent cum*). The verb is that used in Acts 8: 29, *Join thyself*; Rom. 12: 9, *Cleave*; &c.), Dt.;—Castal., Cocc., (*eos comitantur*), Hamm., Daub., B. and L. (*accom-*

*pagnent*. Gr. *suirent arec eur*’), Wakef., Woodh., Thom. and Murd. (*accompany*), Allw., Penn, Sharpe, Lord, Words., Hengst., Ebr. E. V. and others follow the Vulg.

## KING JAMES' VERSION.

cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth,

## GREEK TEXT.

ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὁξύν.

18 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγὴ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὁξύν, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὁξύν, καὶ τρυγησον τοὺς βότρυνας τῆς γῆς, ὅπις κμασαν αἱ σταφυλαὶ αὐτῆς.

19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελὸν τῆς γῆς,

## REVISED VERSION.

cloud cast his sickle upon the earth, and the earth was reaped.

17 And another angel came forth out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came forth out of the altar, having power over the fire, and he called with a loud cry to him that had the sharp sickle, saying: Send thy sharp sickle, and gather the clusters of the earth; for her grapes are fully ripe.

19 And the angel cast his sickle unto the earth, and gathered the fruit of the vine of the

\* In contrast with the πέμψον, ἔβαλεν marks the ready and strong assent of the Angel-reaper to the call and representations of v. 15. Comp. v. 15, N. q and ch. 2: 24, N. g.—W. (*sent*);—Latin verss. (*misit*);—except Castal., *immissit*; Cocc., *conjecit*), Syr. (same word as in ch. 19: 20), Dt. (*zond*), Fr. G.,—M.,—S., (*jeta*);—Danb. (*cast in*), Woodh., Ell. (*threw*).

\* See N. v., &c. Daub., Wesl., Woodh., Allw., Stu.

\* See ch. 9: 3, N. m., &c.

\* For *forth*, see ch. 9: 3, N. m., &c. For *out of*, see E. V., vv. 15, 17, 20; ch. 16: 7; &c. The same phrase is used as in v. 15, by R. (*forth from*), Vulg. (*exivit de*), Syr., Germ. (*aus*); It. (*uscī fuor del*) Fr. G.,—M.,—S., (*sortit de*);—Erasm., Vat., (*exivit de*), Castal. (*ex*), Brightm. (censures Bez.'s *ab* [which Bez., as usual, adopted from Pagn.], and explains *out of* by ch. 6: 9), Moldenh., Wakef. (here only has, *out of*), Woodh. (*as R.*), Penn (*out from*), Ell. ('observe *ἐξ*, not *ἀπό*'), Hengst. ('ascending from the base, where, according to ch. 6, lie the souls of the martyrs.... Vain is Ewald's attempt to substitute *von* [*from*] for *aus* [*out of*]). E. V. follows W., T., C., G.

\* For *having*, see E. V., vv. 14, 17; &c.;—Fr. G.,—M.,—S.;—Bez., Par., Cocc., Vitr., Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Murd. E. V. and others follow the Vulg. The reading δὲ ξων (A. C.) is adopted only by Lachm. and Tisch. —For the article before *fire* (whether the fire of the altar, ch. 8: 5, N. o; or the element of fire, comp. ch. 11: 6, N. w), see R.;—foreign verss.;—Brightm., Danb. and later English verss. (except Wesl., Newc., Treg.).

\* W., R.;—Germ., Dt., French verss.;—Dodd., Wakef., Woodh.,

Thom., Mey., Allw., All., Penn, Stu., Lord, Treg., De W., Murd., Kenr.

\* When φωτίω has the accusative after it, it is always in E. V. *to call, or call for*. The present is the only instance of its being followed by the dative of the immediate object.—Protestant German verss. (*rief*), Fr. S. (*parla*);—Daub., Dodd. (*called out*);—and so Woodh., Allw.), Newc., Stu. Many others avoid using a cognate verb and noun for ἐφῶν, ψραγῆ. In having the same verb for ἐφῶντος here and ψράζων in v. 15, E. V. and the older verss. follow the Vulg.—For ψραγῆ, Lachm. and Treg. read φωτῆ ('A. B. 38. Vulg. Aeth. Arm. Ar.').

\* See 1 John 2: 7, N. o, &c.

\* See v. 15, N. q.

\* The Elzevir Text and all the recent editors insert the words, τῆς ἀμπέλου, before τῆς γῆς. I recommend that this reading be adopted: *of the vine*.—For αὐτῆς, Tisch. reads τῆς γῆς (B. 'a 17. β 7. Aeth. Syr.'). Bloomf. also is 'now inclined to receive' this reading; but he errs in attributing it to Lachm.

\* See v. 16, N. w., &c.

\* See ch. 8: 5, N. p., &c.

\* This is not a supplement, but is involved in the Greek verb, the specific sense of which is given in the Latin verss. by *rindemiarit*; It., *rendeminiō*; French verss., *rendangea*; Daub., *reaped*; Stu. (including the noun), *harvested the vineyard-fruit*; De W. and Ebr., *herbstete*.—W. (*grapes of*), T., C., G., (*the gr. of*);—Dt. (*de druiven*;—marking this as supplied);—Dodd., Wakef., Woodh., Thom., Allw., Penn, (*as T.*;—Dodd. and Penn marking as supplied), Moldenh. (*die Trauben*).

## KING JAMES' VERSION.

and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

## CHAP. XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory

## GREEK TEXT.

καὶ ἔβαλεν εἰς τὴν ληγὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.

20 καὶ ἐπατήθη ἡ ληγὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληγοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἔκακοστιών.

## CHAP. XV.

*KAI* εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἐπτὰ, ἔχοντας πληγὰς ἐπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ

## REVISED VERSION.

earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and there came forth blood out of the winepress unto the bridles of the horses, a thousand six hundred furlongs off.

## CHAP. XV.

AND I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; for in them was finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire, and those who were victorious

<sup>1</sup> Not the vine, but the *τρύγη*. Comp. ch. 8: 5, N. p. Nothing is here supplied by W.;—Latin verss. (except Castal.) Syr.;—Greenf., Sharpe, Lord, Hengst., Ebr.

<sup>2</sup> See I John 2: 7, N. o, &c. For *τὴν μεγάλην*, all the recent editors read *τὸν μέγαν* (A. B. C. ‘<sup>α</sup> 20. β 5. Compl.’). See v. 6, N. f.

<sup>1</sup> For *ἔξω*, all the recent editors read *ἔξωθεν* (A. B. C. ‘<sup>α</sup> 24. β 8. Compl.’).—In the next clause, the Greek order of the verb and its subject is retained by the Latin and French verss., It.;—Berl. Bib., Beng., Moldenh., Woodh., Allw., Greenf., Stu., De W., Hengst., Ebr.

<sup>m</sup> See ch. 9: 3, N. m, &c.

<sup>n</sup> E. V., ch. 2: 10; &c.;—W. (*till to*), R. (*up to*);—Brightm. (*to*), Sym., Wakef., Newc., Thom., Sharpe, Stu., Lord, Murd., Kenr. (*as R.*;—and so Words., who also retains *even*). But the direction is determined, not by the preposition, but by the nouns following.).

<sup>o</sup> W. (*the br. of h.*);—Brightm., Daub. (*horses' bridles*), Dodd., Wesl. (*horses' bridles*);—and so Sharpe, Lord, Murd., the Amer. Bible Soc., Kenr.), Sym., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Words.

<sup>p</sup> The *ἀπό* in this construction marks *distance from*. Comp. John 11: 18; 21: 8, and see Win. § 65. 4. and the lexicons.—R. (*for*);—Beng., Herd. and later German verss., (*tausend sechshundert Stadien weit*), Dodd., Stu., (*at the distance*), Wakef., Thom., Lord, Murd., Kenr. (*as R.*), Newc., Woodh., Allw., Words., (*for the space*), Penn (*to the distance*).

<sup>q</sup> R.;—foreign verss. (except Syr., Moldenh., Greenf.);—

Brightm., Daub., Dodd., Wesl., Woodh., Sharpe, Lord, Words., Kenr.

<sup>a</sup> W.;—Brightm. (*admirable*), Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Lord, Barn., Murd., Kenr.

<sup>b</sup> Syr.;—Hamm., Wakef., Newc., Woodh., Thom., Mey., Kist., Sharpe, Treg. (*hath been*), De W.

<sup>c</sup> E. V., ch. 10: 7; 11: 7; 20: 5; John 19: 30; &c.;—W. (*ended*), T., C., G., (*fulfilled*), R. (*consummate*);—Hamm. (*or, finished*), Daub., Dodd. (*completed*);—and so Woodh., Allw., Treg.), Wesl. (*as T.*), Wakef., Thom., Penn, Stu. (*accomplished*), Lord, Murd., and Kenr. (*consummated*).

<sup>d</sup> See ch. 4: 6, N. x.

<sup>e</sup> See ch. 2: 2, N. h, &c., and I: 5, N. v, &c.

<sup>f</sup> As often used, *νικῶ* = *I am a victor* = *I have conquered*. But *νικῶντας* here is not the participle of the present (Par. ‘*victoriam reportant*’; Hengst. ‘*den Sieg behalten*’). The latter adds: ‘It is the *conquering*, not such as *have conquered*, that are spoken of, with reference to the present of the Seer, when the victory is still in progress;’—and so Ebr.), but of the imperfect, with reference to *εἰδον*. Grammatically, therefore, E. V. can be defended. But it is better to come closer to the form of the original.—W., R., (*overcame*);—Dt. (*de overwinning hadden*), Fr. S. (*étaient vainqueurs*);—Bez., Coce., Vitr., (*ricitoriam reportabant*), Beng. (*siegeten*), Dodd., Kenr. (*as W.*), Wesl. (*gained the victory*), Wakef. (*escaped unconquered*), Thom., Stu. (*came off conquerors*), Bloomf. (*came off victors*), Lord. Castal., Mey., Win., Sharpe, De W., &c., treat *τοὺς νικ.* as a substantive, without regard to time.

## KING JAMES' VERSION.

over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only *art* holy: for all nations

<sup>a</sup> The construction *τικὼν εἰς*, unexampled elsewhere, is compared by Grot. to *Victor ab Iurorac populis*; by Wahl and Win. to the common *victoriam ferre ex*. But it is better taken for a Hebraistic *constratio praeognans*, including *deliverance and victorious separation from*; and hence several of the translations in N. f.—Syr. (= γέ), Dt. (*van*);—Erasm., Vat., Coce., Vitr., (*de*). Pagn., Castal., Bez., Par. (*ex*), Newt. (*had escaped victors from*) Ew. ([*superiores recedunt*]a), Sta., Lord, De W. and Ebr. (*rom*), Bloomf., Treg., Hengst. (strictly: *out of* the beast. This construction, quite unusual elsewhere, points to the circumstance that, before the victory, they were in the beast's power, and is explained by ch. 11: 7.) He also cites Ps. 22: 22 [21.];—Rob.

<sup>b</sup> Bloomf. brackets, and all the other recent editors cancel, the words *εἰς τὸν χαράγματος αὐτοῦ*, on the authority of A. B. C. a 21. β 4. Compl. Vulg. Copt. Aeth. Syr. Arr.' I recommend that this reading be adopted, and the words, *from his mark*, omitted.

<sup>c</sup> See ch. 10: 5, N. r, &c.

<sup>d</sup> Whether the historical parallel is 'the molten sea' of the temple (Mede, Cunningham, &c.) or, as is more commonly and, I think, correctly supposed, the triumph at the Red Sea, Ex. 15., *ἐπί* must here be used as at ch. 3: 20; 8: 3; &c.—G. (*at*);—Ar. (= *prope*), Germ. (*an*;—not *auf*, as Moldenh., Goss., All., after the Vulg. *super*), Dt. (*aan*;—not *op*);—Pagn., Bez., Par., (*apud*), Brightm., Engl. Ann. and Scott ('Or, *at*'), Grot. ('sicut montes stant circa mare'), Daub., Beng. (as Germ.);—and so Mey., De W., Hengst., Ebr.), Dodd., Wesl. (as G.;—and so Wakef., Thom.), Gill and Ell. ('or rather, *by*'), Newc., Bloomf., Scholef.;—Schöttg. (*apud*, *prope*;—and so Schleus., adding *juxta*), Bretsch. (*ad*), Wahl (*an*, *bei*). Others (Stu., &c.) explain the *sea* as denoting the pavement or floor, on which, they think, rested 'the throne itself of God,' together

## GREEK TEXT.

ἐκ τῆς ἐικόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὄνοματος αὐτοῦ, ἑστῶται ἐπὶ τὴν θάλασσαν τὴν ναλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

3 καὶ ὕδοντι τὴν φόδην Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν φόδην τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεός ὁ παντοκράτωρ δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, οἱ βασιλεὺς τῶν ἀγίων.

4 τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσιος ὅτι πάντα τὰ ἔθνη

## REVISED VERSION.

<sup>a</sup>from the beast, and <sup>b</sup>from his image, and <sup>c</sup>from his mark, <sup>d</sup>from the number of his name, <sup>e</sup>standing <sup>f</sup>by the <sup>g</sup>glassy sea, having <sup>h</sup>harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and wonderful *are* thy works, <sup>m</sup>O Lord God <sup>n</sup>the Almighty; <sup>o</sup>righteous and true *are* thy ways, <sup>o</sup>thou King of <sup>r</sup>the <sup>s</sup>saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only *art* holy: for all

with the surrounding worshippers. And, the case being a doubtful one, I recommend that the words: 'Or, upon,' be set in the margin.

<sup>k</sup> Fr. S.;—Brightm., B. and L., Moldenh., Wakef., Newc. (marks *the* as supplied), Woodb., All., Sharpe, Stu., Ell., Stier, Lord, De W., Words., Kenr.

<sup>l</sup> Before *δούλον*, all the recent editors (except Matth., Griesb., Sch., Bloomf., Tisch.) insert *τοῦ* (A. a 8. [& I2.] Compl.).—For *wonderful*, see v. I, N. a.

<sup>m</sup> E. V., ch. 11: 17; &c.;—It., Fr. G.,—M.;—B. and L., Daub., Dodd., Wakef., Newc., Woodb., Lord, Treg., Words., Kenr.

<sup>n</sup> For *the*, see ch. 4: 8, N. k.—For *righteous*, see 2 Pet. 2: 7, N. j, &c. E. V. elsewhere (4 times) in this book;—Dodd., Wesl., Newc., Treg.

<sup>o</sup> An allowable compensation for the Greek *idiom*, == *δι εἰς τὸν βασιλεὺς*. See ch. I2: I2, N. x.

<sup>p</sup> See ch. 5: 8, N. j and 12: 5, N. x.

<sup>q</sup> For *ἀγίων*, all the recent editors (except Theile) read *ἴθνων* (A. B. a 27. β 9. γ 3. Compl. Copt. Aeth. Arm. Ar. P. Slav. MSS.) Theile errs in citing this as the *text. rec.*). Matth., indeed, has *ἀγίων*, but evidently by an oversight, as in his note he concurs in Beng.'s strong condemnation of that reading, which arose, Matth. also thinks, from the scholium of Andr.: *τῶν . . . ὁσιῶν πολιτευσαμένων*. I recommend that the reading *ἴθνων* be followed, and translated: *nations*. Still another reading, which Mill regarded as *omnino genuinam*, is *αιώνων* (C. 18. Vulg. Syr. Arm. ed. in m. Erp.).

<sup>r</sup> The *σε* is cancelled by Lachm., Hahn, Mey., Treg., Tisch., Theile, on the authority of A. B. C. 12. 14. 36. 47. 92. Er. Vulg. MS. Am. Tel. Aeth. Arm.'

## KING JAMES' VERSION.

shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of

## GREEK TEXT.

ἥξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἴδον ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

6 καὶ ἔξηλθον οἱ ἐπτὰ ἄγγελοι ἔχοντες τὰς ἐπτὰς πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ἥσωνας χρυσᾶς.

7 καὶ ἐν ἐκ τῶν τεσσάρων ἥσων ἔδωκε τοῖς ἐπτὰς ἄγγελοις ἐπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ

## REVISED VERSION.

the nations shall come and worship before thee; because thy judgments were manifested.

5 And after these things I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels having the seven plagues came forth out of the temple, clothed in linen pure and bright, and girt round about the breasts with golden girdles.

7 And one of the four living creatures gave unto the seven angels seven golden bowls, full

\* For ὄστος. Matth. reads ἀγνος ('B. a 26. β 7. γ 2. Compl.); and, for πάντα τὰ Ἰθνη̄ he reads πάντες ('B. a 21. β 7. Ar. P.).

—For the article, see ch. 12: 5, N. x.

† This clause seems to present the manifestation of God's judgments as the occasion and cause of the universal worship (comp. Is. 26: 9; &c.), rather than of the confident anticipation regarding it just expressed; whereas what God is in himself, πόνος ὄστος, is the immediate ground of the interrogative challenge in the beginning of the verse.—Castal. (*quod*;—instead of *nam*, which he uses in the two previous clauses; and the reason of the change is still more clearly determined by his changing also the indicative mood of other Latin verss. into the subjunctive, *patescata sint*), Moldenh., De W., (*weil*;—for the *denn* of the other clauses), Stu. (also rendering the second ὄστι, *truly*), Lord, Murd. (*since*;—in the previous clauses, *because*), Kenr., Ebr. (renders the triple ὄστι, *denn ... also dass ... weil*).

‡ 'Judicial acts' = בְּנֵתֶרֶת, Is. 26: 9.

§ See N. t.

¶ See ch. 3: 18, N. a, &c.

|| See ch. 4: 1, N. a.

|| See ch. 4: 1, N. b.

|| All the recent editors cancel ἴδον, on the authority of A. B. C. a 27. β 9. Compl. Aetb. Syr. Arm. Slav. MSS. I recommend that this reading be adopted, and that the version stand thus: *and the temple*.

|| The participial clause identifies the angels; which is yet more clear in the reading, οἱ ἔχοντες ('A. C. a 2. β 8. Compl.'), adopted by all the recent editors. I recommend that this reading be followed, and translated: *who had*.—The participle is kept in immediate connection with its noun, by W., R.;—foreign verss. Dodd, and the later English (except Words.).

|| See ch. 9: 3, N. m, &c.

|| authority of 'B. a 19. β 4.'; Matth. also inserting the words ησαν, on the authority of 'B. a 17. β 7. γ 2. Compl.'

|| The Greek order is observed by W.;—Latin verss. (except Castal.). Syr., It., French verss.;—Daub., Greenf. But all the recent editors cancel the *zai* before λαμπρόν, on the authority of A. B. C. a 16. β 7. Er. Vulg. MS. Am. Tol. Copt. Syr. Arr. Slav. MS. I recommend that this reading be adopted, and that the version stand thus: *pure, bright linen*.—For λίνον, Lachm. reads λιθον ('A. C. 38\*\*. 48. 90. Vulg. MS. Am. Slav. MSS.'). Comp. Ezek. 28: 13; and Milton: 'Zeal, whose substance is ethereal, arming in complete diamond, ascends his fiery chariot.' (*Apol. for Smect. sect. I.*). And again in P. L. vi. 109, 110:

|| 'Satan, with vast and haughty strides advanc'd,  
|| Came tow'r'ing, arm'd in adamant and gold.'

|| E. V., ch. 22: 16; Acts 10: 30. This idea of lustre is given by T., C., G.;—Syr. (see Michaelis *ad Castell.*), Protestant German verss. (the Vulg. having *candido*) except Herd., Dt., It., Fr. S.;—Castal., Brightm., Bez., Grot., Coce., Vitr., B. and L., Daub., Dodd., Woodh., Sharpe, Stu., Lord, Treg., Murd., Kenr. For the form of the participle, see E. V., ch. 1: 13;—Daub., Wesl., Woodh., Stu., Kenr.

|| The participle is kept in its place, and translated as dependent on ἄγγελοι, by W., R.;—foreign verss. generally;—Daub., Dodd., Newc., Woodh., Allw., Penn, Sharpe, Stn., Lord, Treg., Murd., Kenr. For the form of the participle, see E. V., ch. 1: 13;—Daub., Wesl., Woodh., Stu., Kenr.

|| Comp. ch. 1: 13. All the verss. referred to in the first half of N. f express one of the Greek prepositions; only the Dt. (*omgord om*), Moldenh., Mey., De W., Ebr., (*umgürtet um*), express both.

|| E. V., ch. 1: 13; &c.;—W., R.;—Latin verss., Dt., It., Fr. S.;—Danb., Berl. Bib., Moldenh., Herd., Mey., Allw., All., Stolz, Kist., Sharpe, Stn., Lord, De W., Kenr., Ebr.

|| See ch. 4: 6, N. a.

|| See ch. 5: 8, N. g.

## KING JAMES' VERSION.

God, who liveth for ever and ever.

S And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

## CHAP. XVI.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

## GREEK TEXT.

*θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰώνας τῶν αἰώνων.*

8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδὲς ἥδυνατο εἰσελθεῖν εἰς τὸν ναὸν, ἔχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

## CHAP. XVI.

*KAI ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις, 'Υπάγετε, καὶ ἐκχέατε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.*

2 *Kai ἀπῆλθεν ὁ πρῶτος, καὶ ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.*

## REVISED VERSION.

of the wrath of God who liveth unto the ages of the ages.

S And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels should be finished.

## CHAP. XVI.

AND I heard a loud voice out of the temple, saying to the seven angels: 'Go, and pour out the bowls of the wrath of God into the earth.

2 And the first went away, and poured out his bowl upon the earth; and there came an evil and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

<sup>a</sup> See ch. 1: 6, N. g, &c.

<sup>b</sup> See ch. 5: 3, N. e, &c.

<sup>c</sup> It. (*foscro*), French verss. (*fussent*);—Hamm., Beng. and De W. (*wären*), Woodh., Allw., Lord.

<sup>d</sup> See v. 1, N. c.

<sup>e</sup> See ch. 1: 10, N. x.—Matth. and Tisch. cancel the words *ἐξ τοῦ ναοῦ*, on the authority of 'B. a 18. β 5. Syr. (in some copies). Ar. P. Slav. MSS.'

<sup>f</sup> Except in this instance, *ὑπάγω* is always (5 times) in this book, and generally elsewhere, rendered in E. V., to go;—W. (*Go ye*), R.;—Latin verss. (*Ite*), It. (*Andate*), French verss. (*Allez*);—Daub. (*go on*), Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn (*as W.*), Sharpe, Stu., Lord, Treg. and Murd. (*go forth*), Kenr.

<sup>g</sup> Before *φιάλας*, all the recent editors (though Bloomf. thinks that 'internal evidence is rather against it') insert *τινά* 'A. B. C. a 20. β 7. Vulg. Syr. Arm. Arr.' I recommend that this reading be adopted: *seven*.—For *bowl*, see ch. 5: 8, N. g.

<sup>h</sup> Comp. ch. 13: 13, N. i, &c., and v. 3, N. l. W.;—Latin verss. (*in*, with the accusative), Syr. (= Greenf. *in*), It. (*ne*);—Sharpe (*on to*), Treg.

<sup>i</sup> See ch. 12: 17, N. r, &c.

<sup>j</sup> See ch. 5: 8, N. g.—For *τινί*, Matth., Sch., Lachm., Hahn., Treg., Words., Tisch., read *εἰς* (A. B. C. 'a 19. β 7. Vulg. Syr.

Ar. P.). I recommend that the words: 'Or, as many read, *into*,' appear in the margin.

<sup>k</sup> Comp. 2 Pet. 1: 20, N. w. E. V. rather excludes the idea of an eruption from within.—W., R., (*was made*);—Latin verss. (*factum est*;—except Castal., *affecti sunt homines*), Syr. (= Greenf. *Ἔγινε*), Germ. (*ward*), Dt. (*werd*), Fr. G. (*est fait*), Fr. S. (*y eut*);—Daub., Words., (*became*), Berl. Bib., Beng., Van Ess, Goss., (*cam*), Dodd., Stu., Treg., Murd., (*was*), Wesl., Wakef., Woodh., Thom., Mey. (*as Germ.*;—and so All., Hengst.), Ew. (*ortum est, renit*), Ell. (*broke out*), Lord, De W. and Ebr. (*entstand*), Kell. (*ensued*), Kenr. (*as R.*).

<sup>l</sup> E. V., generally; never, as here;—Syr., Protestant German verss. (*use böse*;—except Ebr., *schlimmer*), Dt. (*kwaad*), Fr. G., S., (*mauvaise*);—Erasm. and later Latin verss., except Castal., (*malum*;—for the Vulg. *saeuum*), Engl. Ann., Wakef. and Newc. (*bad*), Woodh., Lord, Barn. (*evil, bad*).

<sup>m</sup> Here the more suitable proposition is *τινί* (A. B. C. 'a 21. β 6. Syr. Arm. Arr.'), adopted by Beng., Matth., Sch., Lachm., Hahn., Treg., Words., Tisch.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>n</sup> The worshippers of the image are not a distinct class from those who bear the mark; ch. 13: 15–17; 14: 9.—Neither the preposition nor the demonstrative is repeated by the German verss., Dt.;—B. and L., Daub., Wesl., Stu., Lord, Murd. Castal., Cocc., Vitr., retain the participial construction in both clauses; Bez., Par., Bierm., Dodd., Matth., omit only the preposition. E. V. and others follow the Vulg.—For *who*, see 2 Pet. 2: 11, N. f.

## KING JAMES' VERSION.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

<sup>k</sup> Knapp brackets, and Beng., Mey., Lachm., Treg., Words., Tisch., cancel, the word ἄγγελος, on the authority of A. C. 18. Vulg. MS. Am. Tol. Aeth.<sup>l</sup>—For bowl, see ch. 5:8, N. g.

<sup>l</sup> See v. 1, N. d. &c. W.;—Latin verss. (*in*, with the accusative), Syr. (= Greenf.'s *z*), Germ., Dt., It., Fr. S.;—Daub., Beng., Moldenh., Herd., Mey., Stu., Treg., Hengst.

<sup>m</sup> Not in appearance merely.—The *ως* is kept in its own place, and *αἷμα* translated without an article, by W., R.;—Latin verss. (except Pagn., Bez., Par.), Syr., German verss. (except All.), Dt., It., Fr. S.;—Daub., Dodd., Wesl., Newe., Woodh., Allw., Sharpe, Lord, Treg., Kell., Murd., Kenr.

<sup>n</sup> For one, see ch. 1:13, N. c. E. V., Mark 9:26;—R.;—German verss., Dt., Fr. S.;—Thom., Peun (marking it as supplied), Lord.—For ζῶσα (which Sch. cancels, according to 'a 19. β 4. Slav. MSS.'), Griesb., Knapp, Mey., Lachm., Hahn., Treg., Words., Tisch., Theile, read ζωῆς ('A. C. Syr.')—After ἀπέρι, Lachm., Treg., Words., Tisch., Theile, insert τά ('A. C. Syr. Slav. MS.').

<sup>o</sup> Kn. brackets, and all the other recent editors cancel, the word ἄγγελος, on the authority of A. B. C. 'a 18. β 6. Vulg. Aeth. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>p</sup> See ch. 5:8, N. g.

<sup>q</sup> See v. 3, N. l. &c.—Lachm., Treg., Words., cancel the second *εἰς*, on the authority of 'A. C. 10. 43. 49. 91. Compl. Copt.'

<sup>r</sup> E. V., ch. 8:10; &c.;—W., R.;—foreign verss. (except Herd., Mey.);—Danb., Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Lord, Treg., Murd., Kenr.

<sup>s</sup> See ch. 8:10, N. e. &c.

<sup>t</sup> Notwithstanding De W.'s negative, a comparison of vv. 3, 4 with ch. 8:8-11 demands this construction. The singular *ἴγενετο* is no objection, it being quite common, both in Greek

## GREEK TEXT.

3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

4 Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ποταμὸν καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

5 Καὶ ἤκουσα τὸν ἄγγελον τῶν ὑδάτων λέγοντος, Δίκαιος, Κύριε, εἶ, ὁ ὣν καὶ ὁ ἦν καὶ ὁ ὅστις, ὅτι ταῦτα ἔκρινας.

3 And the second <sup>a</sup>angel poured out his <sup>b</sup>bowl <sup>c</sup>into the sea; and it became <sup>d</sup>blood as of <sup>e</sup>one dead; and every <sup>f</sup>living soul died <sup>g</sup>in the sea.

4 And the third <sup>a</sup>angel poured out his <sup>b</sup>bowl <sup>c</sup>into the rivers and <sup>d</sup>into the fountains of <sup>e</sup>the waters; and <sup>f</sup>they became blood.

5 And I heard the angel of the waters <sup>a</sup>saying: 'Righteous, <sup>b</sup>O Lord, art thou, <sup>c</sup>who art, and <sup>d</sup>who wast, <sup>e</sup>even <sup>f</sup>the Holy One, because thou <sup>g</sup>didst adjudge <sup>h</sup>these things.

and Latin, for the verb to take the number of a predicative substantive. The reading *ἴγενετο* ('A. 36.') is edited by Lachm.

<sup>a</sup> See ch. 6:3, N. k.

<sup>b</sup> The adjective retains its emphatic position in W.;—Latin verss., Syr.;—Daub., Beng., Dodd., Wesl., Herd., Woodh., Thom., Mey., Allw., Greenf., Sharpe, Stu., Lord, Treg., De W., Words., Murd., Ebr.

<sup>c</sup> The word *Kύριε* is marked by Bloomf. as '*most probably, or certainly, an interpolation,*' and cancelled by all the other recent editors, on the authority of A. B. C. 'a 25. β 6. γ 3. Compl. Vulg. MS. Am. Tol. Copt. Syr. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and that the version stand thus: *Righteous art thou.*

<sup>d</sup> See 2 Pet. 2:11, N. f.

<sup>e</sup> Allw. But all the recent editors cancel the *xaī*, on the authority of 'A. B. C. a 25. β 7. γ 3. Compl. Vulg. Arm. Slav. MS.' I recommend that, in accordance with this reading, the word *even* be omitted.

<sup>f</sup> Of Bez.'s reading, *δι εἰσόμενος*, followed in E. V., Words. says: 'In nullo quod sciām Codice invenitur δι εἰσ., quam lectionem' [quae lectio?] 'ex Bezae recensione in Versionem Anglicanam immigravit.' Comp. ch. 11:17, N. a.—The δ before *ὅτις* is bracketed by Bloomf., and cancelled by Matth., Lachm., Hahn., Treg., Words., Tisch., (not, as Bloomf. says, 'by all the recent editors;') on the authority of 'A. B. C. a 19. β 5. Syr. Arm.'

<sup>g</sup> Moldenh. (*gerichtlich beschlossen hast*), Penn, Lord, (*hast adjudged*), Sharpe (*judgedst*), Ebr. (*Urteil gesprochen hast*);—Wahl., Schirl., ([decerno], *beschliessen, verordnen*), Rob. (*to determine on, to decree*), Green (*to resolve on, to decree*).

<sup>h</sup> See ch. 4:1, N. a.

## KING JAMES' VERSION.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues:

## GREEK TEXT.

6 ὅτι αἷμα ἀγίων καὶ προφητῶν ἔξεχεν, καὶ αἷμα αὐτοῖς ἐδώκας πιεῖν· ἄξιοι γάρ εἰσι.

7 Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου, λέγοντος, Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαὶ αἱ κρίσεις σου.

8 Καὶ ὁ τέταρτος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί·

9 καὶ ἐκαυματίσθησαν οἱ ἀνθρώποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἔξουσίαν ἐπὶ τὰς

## REVISED VERSION.

6 For they <sup>c</sup>oured out the blood of saints and prophets, and thou <sup>d</sup>gavest them blood to drink; <sup>e</sup>for they are worthy.

7 And I heard <sup>f</sup>another out of the altar <sup>g</sup>saying: <sup>h</sup>Yea, <sup>i</sup>O Lord God <sup>j</sup>the Almighty, true and righteous <sup>k</sup>are thy judgments.

8 And the fourth <sup>l</sup>angel pour-ed out his <sup>m</sup>bowl upon the sun; and <sup>n</sup>it was given unto <sup>o</sup>him to scorch <sup>p</sup>the men with fire.

9 And <sup>q</sup>the men were <sup>r</sup>scorched with great <sup>s</sup>scorching, and <sup>t</sup>they blasphemed the name of God, <sup>u</sup>who <sup>v</sup>had <sup>w</sup>power over

<sup>c</sup> Comp. E. V., Jer. 18: 21; Zeph. 1: 17. ‘Their sin furnished the type of its own punishment.’ Comp. ch. 18: 6; Gen. 9: 6; Is. 49: 26; Ezek. 35: 6; 2 Cor. 5: 10. This affinity between the offence and the retribution is vividly suggested in the Greek by the use of the same verb in describing both, as well as by the correspondent position of either *αἷμα*. And thus, throughout the ch., W. employs the phrase, *to shed out* (so T. C., in vv. 3, 4, 6);—Latin verss., *efundere* (except Matth., who has here the simple *fuderunt*), Syr., = Chald. *שְׁפַרְתִּי*; Fr. S., *verser*; Dodd., Woodh., *to pour forth or out*; Thom., Sharpe, *to pour out*. German verss. change *giessen* or *ausgiessen* to *vergessen*; and similarly the Dt.—The historical time is retained by W., T., C., G.;—Brightm., Wakef., Thom., Sharpe. See ch. 17: 2, 17, NN. j. w.

<sup>d</sup> Sharpe, Ebr.—Lachm., Treg., Words., read δέδωκας (‘A. C.’).

<sup>e</sup> All the recent editors cancel the *γάρ*, on the authority of A. B. C. <sup>α</sup> 25. <sup>β</sup> 8. <sup>γ</sup> 3. Compl. Tol. Copt. Slav. MS. I recommend that, in accordance with this reading, the word *for* be omitted.

<sup>f</sup> All the recent editors cancel the words, *ἄλλον ἵξε*, on the authority of ‘A. B.’ (Words. says that B. has *ἵξε*, not *ἄλλον*) ‘C. <sup>α</sup> 26. <sup>β</sup> 7. <sup>γ</sup> 2. (Compl. *ἵξε*). Vulg. MS. Copt. Syr. Ar. P. Slav. MSS.’ I recommend that this reading be adopted, and the words, *another out of*, omitted. The altar itself is then personified, as a spectator stirred with sympathy in the joy and adoration of its own avenged martyrs.

<sup>g</sup> See ch. 6: 3, N. k.

<sup>h</sup> See ch. 1: 7, N. l.

<sup>i</sup> See ch. 15: 3, N. m.

<sup>j</sup> See ch. 4: 8, N. k.

<sup>k</sup> All the recent editors cancel the word *ἄγγελος*, on the au-

thority of A. B. C. <sup>α</sup> 12. <sup>β</sup> 3. Vulg. MS. Tol. Aeth. Syr. Ar. P.’ I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>l</sup> See ch. 5: 8, N. g.

<sup>m</sup> See ch. 6: 4, N. q. There E. V. marks *power* as supplied.

<sup>n</sup> Dt.;—Hamm., Cocc., Marek, Vitr., Daub., Dodd., Moldenh., Thom., Crol., Lord, Treg., De W., Barn., Ebr., refer *αὐτῷ* to *ἥλιον*; Beng. objecting, that *ἐδόθη* is more appropriate to the angel, and Hengst. appealing to ch. 7: 2 and 4 (6): 8, as still more decisive. But the point is a doubtful one, and I recommend that the note: ‘Or, it?’ be set in the margin.

<sup>o</sup> Comp. ch. 9: 6, N. y. Here the reference is to those described in v. 2.—Foreign verss.;—Wells, Wesl., Woodh., Thom. (at v. 9), Allw., Penn, Ell., Lord.

<sup>p</sup> See v. 8, N. o. &c.

<sup>q</sup> A noun cognate to the preceding verb is employed by Latin verss. (except Castal.), Syr., Dt., It.;—Hamin. (*scorched greatly or a great scorch*), Berl. Bib., Herd., Stolz, Mey., Sharpe (*scorched with a great scorch*), Treg. (*as above*), De W., Ebr.

<sup>r</sup> French verss.;—Beng., Moldenh., Wakef., Thom., Sharpe, Stu., Ell., Lord, Kenr.—After *ἐβλασφ.*, Matth., Sch., Tisch., repeat *οἱ ἀνθρώποι* (<sup>α</sup> B. <sup>α</sup> 22. <sup>β</sup> 6. Compl. Syr. Ar. P. Slav. MS.).

<sup>s</sup> See 2 Pet. 2: 11, N. f.

<sup>t</sup> The participle here does not state a general truth didactically, but assigns the historical reason of the blasphemies. The men were conscious that God was the Author of their sufferings. Comp. Is. 8: 21. Hence Castal.’s *qui haberet*.—T.;—Beng., Dodd., Wesl., Newc., Woodh., All., Ell., Kenr.

<sup>u</sup> Before *ἔξουσίαν*, the Compl., Beng., Lachm., Treg., Words., Tisch., insert *τῆν* (A. and 6 cursive MSS.).

## KING JAMES' VERSION.

and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean

\* All the recent editors cancel the word ἄγγελος, on the authority of A. B. C. α 18. β 6. Vulg. MS. Am. Aeth. Syr. Ar. P. I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>a</sup> See ch. 5: 8, N. g.

<sup>b</sup> See ch. 2: 13, N. v, &c., and comp. Ps. 94: 20.

<sup>c</sup> W., R., (*was made dark*), T., C., G., (*waxed dark*);—Vulg. (*factum est tenebrosum*), Syr. (= Vulg.), German verss. (*ward [wurde] verfinstert*), Dt. (*is verduisterd geworden*), It. (*divenne tenebroso*), French verss. (*devint [B. and L., tout] ténèbreux*);—Cästal., Vitr., (*obscuratum est*);—other Latin verss., as Vulg., except that Cocc. has *tenebricosum*), Daub., Newt., (*became full of d.*), Dodd., Wesl., Wakef., Thom., Sharpe, Stu., Ell., Lord, Treg., (*was darkened*), Newc., Woodh., Allw., Penn. Words. (*was filled with d.*), Murd. (*became darkness*), Kenr. (*became dark*).

<sup>d</sup> The imperfect (*kept gnawing*) is expressed by Syr., It., French verss.;—Pagn., Bez., Par., Cocc., Bierm., Vitr., Wakef. (*kept biting*).—For *ξυασσειν*, Beng., Lachm., Words., Tisch., Bloomf., read *ξυασσωντο* (\*A. C. α 7. β 2. Er.).

<sup>e</sup> It., Fr. G.,—M.;—Beng., Woodh., Allw., Penn, Ell., De W., Words.

<sup>f</sup> The second *ἐξ* is expressed by Syr., Germ., Dt., It.;—Vat., Cocc., Daub., Beng., Wesl., Moldenh., Woodh., Thom., Allw., All., Lord, De W., Hengst., Ebr.

<sup>g</sup> See ch. 2: 21, N. o.

<sup>h</sup> See ch. 2: 6, N. y, &c.

## GREEK TEXT.

πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὄδος αὐτοῦ, ἵνα ἐτομασθῇ ἡ ὄδος τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἥλιου.

13 Καὶ εἶδον ἐκ τοῦ στόματος

## REVISED VERSION.

these plagues, and they repented not to give him glory.

10 And the fifth angel poured out his <sup>a</sup>bowl upon the <sup>a</sup>throne of the beast; and his kingdom <sup>b</sup>became <sup>a</sup>darkened; and they <sup>b</sup>gnawed their tongues for <sup>a</sup>the pain,

11 And blasphemed the God of heaven because of their pains and <sup>b</sup>because of their sores, and repented not <sup>a</sup>of their <sup>a</sup>works.

12 And the sixth angel pour<sup>d</sup>ed out his <sup>b</sup>bowl upon <sup>a</sup>that great river, <sup>a</sup>the Euphrates; and the water thereof was dried up, that the way of the kings <sup>i</sup>who <sup>a</sup>are from the <sup>b</sup>rising of the sun might be prepared.

13 And I saw, <sup>1</sup> out of the

\* All the recent editors cancel the word ἄγγελος on the authority of A. B. C. α 19. β 4. Er. Vulg. MS. Am. Tbl. Aeth. Syr. Ar. P. I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>a</sup> See ch. 5: 8, N. g.

<sup>b</sup> See ch. 9: 14, N. g, &c. W. (*that ilk*), R.;—Latin verss. (except Castal.), Syr.;—Wakef., Words., Kenr.

<sup>c</sup> Dt., Fr. S.;—B. and L., Wakef., Treg., De W.. Ebr.—This *τόν* is wanting in B. and is cancelled by Beng., Matth., Griesb., Knapp, Mey., Sch.

<sup>d</sup> Dt. (*die [kommen zullen]*), It. (*che [rengono]*), Fr. S. (*renant*);—Castal. (*qui essent*), Pagn., Bez., Par., (*adventantium*), Hamm. (*which are*), Daub. (*which come*), Berl. Bib., Beng., (*die ... sind*), Allw., Lord, Treg., Words. (*who come*), Ebr. (*die [kommen]*).

<sup>e</sup> W., R.;—foreign verss. (except Fr. M., B. and L.);—Hamm., Daub. and the later English verss., except Sharpe.

<sup>f</sup> See ch. 7: 2, N. d.—Matth., Mey., Treg., Words., edit *ἀπανταχῆ*; on the authority of B. C. α 22. β 6.' This reading is approved by De W., but condemned by Hengst., who also imitates in his version the received text: *Aufgängen*.

<sup>g</sup> According to the Erasmian reading of our Text, *ἐξπορεύεσθαι* (recently edited only by Beng. and Mey., though approved by Ew. as *unice verum*), the construction must proceed as indicated above: *εἶδον πνεύματα ἐξπορεύεσθαι ἐξ τοῦ στόματος*, and the clause *εἰσὶ γὰρ . . . σημεῖα* is a parenthetical explanation or justi-

## KING JAMES' VERSION.

spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

## GREEK TEXT.

τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα όμοια βατράχωις.

14 εἰσὶ γὰρ πνεύματα δαιμόνων ποιῶντα σημεῖα ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἴματα αὐτοῦ, ἵνα μὴ γνωρίσῃ περιπατῆ, καὶ βλέψωσι τὴν ἀσχημοσύνην αὐτοῦ.

## REVISED VERSION.

mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits <sup>m</sup>like frogs,<sup>1</sup>

14 <sup>1</sup>(For they are <sup>n</sup>spirits of <sup>o</sup>demons, <sup>p</sup>doing <sup>r</sup>signs,) <sup>1</sup>go forth unto the kings <sup>s</sup>of the earth and <sup>t</sup>of the whole world, to gather them <sup>u</sup>together to <sup>v</sup>the battle of <sup>w</sup>that great day of God, <sup>x</sup>the Almighty.

15 <sup>1</sup>(Behold, I come as a thief; <sup>y</sup>blessed is he that watcheth, and <sup>z</sup>keepeth his garments, <sup>a</sup>that he walk <sup>b</sup>not naked, and they see his shame.)

<sup>m</sup> All the recent editors have ὡς βάτραχοι (A. B. a 25. β 7. γ 2. Compl. Vulg. Aeth. Arm. Ar. P. Slav.). I recommend that this reading be followed, and translated: as frogs.

<sup>n</sup> W.;—foreign verss.;—Brightm., Daub., Wesl., Wakef., Woodh., Thom., Sharpe, Stu., Ell., Lord, Treg., Words., Kenr.

<sup>o</sup> See ch. 9: 20, N. n.—All the recent editors, except Beng. and Bloomf., read δαιμονίων (A. B. 'a 17. β 6.).

<sup>p</sup> For signs, see ch. 12: 1, N. b. E. V., John 20: 30, &c.;—W. (making signs), R. (working s.);—Vulg. (facientes signa). Germ. verss. (use Zeichen thun);—except Heid., Wunder th.; and De W., Z. verrichten), Dt. (en zij doen teekenen), It. (i quali fanno segni). French verss. (use faire des prodiges;—except Fr. S., qui font des signes);—Erasm., Vat., Cocc., (as Vulg.), Pagn., Bez., Par., Vitr. (use edere s.), Daub., Sharpe, (as R.), Wakef. (shewing s.), Woodh., Lord, (working wonders), Thom. (as W.;—in ch. 19: 20, did s.), Murd. (who work prodigies), Kenr. (doing wonders).

<sup>q</sup> The words, τῆς γῆς, καί, bracketed by Bloomf., are cancelled by the other recent editors, on the authority of A. B. a 28. β 8. γ 2. Compl. Vulg. (Copt.) Aeth. Syr. (Arm. Erp.)

fication of the immediately preceding ἀκάθαρτα όμοια βατράχων. This closeness of connection between the two verses is favoured by the fact, that ἐξπορεύομαι is always (8 times) elsewhere in this book construed with ἐξ, and in 6 of these instances ἐξ is followed by στόμα. Some, accordingly, (as Stu., Hengst.) who prefer the reading ἀ ἐξπορεύεται (which rests, indeed, on much larger authority of MSS., and is adopted by the Elzevir and all the other recent editors; except that Bloomf. and Lachm. omit the ἀ. B. and 3 cursive MSS. have ἀ ἐξπορεύονται, while in

Slav.) I recommend that this reading be adopted, and the words, of the earth and, omitted.

<sup>r</sup> See ch. 13: 10, N. o. E. V., v. 16, and elsewhere in this book, except ch. 13: 10;—Brightm., Dodd. ([bring] together), Wakef., Woodh., Thom., Allw., Penn, Stu., Ell.

<sup>s</sup> Before πόλη, all the recent editors insert τόν (A. B. 'a 18. β 6. Compl.)—Mey., Lachm. (who adopts the reading of A., τῆς μεγάλης ἡμέρας), and Treg., cancel ἐξείνης, on the authority of A. 14. 38. 92. Vulg. Copt. Aeth. Arm. Erp.—For the before Alt., see ch. 4: 8, N. k.

<sup>t</sup> This verse is inclosed in a parenthesis by It.;—Bez., Engl. Ann., Grot., Wells, B. and L., Beng., Wesl., Moldenh., Newc., Griesb., Woodh., Thom., Lachm., Murd., Theile. Its interjectional character is otherwise indicated by Mey. and Hahn.

<sup>u</sup> 'Blessed in his relations to my coming;—the proclamation of which, therefore, it is better not to separate by a full period; nor is it so separated by R.;—It., Fr. G.;—Cocc., Dodd., Woodh., Thom., Sharpe, Ell.;—or in the editions of Beng., Griesb., Sch., Bloomf., Treg., Words., Tisch., Theile.

<sup>v</sup> W., R.;—Syr., German verss., Dt., It., Fr. S.;—Daub., Dodd., Woodh., Thom., Allw., Stu., Ell., Lord, (that he may not), Wakef., Penn.

2 copies ἐξπορεύεται is found in v. 13 after βατράχων), yet, regarding that as substantially (*der Sache nach*; Hengst.) supplemental to ἐξ τοῦ στόματος, punctuate as above. And this is done also by Wesl. (who, however, translates ἐξπορεύεσθαι before the parenthesis), and is thus tempted to overlook the γάρ) Heinr. (except that he has no comma after the parenthesis), Mey. and Bloomf. (except that they have not even a comma at the end of v. 13). The parenthesis is employed by Griesb. Ebr., reading ἀ ἐξπ., construes it with εἰσὶ γὰρ πνεύματα.

## KING JAMES' VERSION.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

## GREEK TEXT.

16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἐβραι-στὶ Ἀρμαγγεδδών.

17 Καὶ ὁ ἔβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλῃ ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγοντα, Γέγονε.

18 Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οὗσος οὐκ ἐγένετο ἀφ' οὗ οἱ ἀνθρώποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὗτος μέγας.

## REVISED VERSION.

16 And <sup>a</sup>they gathered them together into <sup>b</sup>the place which is called in <sup>c</sup>Hebrew <sup>d</sup>Armageddon.

17 And the seventh <sup>b</sup>angel poured out his <sup>c</sup>bowl <sup>d</sup>into the air; and there came <sup>e</sup>forth a <sup>f</sup>loud voice <sup>g</sup>from the temple <sup>h</sup>of heaven, from the throne, saying: It is done.

18 And there were <sup>b</sup>voices, and thunders, and lightnings, and there was a great earthquake, such as was not since <sup>b</sup>men were <sup>c</sup>on the earth, <sup>d</sup>such an earthquake, <sup>e</sup>so great.

<sup>a</sup> To wit, the *πνεύματα* of v. 14, who there went forth for the purpose which they here accomplish. Only in the interval, while they are plying their arts, and hastening the crisis, the gracious Lord interposes his sudden, short word of warning and cheer, and again withdraws.—Syr., Dt., It.;—Pagn., Par., Engl. Ann. (as one construction), Grot., Hamm., Vitr., B. and L., Daub., Wesl., Gill., Newt., Moldenh., Sym., Wakef., Newe., Woodh., Ew., Stu., Ell., Lord., De W., Words., Kell., Barn. ('perhaps better'). The note, 'Or, he,' might, however, be set in the margin, the reference then being to God the Almighty (v. 14). This construction Hengst. and Ebr. prefer, and the former would justify by Joel 3: 2; Ezek. 38: 4, 16; 39: 2, and by the plural *εἰσί* (v. 14); though the last point should be allowed very little weight by one, who follows, as Hengst. does, the reading *α εἰκορεινεται*.

<sup>b</sup> The place already famous in history and in prophecy? (Judg. 5: 19; 2 Kings 23: 29; Zech. 12: 11.)—Dt., Fr. G.,—M.,—S.;—Cocc., Bierm., (*illum*), Beng. and the later German verss., Guyse ('that famous place'), Wesl., Woodh., Thom., Greenf., Penn., Stu., Lord., Treg., Kenr.

<sup>c</sup> This relative construction, which E. V. often employs in similar cases, is here adopted by the Latin and German verss., Syr., Dt., Fr. G.,—M.;—Daub., Wesl., Woodh., Thom., Allw., Stu., Lord., Treg., Kenr.

<sup>d</sup> See ch. 9: 8, N. g.

<sup>e</sup> This name is written by Matth., Ἀρμαγγεδδών; Lachm., Tisch., Ἀρμαγδών; the other recent editors, Ἀρμαγγεδδών (A. <sup>a</sup>11. <sup>b</sup>3. Comp'. Eras. Μαγδών B. <sup>a</sup>14. <sup>b</sup>3. Vulg. MS. Slav. MSS.). The double γ I find in no other edition, nor in any lexicon except Wahl, who also aspirates the A. though in Latin he renders the word, *Armageddon*; which form (whether, as commonly explained, = יַהְעַד [Zech. 12: 11, יַהְעַד] יְהֻדָּה, whence the aspirate; or, as Ebr. suggests, יַהְעַד־יְהֻדָּה) I recommend for adoption.

<sup>f</sup> All the recent editors cancel the word ἄγγελος, on the authority of A. B. <sup>a</sup>19. <sup>b</sup>6. Vulg. MS. Am. Tol. Syr.' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>g</sup> See ch. 5: 8, N. g.

<sup>h</sup> For *εἰς*, all the recent editors read *ἐπί* (A. B. <sup>a</sup>22. <sup>b</sup>5?). I recommend that this reading be adopted, and translated: upon.

<sup>i</sup> See ch. 9: 3, N. m, &c.

<sup>j</sup> See ch. 1: 10, N. x.

<sup>k</sup> Daub., Dodd., Wakef., Newc., Woodh., Sharpe, Stu., Ell., Lord., Stier., Murd.—For *ἀπό*, Beng., Lachm., Treg., read *ἐπί* (A. 12. 18. 36. 38. 46. Er').—The words *τοῦ οἵρου*, bracketed by Knapp and Hahn, are cancelled by Mey., Lachm., Treg., Tisch., on the authority of A. 10. 14. 92. Vulg. Copt. Syr. Erp. Slav. MS.'

<sup>l</sup> For *φωναὶ καὶ βρονταὶ καὶ ἀστραπαῖ*, Matth. reads *ἀστρ. καὶ βρ. καὶ φ.* (<sup>a</sup>16. <sup>b</sup>5. Compl'); all the other recent editors, *ἀστρ. καὶ φ. καὶ βρ.* (A. and 9 cursive MSS. B. has *ἀστ. καὶ φ.*, omitting *καὶ βρ.*). I recommend that the latter reading be adopted: *lightnings, and voices, and thunders?*—For *οἱ ἀνθρ.* έγι., Lachm., Treg., Tisch., have ('perhaps rightly,' says Bloomf.) *ἀνθρωπος εἰγένετο* (A. 38. Copt. Arm?); Words. omits the article from the common reading (B.).—For *ον*, see ch. 5: 7, N. a, &c.

<sup>m</sup> W., R.;—Vulg. (*talis*), German verss. (except Herd., Mey.), Dt.;—Erasm., Vat., Bierm. (*as Vulg.*), Hamm., Dodd., Wesl., Woodh., Allw., Stu., Ell., Lord., Murd., Kenr.

<sup>n</sup> W., R.;—Vulg., Syr., German verss.;—Erasm., Vat., Hamm., Cocc., Bierm., Wesl., Woodh., Thom., Allw., Sharpe, Stu., Ell., Lord., Kenr.

## KING JAMES' VERSION.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

## CHAP. XVII.

And there came one of the seven angels which had the seven

## GREEK TEXT.

19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἔθνων ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὥργῆς αὐτοῦ.

20 καὶ πᾶσα νῆσος ἔφυγε, καὶ ὅρη οὐχ εὑρέθησαν.

21 καὶ χάλαζα μεγάλη ὡς ταλαντιά καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἀνθρώποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἔστιν ἡ πληγὴ αὐτῆς σφόδρα.

## CHAP. XVII.

*KAI* ἡλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ

## REVISED VERSION.

19 And the great city became three parts, and the cities of the nations fell; and Babylon the great "was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled, and mountains were not found.

21 And "great hail "as of a talent's weight "descendeth out of heaven upon "the men; and "the men blasphemed God because of the plague of the hail; for "great "is the plague thereof exceedingly.

## CHAP. XVII.

AND there came one of the seven angels who had the seven

\* E. V., ch. 8: 11; Matt. 21: 42; &c.;—W., R., (*was made into*);—Vulg. (*facta est in*), Syr. (= בְּנִירַת), Germ. (changes the construction of the clause: *aus der grossen Stadt wurden drei Theile*), It. (marks *dirisa* as supplied);—and so Fr. S. with *partagée*);—Erasm., Vat., Aret., Cocc., Bierm., (*as Vulg.*), Engl. Ann. (*Gr. made. Or, became*'), Berl. Bib. (*ist geworden*), Beng. (*ward zu*), Wesl. (*was [split] into*), Moldenh., Hengst., (*as Germ.*), Woodh., Allw., (*became divided into*), Penn (*was [reduced] to*), Stu. (*in the Comment.*), Treg. (*was [divided] into*), De W. (*wurde in*), Murd., Kenr. (*as R.*), Ebr. (*wurde zu*). Comp. Gen. 2: 10. Here E. V. follows T., C., G.

† E. V., ch. 17: 5; 18: 2. The article is here expressed by all the foreign verss. (Bez., Cocc., Bierm., Vitr., use *ille*;—and so Brightn., *that*);—Hamm., Daub. and the later English verss., except Lord.

‡ The passive form is preserved by Syr., German verss. (except Herd., Mey.), Dt., Fr. S.;—Wesl., Wakef., Newc., Woodh., Allw., Sharpe, Bloomf., Stu., Ell., Lord, Treg., Murd., Kenr. E. V. and the older verss. follow the Vulg., *venit in memoriam*.

§ Φεύγω occurs 31 times in the N. T., and is only here and in ch. 20: 11 translated in E. V. *flee away*; in three instances, *escape*; in all the rest, *flee*;—R.;—Latin verss. (use the simple *fugere*), Dt. (*is gerlossen*), It.;—Berl. Bib. and later German verss. (use *flihen*;—for Luth.'s *entfliehen*), Thom., Sharpe, Stu., Lord.

° = 'No mountains were found.' See 1 John 1: 8, N. z. The clause is given in this form by Germ.;—Wakef. (*no m.*

*could be discovered*). Hengst. The article is not introduced by W., R.;—Fr. S. (*l'on ne trouva plus de montagnes*);—B. and L. (*il ne se trouva plus de m.*), Beng., Moldenh., Herd., Woodh., Thom., Mey., Lord, De W., Ebr.

¶ The indefinite article is not introduced by W., R.;—Thom., Mey., Allw., Stu., Ell., Lord, Kenr. The Greek order is retained by W., R.—Latin and German verss. (except Moldenh.), Syr., Dt., Fr. S.;—Hamm., Dodd, Wesl., Wakef., Woodh. and the later English.

· The ὡς ταῦ. is thus rendered by Sharpe, Stu. There is nothing for the E. V. supplement, *every stone*, in any preceding version, or in any subsequent one, except Dt.;—Wells, Daub., Wesl., Words.

· For the verb, see ch. 10: 1, N. a. &c. The present time is given by Hamm., Beng., Wesl., Newc. *marg.*, Woodh., Thom., Allw., Ell., De W., Ebr.

• See v. 8, N. o. &c.

· The Greek order of this clause is retained by Vulg. (omitting, however, ἡ πληγὴ αὐτῆς). The αὐτῆς is wanting in B.), Syr.;—Erasm., Vat., Bez. and Bierm. (only transposing *plaga ejus*), Cocc., Daub., Woodh. (except that he translates *σφόδρα* immediately after *μεγάλη*). De W., Ebr., (*as Bez.*).

· Germ., Fr. S.;—Daub., Beng., Wesl., Wakef., Woodh., Allw., Penn, Treg., De W., Words., Hengst., Ebr.

· Daub., Woodh., Allw., Stu., Treg.

· See 2 Pet. 2: 11, N. f.

## KING JAMES' VERSION.

vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman, was arrayed,

<sup>b</sup> See ch. 5: 8, N. g.

<sup>c</sup> See ch. 4: 1, N. e. W., R.;—Daub., Dodd., Wakef., Woodh., Sharpe, Stu., Kenr.

<sup>d</sup> All the recent editors omit the *μοί*, on the authority of A. B. <sup>a</sup> 26. <sup>b</sup> 6. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS. I recommend that this reading be followed, and the words, *unto me*, omitted.

<sup>e</sup> E. V., 6 times out of 9;—W. (*come thou*), T., C., G., R.;—Vulg. (*reni*), Syr., German verss. (except Moldenh., Ebr.), It., French verss.;—Erasm., Vat., Cocc., Vitr. (*as Vulg.*). Castal. (*ades*), Pagn., Bez., Par., (*heus tu*), Dodd., Thom., Allw., Greenf. (*ητε*), Sharpe, Stu., Lord, Barn. (*here*), Murd., Kenr.

<sup>f</sup> E. V., ch. 4: 1; 21: 9; &c.;—T., C., G., R.;—Daub., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Penn, Stu., Lord, Murd., Kenr.

<sup>g</sup> E. V., 8 times out of 12; and see v. 5;—R.;—Dodd., Wakef. and the later verss. (except Stu., Words.);—Rob.

<sup>h</sup> See ch. 5: 7, N. a. &c.

<sup>i</sup> Fr. S.;—B. and L., Wakef. (*those*), Woodh., Thom., Scott, Penn, Sharpe, Ell., Lord, De W., Words., Hengst., Ebr.—Treg. brackets, and Beng. and Lachm. cancel, both the articles, on the authority of A. 5 cursive MSS. Er. But the angel, speaking according to his own knowledge, might properly use them, as in the previous clause, *τὴς π. τὴς μ.*

<sup>j</sup> See v. 17, N. w. &c. Herd., Mey., Sharpe, Lord and Words. (in the first instance), De W., Ebr. (in the second instance).

<sup>k</sup> For this rendering of *οἱ κατ.*, see ch. 8: 13, N. q and 12: 12, N. b. W. (*they that dwell in*). E. (*they which inh.*);—Stu., Lord (*they who dicell on*). Kenr.—For *ἐν τοῦ οἴνῳ κτλ.*, all the recent editors read *οἱ κατ. τὴν γῆν ἐν τοῦ οἴνῳ π. π. αὐτ.* (A. B. <sup>a</sup> 17. <sup>b</sup> 7. Compl.).

## GREEK TEXT.

φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.

2 μεθ' ἦς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.

3 Καὶ ἀπήνεγκε με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναικακαθημένην ἐπὶ θηρίον κοκκινον, γέμον ὄνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

4 καὶ ἡ γυνὴ ἡ περιβεβλημένη

## REVISED VERSION.

bowls, and spake with me, saying unto me: ‘Come, I will shew thee the judgment of the great harlot, that sitteth <sup>on</sup> the many waters;

2 With whom the kings of the earth <sup>j</sup> committed fornication, and <sup>i</sup>they who inhabit the earth <sup>j</sup>were made drunk with the wine of her fornication.

3 And he carried me away in the <sup>m</sup>Spirit into <sup>a</sup>wilderness; and I saw a woman <sup>i</sup>sitting upon a <sup>m</sup>scarlet <sup>i</sup>beast, <sup>m</sup>full of names of blasphemy, having seven heads and ten horns.

4 And the woman, <sup>i</sup>who was

<sup>1</sup> W., T., C., G., R.;—Latin verss. (except Castal., Bez., Par.), Syr., German verss. (except Moldenh.), Lt., It., Fr. S.;—Daub. and the later English verss. (except Newe.).

<sup>m</sup> The *ἐν πνεύματι* here, and throughout this book (ch. 1: 10; 4: 2; 21: 10), is not equivalent to the *ἐξτός τοῦ σώματος* of 2 Cor. 12: 2, but denotes the spiritual, supernatural, prophetic state, produced by the immediate operation of the Holy Spirit; and this in our idiom is best indicated, as above, by a reference to the cause.—E. V., ch. 1: 10; 4: 2; and here also, in the original edition;—Castal. (*dirino adflatu*), Pagn., Bez., Par., (*per spiritum*), Hamm., Daub., Wesl., Woodh., Lord (*in Sp.*).

<sup>n</sup> Comp. E. V., ch. 21: 10. Dt., It., French verss.;—Brightm., Beng. and later German verss. (except Ebr.), Wesl., Wakef., Woodh., Thom., Allw., Penn, Stu., Ell., Lord, Barn.

<sup>o</sup> See ch. 10: 1, N. a. &c.

<sup>p</sup> E. V. 4 times out of 6;—W. (*red*);—Dodd., Wesl., Newe., Thom., Sharpe, Stu., Lord, Treg., Muid. (*as W.*). See v. 4, N. v.

<sup>q</sup> See ch. 11: 7, N. y.

<sup>r</sup> For *γέμον*, Lachm. reads *γέμοντα* (A.)—For *ὄνομάτων*, Matth., Lachm., Treg., Words., Tisch., edit the Hebraistic accusative *ὄνόματα* (A. B. and 24 cursive MSS. Comp. v. 4, N. y), to which Treg., Words., Tisch., also prefix *τά* (A. 7. 8. 9. 13.).

<sup>s</sup> According to our Text, *ἴχοντα* must be used, as the participle often is in this book (ch. 1: 16; &c.), for the finite verb; and so the It. construes: *quella donna, ch' era vestita... area*. But all the recent editors have *ἡ* for *ἥ*, on the authority of A. B. <sup>a</sup> 20. <sup>b</sup> 3. Compl. Vulg. Aeth. Syr. Arm. Arr. Slav. I recommend that, in accordance with this reading, the word *who*, together with the preceding comma, be omitted, and that *had* be changed into *having*.

## KING JAMES' VERSION.

ed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND

<sup>a</sup> See ch. 7: 13, N. t.

<sup>b</sup> Comp. ch. 7: 13, N. u. &c.—For πορφύρα καῑ κόκκινφ, all the recent editors read πορφύρον καῑ κόκκινον (A. B. a 20. β 6. πορφύρα καῑ κόκκινον a 7. β 3. γ 2. Compl.).

<sup>c</sup> See v. 3, N. p. W. (red) G. (crimson). R.; Brightm., Daub. and later English verss. (except Words.).

<sup>d</sup> E. V., marg.;—W. (overgilt), C., R. (gilded);—Latin verss. (*inaurata*;—*castal. deaurata*), Syr. Germ. (*übergoldet*), Dt. marg. at ch. 18: 16 (‘Gr. *vergoudt*. of, *verguld?*’);—Engl. Ann., Beng. (as Germ.);—and so Herl., Mey., De W., Hengst.; Sharpe, Murd., Ebr. (*vergolde*). See Rob. and the other lexicons. (*Shakspere, Merch. of Ven.* ii. 6:)

I will . . . gild myself

<sup>e</sup> With some more ducats.)—For χρυσφ all the recent editors read χρυσίφ (A. B. a 10. β 5.).

<sup>f</sup> W., T., C., R.;—Vulg.;—Erasm., Vat., Coce., Woodh., Allw., Lord, De W., Ebr.—For χρυσ. ποτ., Beng., Matth., Lachm., Sch., Halin, Treg., Words. Tisch., read ποτ. χρυσ. (A. B. a 17. β 5.).

<sup>g</sup> E. V. renders ἀκάθαρτος by *unclean*, 28 times out of 30; and ἀκάθαρτια, which occurs everywhere else as the noun, always (10 times) by *uncleanness*;—W. But for ἀκάθαρτητος (a form found only in this instance), all the recent editors read τὰ ἀκάθαρτα σής (A. B. a 20. β 8. γ 3. Compl.), thus combining (see ch. 14, 6, N. f) the Hebrew construction (v. 3, N. r) with the Greek. Wolf, indeed, would govern τὰ ἀκάθ. by ἔχοντα immediately; Stu. through an apposition with ποτήρων; while Words. would supply εἰδον. I recommend that the reading be adopted, and that τὰ ἀκάθαρτα be translated: *the uncleannesses*—a plural which occurs in E. V., Ezek. 36: 29. It. (dell' immondizie);—Beng. Van Ess, Goss., De W., ([den] *Unreinigkeit*); Woodh., Stu., Lord, (*the impurities*), Penn (*the filthinesses*), Gerl., Hengst., Ebr., ([den] *Unsauberkeiten*).

<sup>h</sup> This construction, which connects τὸ ὄν with the ἔχοντα of v. 4, appears (or, at least, nothing is supplied) in W., R.;—Latin verss., Syr., Gerin., Fr. S.;—Berl. Bib., Beng., Moldenh., Newe., Woodh., Greenf., Sharpe, Lord, Treg., Words., Hengst., Ebr.

## GREEK TEXT.

πορφύρα καὶ κοκκίνφ, καὶ κεχρυ-  
σωμένη χρυσῷ καὶ λίθῳ τιμίῳ  
καὶ μαργαρίταις, ἔχοντα χρυσοῦν  
ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον  
βδελυγμάτων καὶ ἀκαθάρτητος  
πορνείας αὐτῆς,

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς  
ὄνομα γεγραμμένον, Μυστήριον,  
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν

## REVISED VERSION.

clothed with purple and scarlet, and gilded with gold, and precious stone, and pearls, had a golden cup in her hand, full of abominations and uncleanness of her fornication,

5 And upon her forehead a name written: a Mystery, Babylon the great, the mother of the char-

<sup>a</sup> Many, as Fr. G.;—Areth., Vat. (in the version), Areth., Brightm., B. and L., Eichh., Woodh., Heinr., Bloomf., Treg., De W., Barn., Ebr., put Μυστήριον in apposition with ὄνομα, = a mysterious name. This is much better than Stu.'s connection of it as an adverbial accusative with γεγραμμένον, = mysteriously written (though Barn. allows that also). But, 1., while the Apocalypse is full of μυστήρια, in no other instance does the narrator herald one as such:—2., supposing the inscription to have included Μυστήριον, an explanation was thus formally invited, which is furnished in v. 7; and the interpreting angel is then to be considered as taking up the very word, and as personally (ἴγε) confronting the difficulty which it announced:—3., as the angel uses it, the term is attached not to the name, but to the woman herself and her equipment:—4., in that reference it might very well characterize her origin, nature, history, and destination. Graciously to know the evil—‘the depths of Satan’ (ch. 2: 24)—‘the mystery of iniquity’ (2 Thess. 2: 7)—this, not less than the knowledge of good, requires heavenly teaching, and ‘an unction from the Holy One’ (1 John 2: 29):—and, 5., even if not intended to be thus itself descriptive of the woman, Μυστήριον might yet stand in the inscription as a sort of prelude or index to her name; somewhat like ‘Ωδε η σοφία εστίν in ch. 13: 18. The capital letters of E. V. here, and in ch. 19: 16; Matth. 27: 37; Mark 15: 26; Luke 23: 38; John 19: 19. were adopted, Barn. thinks, by our Translators ‘for the sole purpose of denoting that it was an inscription or title.’ But they may have meant also to represent to the eye the probable uncial form of the original. No such imitation, however, is found here in any edition of the Greek text;—the older English verss.;—foreign verss. (except B. and L.);—Brightm., Hanm., Daub., Wesl., Wakef., Sharpe, Ell., Lord, Murd., Kenr.

<sup>b</sup> R.;—foreign verss.;—Daub., Wakef., Thom., Allw., Penn, Sharpe, Treg., Words.

<sup>c</sup> The marginal variation of E. V., *fornications*, rests on the Vulg., Ar., and the text of Areth. (πορνεία) but is of no manuscript authority. What Sch. again, mentions as the Constantinopolitan reading, πόριτρι, *fornicators*, has been received by Matth. alone of the recent editors, and followed by Daub. and Fr. S.

## KING JAMES' VERSION.

## ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that earrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) a

<sup>a</sup> W.;—Newc., Woodh., Allw., Penn, Stu., Murd., Kenr.

• R.;—Dt., It., French verss.;—Beng., Wakef., Newc., Woodh., Thom., Allw., All., Penn, Sharpe, Treg., De W., Words, Hengst., Murd., Kenr.

<sup>f</sup> See ch. 2: 13, N. b.

<sup>g</sup> The *θαυμά* is kept first by R.;—Latin (except Castal.) and German verss., Syr., Dt.;—Dodd., Wakef., Woodh., Greenf., Lord, Treg., Kenr.

<sup>h</sup> A noun cognate to the preceding verb is employed by W.;—such Latin and German verss. as do not use an adverb, Syr., Dt., It., Fr. S.;—Newc., Greenf., Sharpe, Lord, Treg., Kenr.

<sup>i</sup> E. V., vv. 6, 8; ch. 13: 3;—W.;—Wells., Daub., Dodd., Wesl., Newc., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>j</sup> See 1 John 2: 20, N. p., &c. The pronominal subject is expressed in the Latin verss., Syr., Greenf., and marked as emphatic by Treg. For what the emphasis involves, see v. 5, N. a.

<sup>k</sup> E. V., 23 times out of 27;—W., T., C., G.;—Stu., Lord (*bears*). Murd.

<sup>l</sup> R.;—Syr. (= De D. illa), Dt., It., Fr. S.;—Beng., Dodd., Wesl., Moldenh., Newc., Woodh., Allw., Treg., Hengst., Murd., Ebr.

<sup>m</sup> All the recent editors prefix *τό* (A. B. *α* 24. *β* 7. Compl.).

<sup>n</sup> W., R.;—Brightm., Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Stu., Lord, Murd., Kenr.

<sup>o</sup> For *is to*, see ch. 10: 7, N. y., &c., and 12: 5, N. v.—For *abyss*, see ch. 9: 1, N. e.

## GREEK TEXT.

πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

6 Καὶ εἶδον τὴν γυναικα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἀγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ιδὼν αὐτὴν, θαῦμα μέγα.

7 Καὶ ἐπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγώ σοι ἐρώ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

8 Θηρίον ὁ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπόλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὃν οὐ γέγραπται τὰ ὄνοματα ἐπὶ τῷ βίβλῳ τῆς ζωῆς ἀπὸ καταβολῆς

## REVISED VERSION.

lots and <sup>a</sup>of <sup>b</sup>the abominations of the earth.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the <sup>c</sup>witnesses of Jesus; and <sup>d</sup>I wondered, when I saw her, with great <sup>e</sup>wonder.

7 And the angel said unto me: Wherefore didst thou <sup>f</sup>wonder? <sup>g</sup>I will tell thee the mystery of the woman, and of the beast that <sup>h</sup>beareth her, which hath the seven heads and <sup>i</sup>the ten horns.

8 <sup>m</sup>The beast <sup>n</sup>which thou sawest, was, and is not, and <sup>o</sup>is to ascend out of the <sup>p</sup>abyss, and go into perdition: <sup>q</sup>and they that dwell on the earth, <sup>r</sup>whose <sup>s</sup>names <sup>t</sup>have not been written <sup>u</sup>in the book of life from the <sup>v</sup>foundation of the world, <sup>w</sup>shall wonder, <sup>x</sup>seeing the beast,

<sup>P</sup> This order is followed in R.;—It., French verss.;—Dodd., Wesl., Wakef., Newc., Thom., Penn, Lord, Murd., Kenr. The parenthesis, by which E. V. (after T. C. G.), and most of the English verss. that follow the same order, seek to avoid a slight ambiguity thence arising, has been removed by the Amer. Bible Soc. Most of the foreign verss. are able to adopt the Greek inversion, and in that way bring the antecedent and relative clauses together.—For *θαυμάσονται*. Lachm. and Tisch. read *θαυμαθήσονται* (‘A.’).

<sup>q</sup> For *τὰ ὄνοματα*, Matth., Lachm., Sch., Treg., Words., Tisch., read *τὸ ὄνομα* (‘A. B. *α* 15. *β* 5. Copt. Syr. Erp. Slav. MS.’). Comp. ch. 13: 8, N. h.—For *have been*, see ch. 13: 8, N. i. Lachm. has *οὐκ ἐγέγραπτο* (A. *οὐκ ἐγέγραπται*).

<sup>r</sup> This *γράφειν ἐπί* (= *ἵππεις* Is. 8: 1, &c.) is imitated by Syr.;—Berl. Bib., Beng., Ebr.

<sup>s</sup> For the change of verb see E. V., 13 times in this book out of 16;—W., R.;—foreign verss. (except Bez., who at first had the Vulg. *ridentes*, but afterward changed it into *cernentes*);—Brightm., Dodd., Wakef., Thom., Allw., Penn, Stu., Lord, Murd., Kenr. For the participial form, see W., R.;—Latin and French verss., Syr., Dt.;—Brightm., Dodd., Wakef. (*at seeing*), Woodh. (*beholding*), Lord, Kenr. But all the recent editors have *βλεπόντων* (‘A. B. *α* 21. *β* 7. *γ* 3.)—a genitive, not dependent, as Win. suggests, on the previous *ἀπ*, but (which he also allows) absolute, as in Matt. 1: 18; Luke 8: 20). I recommend that this reading be adopted, and translated: *when they see*.

## KING JAMES' VERSION.

when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

<sup>t</sup> E. V., the older verss. generally, and a few of the modern, follow the Vulg. in treating *ότι* as a pronoun; but, of recent editors, Bloomf. alone prints it as such, *οὐτι*. It is translated as above, that is, as a demonstrative conjunction, by Germ.; Beng.; Wesl.; Moldenh.; Woodh.; Stu.; Lord; Hengst.; Ebr.; Wahl; Rob.:—as a causal conjunction, by Vulg. *Am. (quia)*; Fr. S. (*parce que*);—Thom.; Treg.; (*because*). ‘B. α 18. β 6.’ have *οὐτι* *ἡ τὸ θηρίον* (edited by Matth.), and to this correspond the verss. of Castal. (*ridentes bellum fuisse*), Wakef. (*that the beast was*), De W. (*dass das Thier war.*).

<sup>u</sup> E. V. so renders *καὶ περ* everywhere else;—Germ., Dt., Fr. G.;—S.;—Castal., Aret., Haimm. (*although it be*), Cocc., B. and L., Dodd., Eichh. (would so render this reading;—and so Woodh., Ew.). Thom. (*although indeed it is*);—the lexicons. But all the recent editors (except Theile) read *καὶ πάρεσται* (<sup>t</sup>A. B. α 24. β 6. γ 2. Compl.) 6 cursive MSS. have *καὶ πάρεσται*; and it is also true, that, except in this instance, *καὶ περ* is always construed with a participle, expressed or implied. Moreover, in this repetition in one verse of the history of the beast, *καὶ πάρεσται* seems to be the necessary counterpart of the *μένεται ἀραβαῖνειν*. The reappearance of the beast was a simple futurity, at the time of the vision; at the time of the wondering, it would be a present fact;—a change of relation, which some verss., that follow this reading, fail to express. I recommend that the reading be adopted, and translated: *and shall be present*. Beng. (*und zugegen sein wird*). Woodh. (would so render this reading), Ew. (*aderit, adveniet*); Bloomf. (*and yet he will be at hand*), Treg., De W. (*und da seyn wird*;—and so Stier, Ebr.), Hengst. (*und wieder da seyn wird*).

<sup>v</sup> E. V. and a few of the older verss. follow the Vulg. in prefixing the copulative, for which there is no warrant in any edition of the Greek text.

<sup>w</sup> The interpretation given of this clause by Rob. and others: ‘Here is the deep or hidden sense,’ takes *νοῦς* in a sense unexampled in the N. T. or Sept., and *ἰχνων σοφίαν* in a sense for which there is no example anywhere. The meaning rather is, as in ch. 13: 18: ‘Here is a problem for wisdom, the spiritual intelligence.’ Some would even attach to the *ώδε* its occasional force of *hither, q. d.* ‘Let the wise mind attend to this.’

## GREEK TEXT.

*κόσμου, βλέποντες τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καίπερ ἔστιν.*

9 Ὡδὲ ὁ νοῦς ὁ ἔχων σοφίαν. *αἱ ἑπτὰ κεφαλαὶ, ὅρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν.*

10 καὶ βασιλεῖς ἑπτά εἰσιν· *οἱ πέντε ἔπεσαν, καὶ ὁ εἰς ἔστιν, ὁ ἄλλος οὕπω ἥλθε· καὶ ὅταν ἥλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι.*

## REVISED VERSION.

that he was, and is not, <sup>v</sup>though he is.

9 <sup>v</sup> Here is the <sup>w</sup>mind <sup>x</sup>that hath wisdom. The seven heads are <sup>y</sup>seven mountains, <sup>z</sup>on which the woman sitteth;

10 And <sup>y</sup>they are seven kings; <sup>z</sup>the five are fallen, <sup>v</sup>and <sup>w</sup>the one is, <sup>x</sup>the other is not yet come; and, when he <sup>v</sup>is come, he must continue a <sup>w</sup>little <sup>x</sup>while.

<sup>x</sup> T., C., G., R.;—More, Dodd., Wesl., Wakef., Allw., Penn., Sharpe, Lord.

<sup>y</sup> For *ὅπῃ εἰσιν ἑπτά*, ‘the recent editors,’ says Bloomf., ‘on strong grounds’ (A. B. ‘<sup>a</sup> 16. <sup>b</sup> 5. Compl.’), ‘read ἑπτά *ὅπῃ εἰσιν*’(v).—In the next clause, Woodh., All., Lord, translate verbally: *where . . . upon [on] them*. But see ch. 12: 6, N. e. &c.

<sup>z</sup> That this clause furnishes another explanation of the *ἑπτὰ κεφαλαὶ* (rather than, as Hengst. would say, an exegesis of *ὅπῃ ἑπτά*), and is therefore to be closely connected with v. 9, is the view of nearly all verss. and commentators. The pronominal subject is expressed by T., C., G., R.;—Fr. S.;—Brightm., Engl. Ann. (as one rendering), Haimm., Wells, Daub., Wesl., Gill, Wakef., Newe., Thom., Scholef., Words.;—and omitted, the clause being then preceded by a comma or a semi-colon, in the German verss. (Herd. and Mey. omit also the verbal copula.), Woodh., Allw., Lord, Kenr. Osten, indeed, the clause forms part of v. 9, which then ends with a period.

<sup>w</sup> ‘The first five; the one after them; and the other, that completes the number.’—Syr. (employs the demonstrative article). Dt., It., Fr. G.,—M.,—S.;—Berl. B.b., Beng., Moldenh. (*Fünfe derselben . . . der eine*), Woodh. (*five of them . . . one of them*), Sharpe, Treg., De W., Words., Hengst., Kenr., Ebr.

<sup>t</sup> Bloomf. brackets, and all the other recent editors cancel, the *καὶ*, on the authority of A. B. ‘<sup>a</sup> 26. <sup>b</sup> 6. Compl.’ Vulg. ed. Syr.? I recommend that, in accordance with this reading, the word *and* be omitted.

<sup>s</sup> Syr., Dt., Fr. S.;—Vat., Castal., Cocc., Vitr., B. and L., Daub., Beng., Wesl., Herd., Matth., Wakef., Woodh., Mey., Penn., Sharpe, Stu., Lord, Treg., De W., Hengst., Ebr.

<sup>u</sup> E. V., previous clause;—W., R., (*shall come*);—Latin verss. (*renerit*), Dt. (*zol gekomen zijn*), It. (*sarà venuto*), Fr. G.,—M.,—S., (*sera venu*);—Woodh., Thom. and Lord (*hath [has] c.*), All. (*gekommen*), Treg. (*shall have c.*), De W. (*wird gek. sein*), Hengst., Ebr., (*gek. ist*), Kenr.

<sup>v</sup> See ch. 12: 12, N. e.

<sup>w</sup> W., R., (*time*);—Brightm., Dodd. (as W.);—and so Newe., Allw., Sharpe, Stu., Lord, Murd., Kenr.), Wakef., Penn. (mark *while* as supplied), Thom.

## KING JAMES' VERSION.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

## GREEK TEXT.

11 καὶ τὸ θηρίον ὁ ἥν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὅγδοος ἔστι, καὶ ἐκ τῶν ἑπτά ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει.

12 Καὶ τὰ δέκα κέρατα ἀ εἰδεῖς, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὕπω ἔλαβον, ἀλλ’ ἔξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

13 οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἔξουσίαν ἔαντων τῷ θηρίῳ διαδιδόσουσιν.

14 οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσι, καὶ τὸ ἄρνιον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἔστι καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ’ αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

<sup>a</sup> It., Fr. G.-M.-S.;—Wakef., Stu., Lord, Hengst., Ebr.

<sup>b</sup> See 2 Pet. 2: 11, N. f.

<sup>i</sup> For *not yet*, see W., G., (*yet . . . not*). R.;—foreign verss. (except Beng., *nicht*). He and Lachm. follow Erasm. in reading, for οὐπω, the simple οὐχ [A. Vulg. MS. Erp. Slav.];—Brightm., Dodd. and the later English (except Wesl. [who follows Beng.], Sharpe, Words.).—The indefinite article is employed, in rendering βασιλ., by Brightm., Wakef., Newc., Thom., Penn, Lord, De W., Treg., Ebr.

<sup>1</sup> W.;—German verss. (except Moldenh.), Fr. G.-M.-B. and L., Dodd., Stu., Treg., Murd., Kenr.

<sup>1</sup> See ch. 13: 4. N. s. &c.

<sup>1</sup> ‘For one hour’—‘for one and the same hour’—‘at one and the same hour.’ Grammatically, and in the present connection, μίαν ώραν will bear any one of these three senses (the second combining the other two), which are found to divide verss. and commentators, rather according to the view entertained of the subject-matter of the prophecy. The phrase is translated, or explained, as an answer to the question, *How long*, by Syr. (probably = Murd. *for one hour*), Ar., Germ. (*eine Zeit*), Fr. S.;—Areth., Zeg., Brightm., Grot., Hamm., B. and L., Berl. Bib., Beng., Dodd., Wesl., Herd., Eichh., Wakef., Woodh., Thom., Heinr., Scott, Ew., Allw., Ros., Penn, Sharpe, Stu., De W., Lee, Stier, Hengst., Kenr., Barn., Ebr.;—Bretsch., Wahl, Rob., Schirl.:—as an answer to the question, *When*, by T., C., G.;—Vulg. (*una hora*), Dt., It., Fr. G.-M.;—Erasm., Pagn., Vat., (*as Vulg.*) Castal., Par., Cocc., Mede, More, Vitr., Daub., Lowm., Guyse, Moldenh., Newc., Clarke, Crol., Jones, Ell. (who also refers to ‘nearly all the patristic expositors’ as adopting this view), Lord, Treg., Words. Others (*as Engl. Ann., Gill, &c.*), and also some of

## REVISED VERSION.

11 And the beast that was, and is not, even he is <sup>a</sup>an eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, <sup>b</sup>who have <sup>c</sup>not yet received <sup>d</sup>a kingdom; but <sup>e</sup>they receive <sup>f</sup>authority as kings <sup>g</sup>one hour with the beast.

13 These have one <sup>h</sup>counsel, and <sup>i</sup>shall give over their power and <sup>j</sup>authority unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: <sup>k</sup>and they that are with him, <sup>l</sup>called, and chosen, and faithful.

those just named (as De W.), allow either answer as possible. The expression in E. V. partakes of the ambiguity of the original, and is for that reason retained.

<sup>m</sup> W., R.;—Vulg. (*consilium*), Syr. (= De D. *voluntatem*), German verss. (*Meinung*;—except All., *Absicht*; and Ebr., *Willensmeinung*), Dt. (*meaning*), It. (*consiglio*), French verss. (*dessein*);—Erasm., Pagn., Vat., Par., (*as Vulg.*), Bez., Cocc., Vitr., (*use sententia*), Wakef. (*purpose*), Woodh. See v. 17, NN. a, b.

<sup>n</sup> R. (*shall deliver*);—Latin verss. (*trahent*), Dt. (*zullen overgeren*);—Berl. Bib., Stoltz, ([*werden*] *übergeben*), Dodd. (*as R.*), Wakef. (*share*), Thom. (*will transfer*), Penn (*will contribute*);—Rob., Schirl. But all the recent editors have διδόσιν (A. B. <sup>α</sup> 24. <sup>β</sup> 6. <sup>γ</sup> 2. Compl.). I recommend that this reading be adopted, and translated: *give*.

<sup>o</sup> See ch. 13: 4. N. s. &c.

<sup>p</sup> The punctuation of T., G., &c., and lately adopted by the Amer. Bible Soc. See N. q.

<sup>q</sup> E. V. supplies the copula out of the previous ἔστι, and the clause then assigns another ground of the Lamb’s victory (Daub., Stu.). A better construction furnishes οἱ μετ’ αὐτοῦ with a predicate out of νικήσει αὐτούς. The Lamb conquers in the strength of His own supremacy. His people share in His victory, because they are *with Him*, and by virtue of the calling and character that belong to them as His attendants (ch. 2: 26, 27; 12: 11; 15: 2; 19: 14, 19, 20).—No copula is supplied by G., R.;—Latin verss. (see the notes of Areth., Par., Grot., Vitr., Eichh., Heinr., Ros.), Syr., Germ., Dt. (which also puts the clause ὅτι Κύριος . . . βασιλέων into a parenthesis), Brightm., Wells (*as Dt.*;—and so Woodh., Gerl., Ell., Ebr.), All., De W., Hengst.

## KING JAMES' VERSION.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom

## GREEK TEXT.

15 Καὶ λέγει μοι, Τὰ ὕδατα ἀ εἰδὲς, οὐδὲ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.

16 Καὶ τὰ δέκα κέρατα ἀ εἰδὲς ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ.

17 ὁ γὰρ Θεὸς ἐδώκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν

## REVISED VERSION.

15 And he saith unto me: The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall utterly burn her with fire.

17 For God gave it into their hearts to perform his counsel, and to perform one counsel, and to give their kingdom unto

\* See v. 1, N. g.

• For *ἴπι*, all the recent editors read *καὶ* ('A. B. & 27. β 6. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Ar. P. Slav. MSS.'). I recommend that this reading be adopted: *and*.

† See v. 1, N. g.

• W., R.;-Germ., Dt.;-Dodd., Allw., Penn (*will*), Words., Hengst., Kenr., Ebr.

\* E. V., ch. 18: 8; in ch. 8: 7, Matt. 3: 12, and 2 Pet. 3: 10, *to burn up*;—Vulg. (*concremabunt*), German verss. (*verbrennen*), Dt. (*verbranden*), Fr. S. (*consumeront*);—Erasm., Vat., Grell., (as Vulg.), Pagn., Bez., Aret., Par., (*exurent*). Castal., Grot., Cocc., (*comburent*), Brightm., Wakef., (*burn [her] up*), Daub., Woodh. (*burn [her] utterly*); and so Allw., Words.). For the Erasmian reading, *καύσουσιν*, only 2 cursive MSS. are cited.

\* The common sense of *διδωμι* is here retained by W., R.;-Latin and German verss. (except Castal.), Syr., Dt.;-Dodd., Greenf. For the time, see ch. 16: 6, N. e. &c. W.;-Wakef. The ten kings had not appeared at the time of the vision, v. 12. But the speaker, after prophetically tracing their career, looks back, and historically accounts for it.

\* German verss. (except Ebr.);—Daub., Dodd., Wesl., Thom., Stu.

\* W., R.;-Brightm., Daub., Dodd., Wesl., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd.

\* W., R., (*do*);—Vulg. (*faciant*), German verss. (*thun*), Dt. (*doen*), It. (*eseguire*), Fr. G.;-M., (*faire*), Fr. S. (*exécuter*);—Erasm., Pagn., Vat., (as Vulg.), Castal., Bez., Par., Vittr., Ew., (*exequantur*), Hamm., Daub., Newc., Sharpe, Stu., Lord, Murd., Kenr., (as W.); Cocc. (*facerre*), B. and L. (as Fr. S.), Dodd., Wesl., Wakef., Thom., (*execute*) Woodh., Allw., Penn. See N. b.

\* The same noun as in v. 13 (see N. m) is used twice in this verse by Syr., Germ., Dt. (but with this note: 'Or, *counsel* [*raad*] as above, v. 13, and here in the next clause.'), Fr. S.;-Cocc., Beng., Wakef., Woodh., Treg. (*mind*), Hengst. The first *γνώμην* here is in W., *that that is pleasant to him*; R., *that which pleaseth him* (after the Vulg. *quod placitum est illi*); and so Erasm., Pagn., Vat. This was changed into *quod ipsi visum est* by Bez., Par., Vittr.);—Hamm., Daub., Murd., pleasure; B. and L., *desseins*; Guyse, Penn, *purpose*; Dodd., Wesl., Thom., *sentence*; Scott, *counsel*, *purpose*, *mind*:—the second is in It., *consiglio*;—Fr. G. and -M., *dessein*;—Erasm., Vat., *voluntatem*; Hamm., *decree or edict*; Dodd., Murd., *purpose*; Thom., Penn, *design*; Allw., *Lord, counsel*. See N. b.

\* See N. z. In this instance Daub., Dodd., Woodh., Allw., have *perform*. In rendering the clause, *καὶ ποιῆσαι μίαν γνώμην* (which, though strongly suspected by Mill of having been transferred from v. 13, and though now bracketed by Treg., Lachm. alone of recent editors omits, on the authority of 'A. Vulg.'), E. V. and some other verss. follow Pagn. and Bez., *ut consentiant*. But, according to the use of *ποιῆσαι* in the preceding clause, it is rather the acting out of the agreement formed previously (v. 13), that is here meant; and the very baldness of the repetition, at which many stumble, only the more vividly teaches, that in the self-willed confederacies of the wicked there sits paramount the will of yet another Ally, unseen, unconsulted, but 'higher than they' (Eccel. 5: 8; Ps. 82: 1, Acts 2: 23; 4: 27, 28; &c.). For the reference of *αὐτοῖς* to *τὸ θηρίον* (Zeg., Benz.) is certainly erroneous. De W., indeed, asks whether one can properly speak of God's *γνώμη*, especially in immediate connection with that of man. But the Sept. Ezra 6: 14 is a clear case in point.

\* T., C., G., (*for to*);—foreign verss. generally;—Daub., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Lord, Treg., Murd., Kenr.

## KING JAMES' VERSION.

unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

## CHAP. XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

## GREEK TEXT.

*αὐτῶν τῷ θηρίῳ, ἔχρι τελεσθῆ τὰ ρήματα τοῦ Θεοῦ.*

18 *Καὶ ηγενὴ ἦν εἰδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.*

## CHAP. XVIII.

*KAI μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.*

2 *καὶ ἔκραξεν ἐν ισχυΐ, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν ἐπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὄρνεον ἀκαθάρτου καὶ μεμισημένου.*

## REVISED VERSION.

the beast, until <sup>a</sup>the words of God <sup>b</sup>be finished.

18 And the woman <sup>c</sup>whom thou sawest is that great city, which <sup>d</sup>hath kingship over the kings of the earth.

## CHAP. XVIII.

<sup>a</sup>AND after these things I saw <sup>b</sup>an angel <sup>c</sup>descending from heaven, having great <sup>d</sup>authority; and the earth was lightened with his glory.

<sup>e</sup>2 And he cried <sup>f</sup>mightily with a <sup>g</sup>cloud voice, saying: 'Fallen, fallen, is Babylon the great, and is become <sup>h</sup>a habitation of <sup>i</sup>demons, and <sup>j</sup>a hold of every <sup>k</sup>unclean spirit, and a <sup>l</sup>hold of every unclean and <sup>m</sup>hated bird.

<sup>a</sup> For *τὰ ρήματα*, all the recent editors read *οἱ λόγοι* ('A. B. *α* 26. *β* 7. Compl.).

<sup>b</sup> For the change of verb, see ch. 15: 1, N. e. For the change of tense, see W., T., C., G., R.;—Latin verss., German verss. (except Beng., Moldenh.), It., Fr. G.,—M.,—S.,—B. and L. (*fussernt*), Daub., Thom., (*are*), Dodd., Wakef., Sharpe, Kenr. But all the recent editors read *τελεσθῆσονται* ('A. *α* 8. *γ* 2. Compl.;—except Matth., who has *τελεσθῶσιν* 'B. *α* 18. *β* 7. *γ* 2.'). I recommend that this reading be adopted, and translated: *shall be finished*.

<sup>c</sup> See 2 Pet. 2: 11, N. f.

<sup>d</sup> W., R., (*hath kingdom*);—Vulg. (*habet regnum*), Syr. (= [cui] est regnum), Germ. (*das Reich hat*), Dt. (*het koningrijk heeft*), It. (*ha il regno*), Fr. G.,—M., (*un royaume*), Fr. S. (*un royaume*);—Erasm., Pagn., Vat., Bez., Par., Cocc., (*as Vulg.*), Castal. (*regnum . . . obtinens*), Hamin., Daub., (*hath the kingdom*), Vitr., Ros., (*habet imperium*), Beng. (*das Königreich hat*), Moldenh. (*königliche Herrschaft hat*), Wakef. (*hath rule*), Newc., Woodh., Stu., Murd., (*hath dominion*), Thom. (*hath sovereignty*), Greenf. (= Syr.), Lord (*has empire*), Treg. (*holdeth sovereignty*), De W. (*Herrschaft, oder Königthum hat*), Hengst. (*das Königthum hat*), Kenr. (*hath a kingdom*), Ebr. (*hat das Königreich*).

<sup>e</sup> The *καὶ* is cancelled by Matth., Lachm., Bloomf., Treg., Words., Tiseh., on the authority of A. B. '*α* 17. *β* 6. Copt. Syr. Slav. MS.'—Before *ἄγγελον*, all the recent editors insert *ἄλλον* ('A. B. *α* 17. *β* 5. *γ* 2. Compl. Er. Vulg. Copt. Aeth. Syr. Arm. Ar. P. Slav. After *ἄγγελον* *α* 8.'). I recommend

that this reading be adopted, and that the version stand as in E. V.: *another*.

<sup>b</sup> See ch. 10: 1, N. a. &c.

<sup>c</sup> See ch. 12: 10, N. s. &c.

<sup>d</sup> For *ἐν ισχυΐ*, *φωνῇ μεγάλῃ*, all the recent editors, except Beng. and Bloomf., read *ἐν ισχυρῷ φωνῇ* ('A. *α* 13. [*α* 13.] *γ* 2 Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arm. Arr. *ισχ. φω.* B. *α* 9. *β* 3.'). Beng. retains the received text, except that he omits the preposition. Bloomf.: 'I cannot, without strong reasons, consent to part with an expression so Hellenistic and in the manner of St. John as *ἐν ισχυΐ*. I suspect that St. John wrote *ἔκραξεν ἐν ισχυΐ*, and that the words *ισχυρῷ φωνῇ* and *φωνῇ μεγ.* came from the Scholiasts. I now find that *ἐν ισχυΐ* must have been in the copies of St. Jerome' (the Vulg. ed. having *in fortitudine*) 'and of Tichonius.' And so Hengst., who also cites Sept. Ps. 29: 4.

<sup>e</sup> See ch. 1: 10, N. x.

<sup>f</sup> See ch. 14: 8, N. l.

<sup>g</sup> The indefinite article, or none, is found in E. V., last clause;—the foreign verss. (except Fr. G.,—M., B. and L.);—Wesl., Wakef., Woodh., Thom. and Murd. (once), Allw., Penn., Sharpe, Stu., Lord, Treg., Words.

<sup>h</sup> See ch. 9: 20. N. n.

<sup>i</sup> E. V., last clause; and see ch. 17: 4, N. y;—W., R.;—foreign verss. (except Pagn., Castal., Bez., Par., Vitr.) use the same word in both clauses;—Brightm., Daub. and the later English verss. (except Words.).

<sup>j</sup> On *φυλακή* Rob. remarks: 'In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds,

## KING JAMES' VERSION.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,

## GREEK TEXT.

3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.

## REVISED VERSION.

3 For <sup>1</sup>of the wine of the wrath of her fornication <sup>2</sup>have all <sup>3</sup>the nations <sup>4</sup>drunk, and the kings of the earth <sup>5</sup>committed fornication with her, and the merchants of the earth <sup>6</sup>became rich <sup>7</sup>from the <sup>8</sup>power of her luxury.

4 And I heard another voice from heaven, saying: 'Come forth out of her, my people, that ye <sup>9</sup>have no fellowship with her sins, and that ye receive not of her plagues;

<sup>1</sup> The words *ἐξ . . . αὐτῆς* are translated before the verb and its subject in all foreign verss. (except the It. and French, Greenf.);—Treg.—The words *τοῦ οἴνου* are cancelled by Lachm., Treg., Words., on the authority of 'A. C. Vulg. MS. Am. Tol. Aeth.'

<sup>2</sup> The order of Gerin.;—Beng., Moldenh., De W., Hengst.

<sup>3</sup> See ch. I2: 5, N. x.

<sup>4</sup> For *πέπωκε*, Matth. and Words. read *πέπωκασι* ('a 15. β 2.); Lachm., *πέπωκαν* ('A. C. Copt. Aeth.); Treg., who at first gave *πέπωκασι*, in the second edition of his version translates *πέπωκαν*, or *πέπωκαν* (B. 'a 6. β 4.'). Three cursive MSS. and the Compl. have *πέπωτικε*.

<sup>5</sup> See ch. I7: 17, N. w. &c. W. (*did*);—Herd., Wakef., Mey.

<sup>6</sup> See ch. 3: 17, N. r. For the time, see N. p. &c. R.;—Herd., Wakef., Mey.

<sup>7</sup> W., T., C., G., (*of*);—Vulg. (*de*), Syr. (= Greenf. *ψη*), German verss. (*von*);—except All.), Dt. (*uit*), It. (*del*), French verss. (*de*);—Erasm., Vat., Grell. (as Vulg.), Brightm. (*of*), Cocc. (*ex*), Berl. Bib. (*aus*), Wakef., Woodh., Ew. (*ob*), Lord;—Schöttg., Scleus., (as Cocc.), Rob.

<sup>8</sup> 'Her mighty luxury.' Nowhere else in the N. T. has *δύναμις* the sense here assigned to it in E. V.; nor is *delicacies*, at least as now used, equivalent to the Vulg. *deliciarum*.—E. V. marg. (*power*);—W., R., (*virtue*), T., C., G., (*of her pleasures*);—Vulg. (*virtute deliciarum ejus*), Syr. (*transferring στρῆνος*, which word it uses also in I Tim. 5: 6, is here rendered by De D., *potentia luxus ejus*), Germ. (*ihrer grossen Wollust*), Dt. (*kracht ran harte weelde*), Fr. M. (*excès de son luxe*), Fr. S. (*puissance de ses délices*);—Erasm., Vat., Grell. (as Vulg.), Bez., Grot., Vitr., Eiehh., Heinr., Ros., (*use luxus for στρ.*);—Ew. *luxuria*; Wahl *luxuriae*; Aret., Cocc.,

where they resort and hold their vigils, Rev. I8: 2 bis. Comp. Is. 34, 11 sq. Jer. 50: 39; 51: 37. Others i. q. *hold*, *den*, *cage*, in which they are imprisoned . . . but less well.' Neither *hold* nor *den*, however, when found in such a connection, carries with it the idea of imprisonment.—E. V., previous clause;—Germ. (*Behältniss*), Dt. (*bewaarplaats*), It. (*prigione*);—Beng., Moldenh., Hengst., (as Germ.), Newc. (*haunt*), All.

(*potentia lasciviae ejus*), Brightm. (as T.). Hamm. (*power of her pride*), B. and L. (as Fr. M.), Daub., Beng. and Moldenh. (*ihrer mächtigen Schwelgerei*). Dodd. Newc., Thom. Allw., Stu., Ell., Murd., Barn., (*ab. of her luxury [luxuries]*), Gill ('or, *luxury*'), Herd., Mey. (*ihrer Wollust Macht*), Wakef. (*gains of her wantonness*), Woodh. (*ab. of her insolent luxury*), Stoltz. De W., Hengst., (*Macht ihrer Ueppigkeit*). Goss., All. (*ihre grosse Uepp.*), Lord, Kenr. (*strength of her luxury*), Treg. (*power of her del.*), Ebr. (*Kraft ihrer Ueberfülle*);—Schöttg. (*potenti luxu ipsius*), Schleus. (*nimio luxu ipsius*), Rob. ('abundance, vastness, of her luxury and proud voluptuousness'), Green (here defines στρ.: *wantonness, luxury, voluptuousness*). Comp. v. 7, N. c.

<sup>9</sup> For *ἰξέλθετε*, Matth., Lachm., Treg., Words., read *ἰξέλθε* (B. C. 'a 16. β 4. *ἴξελθετε* A.').—For *forth*, see ch. 9: 3, N. m. &c.

<sup>10</sup> E. V., Eph. 5: 11. In Phil. 4: 14, the only other place where this verb occurs, and where, as here, it is construed with the dative of the thing, E. V. renders it. *communicate with*;—Treg. (*may have no f. with*).

<sup>11</sup> Instead of the comma of previous editions, or the colon of the original edition, the Amer. Bible Soc.'s late Revision closes this verse with a period, somewhat to the injury of the connection. That Babylon's cup of iniquity was now full, and ready to overflow into the fires of wrath, is mentioned (v. 5) as the special and urgent reason why God's people should leave her without delay, even as Lot was hurried out of Sodom on the morning of her overthrow. No Greek text has a period.—Excepting Bloomf., all the recent editors give the last clause thus: *zai ἐκ τῶν πλ. αὐτ. ἵνα μὴ λάβ.* (A. B. C. 'a 20. β 6. Compl.).

(*Aufenthalt*), Penn, Kenr.. De W. and Ebr. (*Gefängniss*). The same word is used in both clauses by W., R.;—foreign verss. (except Fr. G.,—M., B. and L.);—Newc., Woodh., Penn, Sharpe, Ell., Murd., Kenr.

<sup>12</sup> Fr. S. (*détesté*);—Berl. Bib., Moldenh., Stoltz, Van Ess, Goss., De W., Ebr., (*verhassten*), Herd., Mey., (*gehasseten*), Woodh. (*abominated*), Sharpe, Lord.

## KING JAMES' VERSION.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart,

## GREEK TEXT.

5 ὅτι ἡκολούθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴν ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλὰ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ φέρετε αὐτής, κεράσατε αὐτῇ διπλοῦν.

7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι

## REVISED VERSION.

5 For her sins have followed unto heaven, and God hath remembered her iniquities.

6 \*Render unto her <sup>a</sup>as she also <sup>b</sup>rendered <sup>c</sup>unto you, and double <sup>d</sup>unto her double according to her works: in the cup which she <sup>e</sup>mixed, <sup>f</sup>mix unto her double.

7 How much she <sup>b</sup>glorified <sup>c</sup>herself and <sup>d</sup>lived luxuriously, so much torment and sorrow give her; for <sup>e</sup>in her heart she saith: <sup>f</sup>

\* E. V., always elsewhere (91 times);—T., C., (*gone up*);—Dt. ([*de eene op de andere*] *gerolgd*), Fr. G.,—S., (*se . . . entresuirus*);—Brightm., Engl. Ann., (give the above as the literal rendering, which the former then changes into *are heaped up*), Par. (retains Bez.'s *accumulata . . . pertigerunt*, but in the commentary explains *ἡκολούθησαν* by *consecuta sunt in vicem*), Cocc. (*sequuta sunt*. q. d. *creverunt ordine se invicem sequentia et catenae more inter se colligata peccata ejus.*'), Grell., Vitr., (as Bez.), Berl. Bib., Dodd., Gill ('Or have followed unto heaven; one after another, in one age after another, until they have been as it were heaped up together, and have reached the heavens.'), Wakef. (*accompanied [her]*);—Rob. But, for *ἡκολούθησαν*, Mill approves, and all the recent editors adopt, *ἐκολλήθησαν* (A. B. C. 'a 27. β 5. Compl. [Vulg.] Copt. Aeth. Syr. [Arm.] Arr. Slav.'). I recommend that this reading be followed, and translated: *have accumulated*—(the only Babel-tower, Gen. 11: 4 comp. with E. V. Ps. 16: 2. that fallen man succeeds in building)—as this perhaps gives the idea better than any merely etymological equivalent. Grot. (*coacervatae sunt*), Daub. (*have cleared up*), Gill ('*have cleared, or glued . . . her sins as it were soldered together, and stuck fast to her, and being joined and linked together made a long chain, and reached to heaven, and cleaved to that, and cried for vengeance.*'), Eichh. ('*adhaeserunt quasi perpetui comites.*' He regards the construction as pregnant, thus: *clere to her, and went with her*, as in ch. 14: 13;—and so Heinr., Bloomf. But Scripture does not represent sinners as going to heaven to be judged.), Stolz (*thürnten*), Mey., Ebr., ([es] *haben sich gehäuft*), Van Ess (*häufsten sich auf*), Greenf. (גָּמַדְתִּי). Comp. Jer. 51: 9.), Ros. (uses, and, as usual, without naming, Grot. and Eichh.), Penn (*are heaped up*), Lord, Treg. ('*have been builded together, or, have adhered to one another*'), Hengst. ('a pregnant construction for: they reach to heaven and adhere to it';—and so Wahl, probably Rob., Schirl. Hengst. finds 'a quite similar breviloquence in the use of this verb' in Sept. Ps. 43: 25; 118: 25; Lam. 2: 2; Zech. 14: 5; Baruch 1: 20, and remarks: 'The sticking fast of guilt to heaven is an aggravating

mark of its greatness;' but the idea itself is a harsh one, and without example elsewhere in Scripture).

<sup>a</sup> 'Th' ethereal mould

'Incapable of stain would soon expel

'Her mischief, and purge off the baser fire,

'Victorious.' Milton, *P. L.*, ii. 139–142.).

\* W. (*yield . . . yielded*), R. (*render . . . hath rendered*);—Latin verss., except Castal., (*reddite . . . reddidit*), It. (*rendete il cambio . . . ha fatto*), Fr. G.,—M., (*rendez . . . a fait*);—B. and L. (as Fr. G.), Daub., Dodd. (*gire . . . has given*). Wakef., Newe. (as R.;—and so Woodh., Stu., [*has*], Thom., Allw., Penn, Kenr.), Lord (*gire . . . gave*).

<sup>b</sup> For *as she also*, see ch. 6: 11, NN. g, h, &c.

<sup>c</sup> The *ἴμιν* is cancelled by all the recent editors, on the authority of A. B. C. 'a 20. β 5. Vulg. MS. Am. Tbl. Copt. Aeth. Syr. Arr. Slav. MSS.' I recommend that this reading be adopted, and the words, *unto you*, omitted.

<sup>d</sup> This second *αὐτῇ* is cancelled by Matth., Lachm., Treg., Words., Tisch., on the authority of 'A. C. 2. 8. 9. 14. 19. 92. Vulg. Slav. MSS.—For *mixed, mix*, see ch. 14: 10, N. y. The historical time is employed by E. V. in the first clause, and in vv. 14, 15, 16, 19, 23; &c.;—W., T., C.; Herd., Wakef., Thom., Mey., Sharpe.

<sup>e</sup> For the omission of *hath*, see v. 6, N. a.—For *ἑαυτῇ*, Matth., Lachm., Treg., Tisch., read *αὐτῇ* (A. B. C. 'a 10. β 2.').

<sup>f</sup> Comp. v. 3, N. s. T., C., G., (*tired wantonly*);—It. (*ἐ lusturiata*);—Pagn., Castal., Bez., Par., Grot., Grell., Heinr., Ros., (*luxuriata est*), Vitr. ([*quantum*] *sibi . . . luxus dedit*), Lowm., Thom., ([*in full proportion to*] *her . . . luxury*), Guyse ([*in proportion to*] . . . *her luxurious way of living*), Dodd. (*lived in luxury*), Gill ('*lived deliciously; in a very luxuriant manner*'), Wakef. ([*according to*] *her . . . luxuries*), Newe., Woodh. (*wanton in luxury*), Ew. (*luxur diffuit*), Ell., Lord.

<sup>a</sup> The Greek order is retained by W.;—Latin verss., Syr.;—Beng., Ebr., (*sie in*), Herd., Woodh., Mey., Lord, De W.—After *λέγει*, Matth., Lachm., Treg., Tisch., add *ὅτι* (A. B. C. 'a 24. β 5. Compl.').

## KING JAMES' VERSION.

I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon,

<sup>a</sup> Not, 'a queen among queens'; but, 'superior to all others.' *Divom incedo regina* (Virgil, *Aen.* i. 46.). Comp. ch. 17: 18; Ps. 29: 10.—It., Fr. G. (*Iconime Reine*), Fr. M., S., (*en reine*); B. and L., Daub. and Stu. (*as queen*), Beng., All., De W., Hengst., (*als Königin*), Kenr.

<sup>b</sup> For *widow I am not*, see R.;—Vulg. (*vidua non sum*). Syr.;—Erasim., Vat., Cocc., (*as Vulg.*), Beng. (*eine Witwe bin ich nicht*);—and so, but without the *eine*, Herd., Kist., Mey., All., De W., Ebr.). Many others repeat the pronominal subject, and translate *οὐκ* by an adverb.

<sup>c</sup> The Greek order of the noun and verb is retained by R.;—Latin verss. (except Vitr.). Syr., German verss. (except Moldenh.), Dt.;—Woodh., Kenr.—For *οὐ μή*, see ch. 3: 12. N. j. &c. It is here rendered adverbially by W., R.;—Vulg., Syr., German verss. (except Moldenh.), It. (*non . . . giammai*), Fr. G.,—M.,—S.;—Erasim., Vat., Aret., Cocc., Dodd., Newc., Woodh. (*nerer*), Thom., Allw. (*by no means*), Greenf., Penn., Sharpe, Kenr.

<sup>d</sup> The order of *ἐν μαζῇ ἡμῶν* is preserved in W., R.;—Latin verss., Syr., It., Fr. S.;—Beng. (*verden an Einem u. s. w.*), Dodd., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Penn., Stu., Lord, Treg., De W., Murd., Ebr. Comp. E. V., vv. 10, 17, 19.

<sup>e</sup> E. V., v. 7; ch. 21: 4;—T., C., G.;—Wesl., Wakef., Woodh., Thom., Allw., Lord, Kenr. All foreign verss. use the same word as in v. 7.

<sup>f</sup> The Greek order is retained in R.;—Latin verss., Syr., German verss. (Moldenh. *sie wird mit u. s. w.*), Dt. (= Moldenh.);—Woodh., Greenf.

<sup>g</sup> See ch. 5: 2, N. d.

<sup>h</sup> For *χρίωνται*, all the recent editors read *χρίασις* (A. B. C. <sup>α</sup> 19. <sup>β</sup> 5. Compl. Vulg. MS. Copt. Syr. Arm. Arr. Slav.

## GREEK TEXT.

βασίλισσα, καὶ χήρα οὐκ εἰμί,  
καὶ πένθος οὐ μὴ ἴδω.

8 Διὰ τοῦτο ἐν μᾶς ἡμέρᾳ  
ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνα-  
τος καὶ πένθος καὶ λιμός· καὶ ἐν  
πυρὶ κατακαυθήσεται· ὅτι ἵσχυ-  
ρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτῆν.

9 Καὶ κλαύσονται αὐτὴν, καὶ  
κύφονται ἐπ' αὐτὴν οἱ βασιλεῖς  
τῆς γῆς, οἱ μετ' αὐτῆς πορνεύ-  
σαντες καὶ στρηνιάσαντες, ὅταν  
βλέπωσι τὸν καπνὸν τῆς πυρώ-  
σεως αὐτῆς,

10 ἀπὸ μακρόθεν ἐστηκότες  
διὰ τὸν φόβον τοῦ βασανισμοῦ  
αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ-

## REVISED VERSION.

I sit a queen, and a widow I am not, and sorrow I shall never see.

8 Therefore in one day shall her plagues come, death, and sorrow, and famine; and with fire shall she be utterly burned: for mighty is the Lord God who judgeth her.

9 And the kings of the earth, who with her committed fornication and lived luxuriously, shall weep for her, and wail over her, when they see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying: Alas, alas, that great city Babylon,

MSS.). I recommend that this reading, which Mill also approves, be adopted, and translated: *judged*;—that is, before the destruction, which is now regarded as accomplished.

<sup>a</sup> This order is observed in Latin and German verss., Syr., Dt.;—Treg.

<sup>b</sup> See v. 7, N. b, &c.

<sup>c</sup> See v. 7, N. c, &c.

<sup>d</sup> E. V., vv. 11, 15, 19, and always (36 times) elsewhere. See Matt. 2: 18, where *χλαίω* is followed, as here (and as our *to weep* is often construed in poetry), by an accusative;—W., T., C., G., (*beweep*);—Latin verss. (*flebunt*);—except Castal., *deplorabunt*; and Vitr., *deflebunt*), Syr., Germ. (*beweinen*), Dt. (*beevenen*), French verss.;—Beng. and later German verss. (*weinen*), Wesl., Wakef., Greenf., Stu., Murd., Kenr.—For *χλαίσονται*, Matth., Knapp, Mey., Sch., Treg., Words., Tisch., have *χλαίσονται* (*B. C. α 25. β 4. Compl.*). Bloomf. regards this as 'probably true.'

<sup>e</sup> All the recent editors cancel *αὐτήν*, on the authority of A. B. C. <sup>α</sup> 21. <sup>β</sup> 5. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. I recommend that this reading be adopted, and that the version stand thus: *weep and wail*.

<sup>f</sup> E. V., ch. 1: 7. Comp. also Luke 8: 52; 23: 27;—W., R., (*bewail themselves*), T., C., G.;—Treg.

<sup>g</sup> E. V., v. 11 (in both places Treg., Words., Tisch., [and here Matth.] read *ἐπ' αὐτήν*);—W. (on), R. (*upon*). T., C., G.;—Latin verss., except Castal., (*super*). German verss. (*über*), Dt. (*over*), Fr. G.,—M.. (*sur*);—Daub., Wesl., Woodh., Treg., Kenr.

<sup>h</sup> Beng., Wesl., Wakef., Newc., Thom., Mey., Penn., Sharpe, De W., Words., Hengst.

\* This accidental interruption of the alphabetical series is retained on account of previous references to subsequent notes.

## KING JAMES' VERSION.

that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

## GREEK TEXT.

πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μᾶ ὥρᾳ ἥλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαιόντοι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι.

12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύστον, καὶ πορφύρας, καὶ σπηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ἔύλου θύηνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ἔύλου τιμωτάτον, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου,

## REVISED VERSION.

that mighty city! for in one hour thy judgment came.

11 And the merchants of the earth<sup>1</sup> weep and mourn over her; for no one buyeth their lading any more;

12 Lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, and all thyine wood, and all ivory furniture, and all furniture of most precious wood, and of brass, and of iron, and of marble,

\* The εἰ before μᾶ, bracketed by Bloomf. is cancelled by all the other editors, on the authority of A. B. C. α 26. β 6. Compl. Vulg. Slav. MSS.—Ἄλθεν. They might have seen it come. Comp. v. 16, N. p and Jude 14, N. k.

<sup>1</sup> Here the future becomes present; in vv. 17–19, historical. E. V. (following the older English and many foreign verss.) removes the middle step in the transition. But the reading, κλαιόντοι καὶ πενθοῦσιν (B. α 21. β 5. Vulg. Arr.) The Syr. might have been added.), is adopted, and that only in part, by Matt. alone of recent editors.—Fr. S.;—Erasm., Vat., Hamm., Cocc., Vitr., Daub., Beng., Wesl., Wakef., Newc. (marks shall as supplied), Woodh., Mey., Allw., Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Ebr.

See ch. 3:7, N. p, &c.

The Sept. (Ex. 23:5; 2 Kings 5:17) use γόμος, from γέμω to be full, for a burden generally. But the strict classical meaning of a ship's lading appears in the only other passage of the N. T. where the word occurs, Acts 21:3. Nor is the sense merchandise, provided by the N. T. lexicons for the present case, necessary or proper, except under the special notion of freight; and this the word merchandise does not convey. The merchants are arrested on their voyage, while yet 'off at sea' (Milton, P. L. iv. 161), by the sight of the conflagration; or, if they are supposed to have already landed at a remote part of the coast (v. 19), their cargoes are still unbroken.—Syr. (= De D. onus), Dt. marg. ('schippracht, of, lading'); Hamm. (freight), Berl. Bib., Ros., Hengst., (Ladung), Daub., Dodd. in v. 12 (ladings), Heinr. (Schiffsladung);—which De W. also gives as the proper sense), Murd. (cargo).—For the omission of the article at the beginning of v. 12, see R.;—Dt., It., Fr. S.;—Beng., Wesl., Herd., Wakef., Woodh., Mey., Allw., Penn, Sharpe, Lord, De W., Words., Kenr., Ebr.

The alternation in vv. 12, 13 between the genitive case under the government of γόμον, and the accusative in apposi-

tion, though disregarded by the Vulg. and many others, is to be noted as, at the least, a characteristic of style (see ch. 14:6, N. f, &c.). It is preserved throughout by Dt.;—Erasm., Pagn., Vat., Castal., Cocc., Grell., Vitr., Moldenh., Penn, Scholef., Treg., Hengst.; and partially by Brightm., Hamm. and others.

See ch. 17:4. N. x.

W., T., C., R.;—Vulg.;—Erasm., Vat., Aret., Cocc., Grell., Vitr., Daub., Wesl., Woodh., Allw., Stu., Lord, Kenr. (Milton, P. L. ii. 3, 4):

'Or where the gorgeous east with richest hand

'Show'rs on her kings Barbaric pearl and gold.'

For μαργαρίτου, Lachm. edited formerly μαργαρίταις ('A.'), now μαργαρίτας ('C.').

Except Beng. and Bloomf., all the recent editors have βυστόν ('A. C. α 22. β 5.').

There is nothing for manner here, or in the next clause, in W., R.;—Latin verss. (except Castal.), Syr., Fr. S.;—Dodd., Wakef., Sharpe, Lord, Treg., (every);—and so, in the first instance, Stu., who in the second has all), Newc., Woodh., Allw., Greenf., Penn, Hengst., Murd., Kenr. E. V. follows T., C., G. —Ἐλεφάντ. is rendered by an adjective in Dt.;—Erasm. and later Latin verss., Wakef., Newc., Sharpe, Stu., Lord, De W., Ebr. Herd. and Mey. (*Elfenbeingeräth* [—rāthe]).

Here σκεῦος is taken in the more general sense, which E. V. ascribes to it in Matt. 12:29; Mark 3:27; Luke 17:31.—Latin verss. (use *vas*;—which, however, like the term employed by the Syr. and Greenf.'s έβα, is of wider application than our vessel), Fr. M., (meubles, in the first instance), Fr. S. (meuble);—Daub., Lowm. ('all curious manufactures'), Herd., Mey.. (see N. s), Woodh., Thom. (wares), Heinr. (vasa et utensilia), Allw., Stoltz (Geräthe);—and so Kist., Van Ess, De W., Ebr., Stu. (in the second instance), Hengst. ('Then follow materials for gorgeous furniture, and furniture made out of gorgeous materials.' Equally general is Barn.'s explanation.).

## KING JAMES' VERSION.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these

<sup>a</sup> Excepting Math., all the recent editors here insert (with the approbation also of Mill) the words *xai amomou*, on the authority of A. C. 6. 11. 12. 17. 19. 34. 35. 36. Vulg. MS. Am. Tbl. Syr. Aeth. Slav. MSS.' The omission in many MSS. is accounted for from the resemblance to the *xirāμ* preceding. I recommend that this reading be adopted, and translated: *and amomum*. So Daub., Beng., Wesl., Newc., Woodh., Clarke, Ell., De W., Hengst., Murd.;—the lexicons. It is rendered by Moldenh. and Mey., *Balsam*; Sharpe, *ginger*; Stu., *fragrant spice*; Lord and Treg., *spice*; Words., *amomus* (?), Ebr., *Gewürz*.

<sup>b</sup> See ch. 5: 8, N. h.

<sup>w</sup> The singular is retained by R.;—Latin verss. (use *unguentum*;—except Cocc., *myrum*), Syr., Dt. (*welriekende zalf*), Fr. S. (*de l'essence*);—Dodd., Thom., (*myrrh*), Wesl., Moldenh. and Hengst. (*Salbe*), Stu., Lord, Treg., Kenr., Ebr. (*Myrrhe*).

<sup>x</sup> According to the etymology and usage, *xirāη* denotes only beasts in which men have *property*, *domestic animals*, and here, as distinguished from *πόβατα* and *ἰπνων*, is rendered as above by Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., W. (*work beasts*);—Latin verss. (*jumentorum [-ta]*), Dt. (*lastbeesten*), It. (*giumenti*), Fr. G. (*jumens*), Fr. M. (*bêtes de charge*), Fr. S. (*bêtes de somme*);—B. and L. (as Fr. M.), Berl. Bib., Ebr., (*Lastthiere*), Dodd. (*kine*), Moldenh. (*grosses Vieh*), Herd., Stolz, Kist., Goss., Van Ess., Mey., All., De W., (*Lastrieh*), Murd. (*beasts of burden*), Kenr. (*oxen*).

<sup>y</sup> Whether *σωμάτων*, agreeing in case with *ἱπνων xai ρεδῶν*, not with *ψυχᾶς*, designates *freemen or hired servants* (Grot., Hamm., Wells), or *slaves in general* (E. V., &c., Ebr.), or the *lowest class of slaves* (Ew.), or *slaves considered as burden-bearers* (Hengst.) or as *grooms* (Stu.), &c.; and whether *ψυχᾶς*, on the other hand, denotes the *persons of men not slaves* (Engl. Ann., as one meaning), or *slaves in general* (Grot., Vitruv., Ew., Stu., &c.), or *slaves generally*, but *in reference to their higher capacities* (Hengst.), or the *spiritual part of men* (Brightm., Engl. Ann. as another meaning, Wesl., Scott., &c., Ebr.), or

## GREEK TEXT.

13 καὶ κινάμωμον, καὶ θυμιά-  
ματα, καὶ μύρον, καὶ λίβανον, καὶ  
οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν,  
καὶ σῖτον, καὶ κτήνη, καὶ προ-  
βατα, καὶ ἵππων, καὶ ρέδων, καὶ  
σωμάτων, καὶ ψυχᾶς ἀνθρώπων.

14 καὶ ἡ ὄπώρα τῆς ἐπιθυμίας  
τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ,  
καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμ-  
πρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι  
οὐ μὴ εὑρήσῃς αὐτά.

15 Οἱ ἐμπόροι τούτων οἱ πλου-

## REVISED VERSION.

<sup>o</sup>13 And cinnamon, <sup>a</sup> and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

14 And the fruits <sup>b</sup>that thy soul lusted after <sup>c</sup>have departed from thee, and all <sup>d</sup>the dainty and <sup>e</sup>the bright things <sup>f</sup>have departed from thee, and <sup>g</sup>never, never more <sup>h</sup>shalt thou find them.

15 The merchants of these

their *lives* (Wakef.), or the *souls of dead men* (Aret., Par., Dt. Ann., &c.), &c.; these and such like questions for the commentator ought not to control the translation. Nor is any one answer so certain and obvious as the propriety of preserving the at least verbal opposition between *σῶμα* and *ψυχή*, taken according to their common meaning.—E. V. marg.;—T. C.;—Syr. (= De D. corporum), Germ. (*Leichname*), Dt., Fr. S.;—Castal., Brightm., Engl. Ann., Hamm., Cocc., Vitr., B. and L., Berl. Bib. and Herd. (use *Leiber*), Wesl., Wakef., Woodh., Thom., Clarke, Greenf., Penn, Lord, Treg., Murd. E. V. and others follow the Vulg. *mancipiorum*.

<sup>b</sup> Marginal note: ‘Gr. of the lust of thy soul.’—The *σοῦ* is read immediately after *ἀπώρα* by Lachm., Treg., Words., Tisch., on the authority of A. C. 35.'

<sup>c</sup> Stu., Lord, (hath [have] gone), Treg., Murd.

<sup>d</sup> The construction without a relative is retained by W., R.; Latin and French verss. Syr., It.;—Brightm., Daub., Dodd., Moldenh., Herd., Wakef., Woodh., Thom., Mey., Greenf., Sharpe, Lord, De W., Murd., Kenr., Ebr. The first article is translated by Syr., It., Fr. G.,—M.,—S.;—Daub., Woodh., Allw., Penn, Sharpe, Ebr. Wakef. and Thom. use a demonstrative pronoun in both cases.

<sup>e</sup> See ch. 15: 6, N. e. Rob.’s *costly things* is but an inference.

<sup>f</sup> For this *ἀπῆλθεν*, all the recent editors read *ἀπώλετο* (A. B. C. ‘a 19. β 6. Copt. Arr. Slav. MS. *ἀπώλοντο a 8. Compl. Vulg. Syr. Slav. MS.*’ I recommend that this reading be adopted, and translated: *have perished*.

<sup>g</sup> See ch. 3: 12, N. j. &c. Here the triple negative is rendered as above by Woodh.

<sup>h</sup> For *εἴρησης*, Beng., Match., Tisch., have *εἴρητις* (B. ‘a 15. β 7.’) ‘which,’ says Bloomf., ‘seems to be the true reading, and has internal evidence in its favour;’—Compl., Erasm., *εἴρησεις* (‘37. 49.’);—Lachm., Treg., Words., *εἴρησοντι* (‘A. C. 34. 35. 36. 90. Vulg. Syr.’), Words. also following the Syr. in attaching to it, as subject, *οἱ ἐμπόροι* of the next verse. W. has the same construction.

## KING JAMES' VERSION.

things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> See ch. 3: 17, N. r.

<sup>i</sup> E. V., 7 times (in 4 of which it is coupled as here with *κλαίω*) out of 10;—W., R.;—Dodd., Wesl., Wakef., Newc., Allw., Penn., Stu., Lord (*lamenting*), Treg., Murd. (*will mourn*), Kenr.

<sup>j</sup> Except Matth. and Griesb., and Knapp who brackets, all the recent editors cancel the *καὶ*, on the authority of A. B. C. <sup>a</sup> 11. <sup>b</sup> 5. Copt. Syr. Arr. Slav. MS.'

<sup>k</sup> R.;—Daub., Wakef., Newc., Woodh., Allw., Penn., Stu., Lord, Murd., Kenr.

<sup>l</sup> See ch. 7: 13, N. u., &c.

<sup>m</sup> See ch. 17: 4, N. w.—For *χρυσός*, all the recent editors (except Bloomf.) read *χρυσίφ* (A. B. C. and 26 cursive MSS.). The previous *ιν* is also bracketed by Treg., and cancelled by Matth., Lachm., Hahn, Words., on the authority of A. B. <sup>a</sup> 19. <sup>b</sup> 4.

<sup>n</sup> See ch. 17: 4, N. x.

<sup>o</sup> Of the recent editors, Words. alone attaches this clause to v. 17; but he agrees with many others in separating it from what precedes merely by a comma. Comp. vv. 10, 19.

<sup>p</sup> Comp. E. V., v. 19; ch. 17: 16; Matth. 12: 25; Luke 11: 17 (the only other places where *ἐρημώ* occurs). Here also the passive of a transitive verb is employed by R. (*to make des.*);—German verss. (*verwüsten, verheeren, zu Grunde richten, veröden*;—except Herd., All.), Dt. (*verwoesten*), It. (*disstruggere*), Fr. G. (*mettre à néant*), Fr. M. (*dissiper*), Fr. S. (*déraster*);—Vat. and later Latin verss. (*desolare, depopulare, rastare*), Dodd., Woodh., Treg., (as R.), Wakef., Newc., Thom., Stu., Murd., (*to [utterly] lay waste*), Greenf. (בָּזַבְזַבְזָה), Lord (*to destroy*). Syr. uses the same word as in v. 19, &c., = בָּזְבָזְבָזָה; Wesl., *to become des.*; Allw., *to come to desolation*.—For the time, see v. 10, N. k. &c. Wakef., Mey.—For the order, see Latin verss., Syr., Germ., Fr. G.,—M.;—B. and L., Beng., Mey., Greenf., Hengst., Ebr. The emphasis lies quite as much on the idea of the riches themselves, just enumerated, as on the great-

## GREEK TEXT.

τήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

16 καὶ λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾶ ὥρᾳ ἡρημάθη ὁ τοσοῦτος πλούτος.

17 Καὶ πᾶς κυβερνήτης, καὶ

## REVISED VERSION.

things, <sup>g</sup>who <sup>h</sup>became rich by her, shall stand afar off for the fear of her torment, weeping and mourning,

16 <sup>i</sup>And saying: Alas, alas, that great city, <sup>k</sup>which was clothed <sup>l</sup>with fine linen, and purple, and scarlet, and <sup>m</sup>gilded with <sup>n</sup>gold, and precious <sup>o</sup>stone, and pearls! <sup>p</sup>for in one hour <sup>q</sup>were made desolate so great riches.

17 And every <sup>q</sup>pilot, and <sup>r</sup>all

ness and suddenness of the desolation.—For the construction of *riches* with a plural verb, see E. V., everywhere else;—W., G., R.;—Wells, Dodd., Wesl., Sharpe, Stu., Lord, Murd., Kenr.

<sup>i</sup> In Ezek. 27: 8, 27, 28 the Sept. render **ἴπετον** (Greenf.'s word here) by **κυβερνήτης** (Jon. 1: 6, by **πρωρεὺς**); E. V., by *pilot*. This officer may here be prominently mentioned, as one standing on the look-out.—Latin verss. (use *governator*;—except Castal.), Dt. (*stuurlieden*), French verss. (use *pilote*;—except G.);—Beng., Moldenh., Herd., All., Stier, Hengst., Ebr., (use *Steuermann*), Dodd., Wakef., Newc., Woodh., Clarke, Allw., Stu., Lord, De W. (*Steuerleute*), Murd., Kenr., Barn.;—the lexicons (except Schleus.).

<sup>j</sup> ‘All the crowd on the ships;’ as if mustering at an alarm from the pilots.—For *crowd*, see Germ. (*Haufe*), It. (*ciumra*);—Erasm. and later Latin verss. (*turba*;—except Castal.), Clarke (*the crowd or passengers aboard?*), Ew. (*multitudo*), De W. (*as Germ.*);—the lexicons.—For *on*, see ch. 1: 20, N. d., &c. Germ., Dt., Fr. M.;—B. and L., De W.—For *the* (that is, the ships going that way), see Germ., Dt., Fr. G.,—M.;—B. and L., Allw., Greenf., De W.—But, instead of *ἐπὶ τῶν πλοίων ὁ ὄμιλος*, all the recent editors, (except Bloomf., who, rejecting *ὁ ὄμιλος*, would retain vulg. *ἐπὶ πλοίων*, scil. *ἀν*, meaning . . . the *super-cargo*), read *ἐπὶ τὸν πλέων* (Words.) *τόπον πλέων*. The evidence stands thus: ‘*ὁ ἐπὶ τόπον πλέων A. (τὸν τ. B.) C. a 18. β 5. Vulg. MS. Am.\* Anglosax. Syr. Arm. Slav. MSS. ἐπὶ τῶν πλοίων πλέων a 8. β 2. γ 2. Compl. Slav. ed.*’ I recommend that the reading *ὁ ἐπὶ τόπον πλέων* be adopted, and, in connection with *πλέων*, translated thus: *every one sailing to a place*, any place on any errand; = *every one on a voyage, every passenger, every one not belonging to the vessel, either as officer (*κυβερν.*) or common sailor (*καύτης*).* The same thing might be classically expressed by *πλέων εἰπορος*. But this noun had just been used in its re-

\* The editions of the Vulg. have *qui in lacum* (by mistake, Father Simon thinks, for *locum*) *navigat*, and are followed by R. and Kenr., *saileth into the lake*. W. (*sail by ship into place*) translates the reading of the cod. Am., *qui in locum navigant*.

## KING JAMES' VERSION.

riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off;

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that

## GREEK TEXT.

*πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μαρκόθεν ἔστησαν,*

*18 καὶ ἔκραζον, ὥρωντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὄμοία τῇ πόλει τῇ μεγάλῃ;*

*19 Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες,*

## REVISED VERSION.

the crowd 'on the ships, and 'sailors, and as many as 'ply the sea, stood afar off,'

18 And "were crying 'as they saw the "smoke of her burning, saying: What city "like 'that great city?"

19 And they cast dust "upon their heads, and "were crying, "as they wept and "mourned, say-

\* Should the reading proposed in N. r be adopted, *ναῦται* might be rendered *mariners*. W., T. (*shipmen*);—so E. V. elsewhere, and here C., G., R. But the word, though etymologically best answering to *ναῦτης*, is now scarcely current.) ;—Dodd., Newe., Thom., Kenr.

† Win.: 'Here θάλ. is to be regarded as the immediate object, as in γῆν ἐργάζεσθαι Pausan. 6, 10, 1.' See also Sept. Gen. 2: 5, 15; 3: 24; &c.—W., T., C., R., (*work in*) G. (*travail on*);—Vulg. (*in mari operantur*), Syr. (= Vulg.), Germ. (*anf dem Meer handhieren*), Dt. (*ter zee handelen*;—adding the note: 'D. is, die de zee bouwen.'), It. (*fanno arte marinare:sa*);—Erasm., Vat., Grell., (*as Vulg.*), Hamm. (*deal in*), Cocc., Vitr., Eichh., Ew., Ros., (*mare exercent*), Daub. (*deal about*), Berl. Bib. (*ihre Werk auf d. M. haben*), Beng. (*as Germ.*), Dodd. (*bewst their labour upon*), Wakef. (*live by*), Newe., Woodh. (*occupy*), Heinr. (*tractare marr. suteare, das Meer gleichsam bearbeiten*), All., Goss., (*anf d. M. fahren*), Penn (*work on*), Stu., Lord (*worked at*), De W., Hengst., (*bearbeiten*), Kenr. (*labour on*), Ebr. (*das M. befahren*);—Rob. ('to work at the sea, as in Engl. *to ply the sea, to follow the sea.*').

‡ Fr. S. (*criaient*);—Brightm. (*did cry*), Cocc. (*clamabant*); for *clamaverunt* of the other verss.), Wakef. (*were crying out*). Both here and v. 19, Lachm., Hahn, Treg., Words, read *ἐξασκῶ* (A. C. 35?).

§ Wakef.—For *ἔρωντες* all the recent editors read *βλέποντες* (A. B. C. 'a 26. β 7. γ 2. Compl.').

\* For *χαπνόν*, Mill approves *τόπον* (\* A. 10. Vulg.?).

† The comparison challenged has been understood to respect the greatness and suddenness of the present destruction (Ew., Allw., Barn., &c.); and this is the idea most readily suggested by E.V.), or the former glory and power (so the large majority of translators and commentators from Pagn. to Hengst.; nearly all of whom, at least, supply a copula in the past time). But the amazement springs rather from the contrast of the two (vv. 10, 16, 17, 19; = 'Into what pit . . . from what height fall'n?' Milton, P. L., i. 91, 92), and this is best expressed by the indefinite form of the Greek.—Vulg., Syr.;—Erasm., Vat., Cocc., Grell., Vitr., Woodh.

‡ For the omission of *unto*, see ch. I: 13, N. d.—For *that*, see E. V., vv. 10, 16, 19; &c.;—Castal., Cocc., Vitr., (*illi*);—for the Vulg. *hic*, Woodh., Lord. Many have merely the definite article.

§ All the old English (including the original edition of E.V.) and foreign (except Hengst. and Ebr.) and most of the later English verss. have here the mark of interrogation, as in the parallel ch. 13: 4.

¶ For *upon*, see ch. 13: 16, N. f., &c.—For *were crying*, see v. 18, N. u.

§ See v. 18, N. v.

¶ At v. 11, and 6 times elsewhere out of 9, *πενθέω* is rendered in E. V. *to mourn* (*πένθος*, always *mourning* or *sorrow*); and so here by W., R.;—Dodd., Wsl., Wakef., Newe., Penn, Stu., Treg., Murd., Kenr. See L. and S., Rob., Green.

strict sense, in which alone it occurs in the N. T. or Sept. Beng. (*jeder so auf ein Ort hinschiffel*), Moldenh. (*alle [Schiffherren] die nach einem gewissen Ort hinfahren*), Eichh. ('ii, qui non totam navigationem absolvunt, sed mercibus tantum ex emporis primariis ad loca non procul dissita devehendis vacant';—and so Heinr.; though he also suggests [and this is Ebr.'s view] that the clause may designate the *ship-captain*, as distinct from the pilot and sailors, the various classes being then summed up in *ὅσαι τὴν θάλ. ἐργ.*), Newe. (*every one who saileth to the place*), Woodh., Lord, (*every one who saileth [sails] by the place*);—the former marking the as supplied), Thom. (*every one sailing to the place*), Clarke ('*those who sail from*

*place to place*; or such as *stop at particular places* on the coast, without performing the whole voyage.'), Ew. ('*quiunque ad locum navigat* i. e. *nauta minor, litora legens nec nisi ad locum vicinum unum alterumve tendens*'); and so Mey., *jeder Küstenfahrer*; Stu. and Barn., '*every coaster . . . lit. he who sails to [a] place . . . the secondary class of [sailors, or rather of] sea-captains*'); De W., '*die nach einem Orte fahren*, d. i. *Küstenfahrer*'); Treg. ('*every passenger, or, every one who saileth by a place*'), Words. (*all the company that sailed to that place*), Hengst. (*die nach einem Orte schiffen*;—which he explains as designating 'such as hold a definite course'), Murd. (*every navigator to the place*), Ebr. (*Jeder der an den Platz fährt*).

## KING JAMES' VERSION.

great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

## GREEK TEXT.

*Oὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ἥ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τυμότητος αὐτῆς, ὅτι μιᾶ ὥρᾳ ἤρη μώθη.*

*20 Εὐφραίνου ἐπ' αὐτὴν, οὐρανὲ, καὶ οἱ ἄγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς. τὸ κρίμα ὑμῶν ἐξ αὐτῆς.*

## REVISED VERSION.

ing: Alas, alas, that great city, wherein <sup>a</sup>became rich all that had <sup>b</sup>ships in the sea, by reason of her costliness! for in one hour <sup>c</sup>was she made desolate.

20 Rejoice <sup>d</sup>over her, <sup>e</sup>O heaven, and <sup>f</sup>ye <sup>g</sup>holy apostles, and <sup>h</sup>ye prophets; for God <sup>i</sup>judged <sup>j</sup>your cause <sup>k</sup>upon her.

<sup>a</sup> See ch. 3: 17, N. r.

<sup>b</sup> To πλοῖα the article τὰ is prefixed (A. B. C. ‘<sup>a</sup> 17. <sup>β</sup> 5. Compl.’) by all the recent editors (except Griesb. and Bloomf.; and they also mention this as perhaps the preferable reading ‘the sense being,’ says Bloomf., ‘their vessels;’ and comp. v. 17, N. r.).

<sup>c</sup> See v. 16, N. p. &c.

<sup>d</sup> For ἐπ’ αὐτῆν, Hahn and Theile read ἐν αὐτῇ (‘A.’); all the other recent editors, ἐπ’ αὐτῇ (B. C. ‘<sup>a</sup> 26. <sup>β</sup> 5. Compl.’).

<sup>e</sup> It., Fr. G.-M.; Brightm., Engl. Ann., Daub., B. and L. Guyse, Wakef. (marking it as supplied), Woodh., Thom., Lord, De W., Murd. The pronoun is not supplied by W., R.;—Latin and German verss. (except Moldenh.), Syr., Fr. S., Greenf.

<sup>f</sup> See ch. 12: 12, N. x. &c.

<sup>g</sup> After ἄγιοι, all the recent editors (except Bloomf., though he now admits the ‘authority’ to be ‘strong.’) insert the words, *καὶ οἱ* (A. B. ‘<sup>a</sup> 26. <sup>β</sup> 5. Compl. Vulg. MS. Am. Copt. Syr.’). I recommend that this reading be adopted, and that the version stand thus: *saints, and ye.* For substituting the pronoun for each of the articles, see Dt.;—Moldenh., De W., Hengst. (who yet inconsistently regards the *apostles* and the *prophets* as ‘personally identical.’ Otherwise, he thinks, the order, in which the two classes are named after *οἱ ἄγιοι*, would imply a pre-eminence in those mentioned last [*οἱ προφ.*]. But this does not follow. The heavenly voice [v. 4] summons, first, the whole body of the redeemed, and then, as foremost in all that concerns the Church’s sorrow and joy, her two leading ministries, each in its own order.).

<sup>h</sup> ‘This is what was meant, when God destroyed Babylon. In answer to the cry of the martyrs (ch. 6: 10), the controversy of ages was brought to a decision, sudden, complete, final.’ See v. 10, N. k. &c. and ch. 19: 2, N. i.—The proper sense of *κρίνω*, *to judge*, is retained by E. V., v. 8; ch. 6: 10; 19: 2; &c. (nowhere else, as here in connection with *κρίμα*);—W., R.;—Vulg., Syr., Germ., Dt., It., Fr. S.;—Erasm., Vat., Aret., Brightm. (‘The Hebrew manner of speaking which is expressed in the Greek is more significant’ [than what he had just employed: *hath punished her*], ‘according to which the words go thus, because *God hath judged your judgment upon her*; This kind of speech signifieth punishment, but such as is not

inflicted rashly, but upon just and lawful examination, conviction and judgment going before.’ Similar to this is the note of Par.), Engl. Ann., Cocc., Grell., Daub., B. and L. marg., Beng., Gill (as allowable), Greenf., Sharpe, Treg., Hengst., Murd., Kenr., Ebr.;—Wahl.

<sup>i</sup> Comp. N. k. The phrase, *τὸ κρίμα ὑμῶν*, has been understood to denote, 1., *the wrongs, sufferings, punishment, endured by you.* Thus Castal. (*restras injurias*), Engl. Ann. (so explain ‘Gr. judged your judgment’), B. and L. (*des maux qu’elle vous a fait*), Wakef. (*your sufferings*), All. (*was über euch ergangen*);—Bretsch. (*supplicium quod de vobis sumperserunt*). But *κρ.* never means *wrongs, sufferings*, nor even *punishment* itself, so much as the condemnatory sentence. This last remark applies equally to the next view:—2., *the punishment inflicted upon Babylon on your account.* So Pagn. (*sumpsit poenas . . . restrae ultiōnis causa*);—and so Bez., E. V., &c., interpret.):—3., *the crimes committed against you*; a sense which *κρ.* will not bear. In vain Heinr. refers to 1 Tim. 5: 12 and Sept. Ps. 17: 2:—4., *the judgment, sentence, condemnation pronounced by Babylon upon you.* So the Vulg. (*judicium restrum*;—retained by Erasm., Vat., Aret., Cocc., Grell.) and its followers generally (W. [hath deemed] your doom; R., Kenr., your judgment), Germ. (*euer Urtheil*), Fr. S. (*le jugement prononcé contre vous*);—Hamm. ([hath executed] your j.), Beng., Ebr., (*euer Gericht*;—which De W. also gives for the literal version, explaining it in the sense of E. V.; as the Dt. Ann. also do the *heeft uw oordeel . . . geoordeeld* of the version.), Moldenh. (*das über euch ergangene Urtheil*), Sharpe, Stu., Lord, (*your condemnation*), Hengst. (as Germ.). Some of these, however, (as Vulg., &c., Hainm.) might be supposed to mean: *justice to you* (which at least involves the real force of the clause), or possibly even: *your own former judgment concerning Babylon*:—5., *sentence upon Babylon on your account.* So Dodd.:—6., *as above*; and then *κρίνειν κρίμα = טפנְךָ טבַע* (Greenf.’s phrase here), or *גְּנִינְךָ גְּנִינָה* (= Syr. here). Comp. Jer. 5: 28; 22: 16 and Lam. 3: 59 in the Heb., Sept. (*κρίνειν κρίσιν*), and E. V. See also 1 Cor. 6: 7. So It.;—Daub., Woodh., Allw., Treg., Murd.;—Wahl (*causa, Rechtssache*), Schirl. (*der Rechtshandel, der Streit vor Gericht*);—but he explains the whole clause as E. V.).

<sup>m</sup> Comp. NN. k. l. By Fr. S.;—B. and L., Wakef., Stu., Lord, *ἐξ αὐτῆς* is connected with *τὸ κρίμα ὑμῶν*, in the sense of

## KING JAMES' VERSION.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be

<sup>a</sup> For μίλον, Lachm., Treg., Words., read μύλων ('A. Vulg. Copt. Syr. ed. μύλικον C.).—For the omission of it, see ch. 8: 5, N. p. &c.

<sup>b</sup> Literally: *a rush*. W. has *birr*; Daub., *rushing*.

<sup>c</sup> The Greek order of the verb and subject is retained by the Latin and French verss., Syr., Germ., It.;—Herd., Mey., Greenf., Sharpe, De W., Hengst., Ebr.

<sup>d</sup> Not: *subverted, overthrown* (according to Wahl's definition here, *ererto*; or Rob.'s, 'to cast down, to overthrow, i. q. *χαταβάλλω*?'), but: *cast* into the depths of perdition; the same term, that described literally the symbolic act, being now figuratively applied to the subject of the prophecy.—Nowhere else does E. V. add *down* to the proper meaning of *βάλλω* (comp. ch. 12: 9, N. l); nor is that specification added here by W. (*sent*), T., C., G., R. (*thrown*);—Latin verss. (though some change the Vulg. *mittere* into *projicere* or *conjurare*), Syr., Germ. (*rerworfen*), Dt. (*geworpen*), It. (*giittata*), Fr. G.,—M.,—S., (*jetée*);—and so B. and L. *marg.*);—Brightm. (*cast out*). Berl. Bib., De W., Hengst., Ebr., (*geworfen*), Beng. (*hingeschmissen*), Guyse, Dodd. and Woodh. (*hurled [away]*), Greenf., Sharpe (*as H.*). Penn, Stu., Lord, Treg., (*cast down*).

<sup>e</sup> German verss., Dt., It., Fr. S.;—Daub., Dodd., Wesl., Woodh., Penn, Sharpe, Stu., Lord, Treg., Murd. Other verss. follow the Vulg. *illa*.

<sup>f</sup> See ch. 3: 12, N. j, &c.

<sup>g</sup> This insertion is justified by the change in the construction.

## GREEK TEXT.

21 Καὶ ἦρεν εἰς ἄγγελος ἵσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὗτος ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

22 καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

23 καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροι σους ἥσαν οἱ μεγι-

## REVISED VERSION.

21 And a mighty angel took up a stone like a great <sup>a</sup>millstone, and cast <sup>a</sup>into the sea, saying: Thus with <sup>a</sup>violence shall <sup>a</sup>be cast Babylon <sup>a</sup>the great city, and <sup>a</sup>never shall <sup>a</sup>she be found <sup>a</sup>more.

22 And the voice of harpers and <sup>a</sup>musicians and <sup>a</sup>pipers and trumpeters shall <sup>a</sup>never be heard in thee <sup>a</sup>more; and no craftsman, of whatsoever craft, <sup>a</sup>shall <sup>a</sup>ever be found in thee <sup>a</sup>more, and the <sup>a</sup>voice of a millstone shall <sup>a</sup>never be heard in thee <sup>a</sup>more;

23 And the light of a <sup>a</sup>lamp shall <sup>a</sup>never shine in thee <sup>a</sup>more, and the voice of <sup>a</sup>bridegroom and <sup>a</sup>bride shall <sup>a</sup>never be heard

<sup>a</sup>—W. (*it*);—French verss. (except that S. has: *on ne la trouera plus*);—Kenr., Ebr.

<sup>b</sup> Dt., Beng., Moldenh., Herd., Mey., All., Stu., translate *μουσικῶν*, *zangers*, *Sänger*, *singers*; and that is 'perhaps' the meaning here, in the opinion of Rob., Green, Barn., and others. Hengst., on the contrary, translating *κιθαρῳδῶν* *Cithersänger* (*harp-singers*; ch. 14: 2), refers *μουσικῶν* generally to players on instruments, of whom two classes are then specified.—The sign of the genitive is omitted before *pipers* by Daub., Wesl., Wakef., Sharpe, Stu., Lord. Treg., Murd., Kenr. Newc., Thom., Penn, repeat it before each of the nouns. E. V. follows T., C., G.

<sup>c</sup> See ch. 3: 12, N. j, &c.

<sup>d</sup> There is nothing answering to the E. V. supplement in W., R.;—foreign verss. (except the French: *de quelque métier que ce soit*);—Dodd. and the later English verss. (except Words.).

<sup>e</sup> See ch. 1: 15, N. o. W.;—Vulg., Germ., Fr. S. *marg.*;—Erasm., Vat., Aret., Engl. Ann., Cocc., Grell., Vitr., Beng., Herd., Mey., Greenf., All., Hengst.

<sup>f</sup> See 2 Pet. I: 19, N. s, &c. W. (*lantern*), R.;—It., Fr. S.;—Hamm., Daub., B. and L. Dodd., Herd., Wakef., Newc., Woodh., Thom., Greenf., Stolz, All., Goss., Penn, Sharpe, Lord, De W., Kenr. Comp. Prov. 13: 9.

<sup>g</sup> See ch. 3: 12, N. j, &c.

<sup>h</sup> It.;—Woodh., Thom. and Murd. (*a brideg. and br.*), Greenf., Sharpe, Lord, Treg. (repeats *of*). The indefinite article is twice used by Dt.;—Wakef., Allw., Ebr.

## KING JAMES' VERSION.

heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

## CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying; Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which

<sup>b</sup> The Greek word occurs elsewhere in the singular only in Gal. 5: 20, and there E. V. renders it, *witchcraft*. The singular number is here retained by T., C.;—Syr., German verss., Dt.;—Cocc., Woodh., Allw., Sharpe, Stu., Treg. E. V. and others follow the Vulg. (*beneficiis*).

<sup>c</sup> The Greek order is retained by T., C., G.;—Latin verss., Syr., Germ.;—Beng., Wakef., Greenf., De W., Hengst., Ebr.

<sup>d</sup> See ch. 12: 5, N. x.

<sup>e</sup> The Greek order of the verb and subject is retained by W.;—Latin verss., Syr., Germ.;—Woodh., Lord. Beng., Herd., Mey., All., have *gefunden*; Hengst., *erfunden worden*; Ebr., *erfunden*, at the end of the first clause; Moldenh., *erfunden*, at the end of the verse.

<sup>f</sup> Matth., Griesb., Knapp, Mey., Sch., Bloomf., Tisch., Theile, read *aīματα* (B. ‘<sup>a</sup> 26. <sup>β</sup> 6. Compl. Arr. Slav. MS.’), = οἷμα, Ps. 5: 7, &c.

<sup>g</sup> See ch. 9: 15, N. i. Wakef., Lord.

<sup>h</sup> See ch. 5: 7, N. a, &c.

<sup>i</sup> All the recent editors omit the *xaī*, on the authority of A. B. C. ‘<sup>a</sup> 21. <sup>β</sup> 5. <sup>γ</sup> 2. Vulg. Copt. Syr. Slav. MS.’ I recommend that, in accordance with this reading, the chapter begin with the word *After*.

<sup>j</sup> All the recent editors, except Beng., here insert *ως* (the Erasmian text, which omits it, resting only on 5 cursive MSS., and ‘Syr. Arm. Slav. ed.’). I recommend that this reading be adopted, and translated: *as it were*.

<sup>k</sup> See ch. 1: 10, N. x.—All the recent editors (except Bloomf.) insert the *μεγ*. here.

<sup>l</sup> Elsewhere (always in this book) E. V. translates ὥχλος 79 times *multitude*, and ὥχλος πολὺς 21 times *a great multi-*

## GREEK TEXT.

στᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ έθνη.

24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἀγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

## CHAP. XIX.

KAI μετὰ ταῦτα ἥκουσα φωνὴν ὥχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος, Ἀλληλούϊα· ή σωτηρία καὶ η δόξα καὶ η τιμὴ καὶ η δύναμις Κυρίῳ τῷ Θεῷ ήμῶν·

2 ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ητις ἔφθειρε

## REVISED VERSION.

in thee <sup>b</sup>more: for thy merchants were the great men of the earth; for by thy <sup>b</sup>sorcery <sup>c</sup> were deceived all <sup>d</sup>the nations.

24 And in her <sup>c</sup> the <sup>b</sup>blood of prophets and of saints was found, and of all that <sup>e</sup>had been slain <sup>b</sup>on the earth.

## CHAP. XIX.

<sup>a</sup>And after these things I heard <sup>b</sup>a <sup>c</sup>loud voice of <sup>d</sup>a great multitude in heaven, <sup>e</sup>saying: Alleluia! <sup>f</sup>the salvation, and <sup>g</sup>the glory, <sup>h</sup>and <sup>i</sup>the honour, and <sup>j</sup>the power, <sup>b</sup>unto the Lord our God!

2 For true and righteous are his judgments; for he <sup>i</sup>judged the great <sup>j</sup>harlot, <sup>k</sup>that <sup>l</sup>corrupted

tude;—R. (*many multitudes*;—Vulg. *turbarum multarum*);—Germ. (*grosser Schaaren*), Dt. (*eene groote schare*), It. (*una grossa multitudine*), French verss., except Fr. S., (*une grande multitude*);—Castal. (*ingentis multitudinis*), Brightm., Beng. (*einer häufigen Schaar*), Dodd., Wesl., Moldenh. (*einer grossen Menge*), Wakef., Newc., Woodh., Thom., Allw., All. (*as Germ.*), Penn, Sharpe and Kenr. marg. (*a great crowd*), Stu., Lord, Hengst. (*einer grossen Schaar*), Murd.

<sup>e</sup> For λέγοντος, all the recent editors (except Bloomf.) read λεγόντων (A. B. C. ‘<sup>a</sup> 26. <sup>β</sup> 5. Compl. Syr.’). Comp. v. 3, εἰρηκαν, for which B. 21 eursive MSS. and Compl. have εἰρηκεν; C., εἰπαν.

<sup>f</sup> See ch. 1: 6, N. e, &c.

<sup>g</sup> Bloomf.: ‘The words *xaī η τιμὴ* are, on strong grounds’ (A. B. C. ‘<sup>a</sup> 26. <sup>β</sup> 5. <sup>γ</sup> 3. Compl. Vulg. Syr. Slav. MSS.’) ‘cancelled by all the recent editors.’ Though Knapp merely brackets them, I recommend that, in accordance with this reading, the words *and the honour* be omitted. Matth. also transposes: *η δύναμις xaī η δόξα* (B. ‘<sup>a</sup> 20. <sup>β</sup> 5. <sup>γ</sup> 2. Compl. Vulg. MS. Syr. Slav. MS.’).

<sup>h</sup> For Κυρίῳ τῷ Θεῷ, Beng. and Bloomf. read τῷ Θεῷ (“<sup>36. 27.</sup> Vulg. Aeth. Syr. Arm. Arr. Slav. MS.”); all the other recent editors, τῷ Θεῷ (A. B. C. ‘<sup>a</sup> 24. <sup>β</sup> 4. <sup>γ</sup> 2. Compl. Copt. Slav. MS.’—‘strong authority,’ says Bloomf. in the *Supp.*). I recommend the adoption of the latter reading: *of our God!*

<sup>i</sup> See ch. 18: 20, N. k, &c. Sharpe.

<sup>j</sup> See ch. 17: 1, N. g.

<sup>k</sup> See 2 Pet. 2: 11, N. f. E. V., ch. 17: 1;—W., R.;—Penn, Others generally have *who*.

<sup>l</sup> W. (*defouled*);—Dodd., Wesl., Wakef., Newc., Thom., Allw., Penn, Sharpe, Stu., Lord, Murd., Kenr.—For *ἴψθ*, Beng., Matth., Knapp, read *διεφθεῖρε* (B. ‘<sup>a</sup> 26. <sup>β</sup> 5. Compl. *Iψες Α.*’).

## KING JAMES' VERSION.

did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunder-

<sup>a</sup> Dt., French verss., Wakef., Ebr., repeat the pronoun; the last two unnecessarily marking it as supplied.—The τῆς before χειρός is bracketed by Bloomf., and cancelled by all the other recent editors (except Beng.), on the authority of A. B. C. ‘<sup>a</sup> 14. β 4. Compl.’

<sup>b</sup> E.V., John 3: 4; 21: 16; (*the sec. t.*);—Syr., Dt. (*ten tweedemaal*), It. (*la seconda volta*), Fr. S. (*une seconde fois*);—*for encore* of G. and M.);—Pagn., Bez., Par., Cocc., Grell., Vitr., (*secundo*);—*for the Vulg. iterum*, Hamm., Treg., (*the sec. t.*), Wells, Daub., B. and L. (*as Fr. S.*), Beng. (*zum zweitenmal*), Dodd, Gill (*‘Or a sec. t. they said it?’*), Wakef., Penn, Sharpe, Ebr. (*ein zweitesmal*).

<sup>c</sup> For the verb, see ch. 9: 2, N. h. &c. The Greek time is retained by W., R.;—foreign verss. (except Syr., It., B. and L.);—Hamm., Daub., Dodd., Wakef. and the later English. The past tense in the more unsuitable, as the sentence is uttered, not by the seer himself (comp. the ἀρέβη of ch. 8: 4 and 9: 2 with the ἀράβαινει of ch. 14: 11), but by the heavenly voice (Vitr., Dodd., Wakef., Heinr., Gerl., Sharpe, De W., Hengst., Ebr.), completing its own previous announcement (v. 2) of the occasion of jubilee. Comp. v. 7, N. i, and the structure of Ps. 136.

<sup>d</sup> See ch. 1: 6, N. g. &c.

<sup>e</sup> The ξαί before τέσσ. is bracketed by Bloomf., and cancelled by all the other recent editors, except Matth., on the authority

## GREEK TEXT.

τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἔξεδίκησε τὸ ἄιμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

3 Καὶ δεύτερον εῖρηκαν, Ἀλληλούια καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τὸν αἰώνας τῶν αἰώνων.

4 Καὶ ἔπεισον οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν. Ἀλληλούια.

5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγοντα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ισχυρῶν, λέγοντας, Ἀλληλούια.

of A. B. C. ‘<sup>a</sup> 13. β 5. Compl.’ I recommend that this reading be followed: *twenty-four*. See ch. 5: 8, N. e. &c. Here Beng., Lachm., Words., also read *εἰς τέσσ. πρε.* (A. B.).

<sup>f</sup> Sec ch. 4: 6, N. a.—For τὸν θρόνον, Matth., Lachm., Treg., Tisch., read τῷ θρόνῳ (A. B. C. ‘<sup>a</sup> 17. β 4.’).

<sup>g</sup> See ch. 9: 3, N. m. &c.

<sup>h</sup> For *εἰς*, Beng., Matth., Knapp, Mey., Lachm., Treg., Tisch., read *ἀπό* (A. B. C. ‘<sup>a</sup> 16. β 4.’).

<sup>i</sup> For τὸν Θεόν, Beng., Lachm., Treg., Words., Tisch., read τῷ Θεῷ (A. B. C. and 8 cursive MSS.).

<sup>j</sup> This *ξαί*, bracketed by Bloomf., is cancelled by all the other recent editors, on the authority of A. B. C. ‘<sup>a</sup> 21. β 5. Compl. Vulg. Copt. Aeth. Syr. Arm. Slav. MSS.’ I recommend that this reading be adopted, and the word *both* omitted.

<sup>k</sup> See ch. 11: 18, N. j. &c.

<sup>l</sup> E. V., first clause; &c.;—Newc. (marking *it were* in all the three cases as supplied), Thom. (in the last instance), Allw.

<sup>m</sup> See ch. 4: 5, N. t.

<sup>n</sup> Erasm., Mill, Beng., read as in our Text, λέγοντας (‘<sup>a</sup> 7.’); for which the *textus receptus*, Lachm., Hahn, Treg., have λεγόντων; the other editors (not, as Bloomf. says, ‘all the recent editors,’ were we even to ignore Treg., as Bloomf. chooses to do throughout.), λέγοντες (‘B. ‘<sup>a</sup> 14. β 3.’).

## REVISED VERSION.

the earth with her fornication, and he avenged the blood of his servants at <sup>a</sup> her hand.

3 And <sup>a</sup> a second time they said: Alleluia! and her smoke ascendeth unto the ages of the ages.

4 And the four and twenty elders and the four living creatures fell down, and worshipped God that sat on the throne, saying: Amen; Alleluia!

5 And a voice came forth out of the throne, saying: Praise our God, all ye his servants, and ye that fear him, both <sup>a</sup> the small and <sup>a</sup> the great.

6 And I heard as it were the voice of a great multitude, and <sup>a</sup> as it were the voice of many waters, and <sup>a</sup> as it were the voice of mighty thunders, saying:

## KING JAMES' VERSION.

ings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the

<sup>a</sup> After Θεός, the word ἡμῶν is inserted by Matth., Griesb., Knapp, Mey., Sch., Treg. (in brackets), Tisch., on the authority of B. <sup>α</sup> 25. <sup>β</sup> 6. Compl. Vulg. Syr. Arm. Ar. P. Slav. MS.'

<sup>b</sup> See ch. 4: 8, N. k.

<sup>c</sup> E. V., elsewhere (9 times);—W.;—Daub., Guyse, Wesl., Wakef., Newc., Clarke, Sharpe, Stu., Lord, Kenr.

<sup>d</sup> Gr. *reigned* = *began to be and act as King*. See ch. 11: 17, N. c.—Here the perfect tense is employed by W., G., R., (hath r.);—all foreign verss. (except B. and L., Moldenh., Herd., Mey., All.), but commonly in some phrase implying that the reign has just begun;—Stu. (*has become king*;—<sup>e</sup> or we may translate it, as is usual, *has r.*?), Lord (*has r.*), Treg., Kenr., (as W.).

<sup>e</sup> E. V., 42 times out of 74 (see especially Matt. 5: 12);—W. (*joy we*);—Brightm., Dodd., Wakef., Thom., Allw., Penn, Sharpe, Stu., Lord, Murd.

<sup>f</sup> Comp. E. V., Matt. 5: 12; 1 Pet. 1: 6; 4: 13. Latin verss. (*exultemus*), Fr. G.,—M., (*tressaillons de joie*);—B. and L. (*faissons éclater notre joie*). Dodd., Herd. (*jauchzen*;—and so Mey., Ebr.). Comp. Gill, at v. 3; ‘They repeated their hallelujah, or gave one spiritual *huzza* more.’, Wakef. (*be exceedingly glad*), Thom. (*exult with joy*), Allw., Greenf. (בָּרוּךְ), Lord, Murd.—Lachm. and Tisch. read ἀγαλλιῶμεν καὶ δῶσομεν (A.).

<sup>g</sup> See ch. 1: 6, N. e., &c. German verss., Dt., It.;—Wesl., Wakef., Woodh., Thom., Allw.

<sup>h</sup> In the other 16 instances, in which δόξα occurs in this book, E. V. renders it *glory*; and only 5 times *honour*, out of 151 instances in which it occurs elsewhere;—W., R.;—Latin and French verss., It.;—Daub. and the later English verss. (except Words.).

<sup>i</sup> The change of tense in v. 8, as given in E. V. and most other verss., and the full pause at the end of v. 7, were probably intended to set off v. 8 as an additional statement made by the seer in his own person;—a design, which some (as Newc., Penn, Treg., Ebr.) still more clearly indicate by their use of quotation-marks. But in the 20 other instances in which ἐδόθη, ἐδόθησαν, occur in this book as so used, they contain a record of what transpired in vision, the party at least, to whom the gift was made, being actually present; whereas the first mention of the appearance of the heavenly Bride is in ch. 21: 2, 9, 10, and there John beholds her ἡτοίμασμένην, of whom the voice here says that she ἡτοίμασιν ἵστην. I therefore regard v. 8 also (except-

## GREEK TEXT.

ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

7 χαίρωμεν καὶ ἀγαλλιώμεθα,  
καὶ δῶμεν τὴν δόξαν αὐτῷ. ὅτι  
ἡλθεν ὁ γάμος τοῦ ἄρνιον, καὶ ἡ  
γυνὴ αὐτοῦ ἡτοίμαστεν ἔστην.

8 Καὶ ἐδόθη αὐτῇ ἵνα περι-  
βάλῃται βύστινον καθαρὸν καὶ

## REVISED VERSION.

Alleluia! for the Lord <sup>a</sup>God <sup>b</sup>the Almighty <sup>c</sup>reigneth.

7 Let us <sup>d</sup>rejoice and <sup>e</sup>exult and give <sup>f</sup>the <sup>g</sup>glory to him; for the marriage of the Lamb <sup>h</sup>came, and his wife <sup>i</sup>prepared herself,

8 And <sup>j</sup>it <sup>k</sup>was <sup>l</sup>given to her that she should be <sup>m</sup>clothed <sup>n</sup>with fine linen, <sup>o</sup>pure and <sup>p</sup>bright. For

ing [Woodh., Thom., Allw., do not except] the explanatory clause at the end) as spoken by the voice. The occasion of the great joy and triumph is, that the marriage of the Lamb came, and that there was then a prompt and simultaneous manifestation of the reverent fidelity of His wife (Matt. 25: 4, 7, 10), and of the rich, abiding grace of Him who loved her from the beginning (Eph. 5: 25–27). See Jude 14, N. k, &c.—W. (*came . . . made ready . . . is given*);—the second expression being adopted by T., C., G.);—Dt. (*is gegeeren*), It. (*è stato dato*), French verss. (*a été donné*);—Beng., Moldenh., (*ist gegeben*), Wakef. (*is given*), Woodh., Thom., Allw., (*hath been granted*;—which Ell. also allows, as suggesting ‘one of the joyful subjects of song to the hymnists.’). The seventh verse ends with a colon in G.;—Wakef., Penn;—and in the Greek Text of Griesb., Words.:—with a semicolon, in Mey., De W.:—with a comma, in Castal., Beng., Moldenh.;—and in the Greek Text of Beng., Knapp, Mey., Lachm., Hahn, Tisch., Theile:—without any point, in Thom. In the other 6 instances, in which ἡτοίμασω occurs in this book (see especially ch. 21: 2), E. V. renders it *to prepare*; and so 23 times out of 33 elsewhere. The same verb, or its cognate equivalent, is here employed by R.;—Latin verss., Fr. S.;—Guyse, Dodd., Woodh., Allw., Stu., Lord, Kenr.

<sup>j</sup> The emphasis lies in the antithesis between ἡτοίμασιν ἵστην and ἐδόθη αὐτῇ. See v. 7, N. i and comp. ch. 8: 2, N. e., &c.—The Greek order of ἐδόθη αὐτῇ is retained by W., R.;—Latin verss. (except Castal.), Syr.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Greenf., Stu., Lord, Treg., Murd., Kenr.

<sup>k</sup> See ch. 3: 21, N. e.

<sup>l</sup> See ch. 7: 13, N. t.

<sup>m</sup> See ch. 7: 13, N. u., &c.

<sup>n</sup> For *pure*, see E. V., ch. 15: 6; 21: 18, 21; 22: 1; and 13 times elsewhere. The same word, or its cognate, is here used by T., C., G.;—It., French verss.;—Erasm. and later Latin verss. (except Bez., *mundus*; though in the earlier editions he also used *purus*), Brightm., Dodd., Newc., Woodh., Scott, Allw., Penn, Stu., Lord, Treg.—For *bright*, see ch. 15: 6, N. e.—For *καθ.* καὶ λαμπ., Beng., Knapp, Mey., Lachm., Hahn, Treg., Tisch., Theile, read λαμπ. καθ. (‘A. 7. 91. 92. Vulg. MS. *An. Aeth. Syr. Erp. Slav. MSS.*’; Matth., Griesb., Sch., Words., read λαμπ.). καθ καθ. (B. <sup>α</sup> 21. <sup>β</sup> 4. Compl. Vulg. ed.’).

## KING JAMES' VERSION.

fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy

<sup>a</sup> For ἐστί τῶν ἀγίων, all the recent editors (except Griesb., Sch.) read τῷ ἀγίῳ. <sup>b</sup> εἰσι[ν] (A. B. <sup>a</sup> I7. <sup>β</sup> 5. Compl.).

<sup>c</sup> For this plural form, see E. V., Is. 64: 6; Ezek. 33: 13; Dan. 9: 18; and repeatedly elsewhere in the margin. W. (*justifyings*), R. (*justifications*) ;—Latin verss. (*justificationes*;—except Castal., *virtutes*; and Vitr., *justitiae*), Syr. (= γένη), Dt. (*regtvaardigmakingen*;—marg. *regtvaardigheiten*), It. (*l'opere giuste*), Fr. G.,—S. (*justifications*) ;—Brightm. (allows R.), Engl. Ann., Hamm. (*ordinances*;—so he renders δικαιώμα also at Rom. 2: 26; 8: 4; in addition to E. V. Luke 1: 6 and Heb. 9: 1, 10. The Sept. in like manner often employ δικ., where E. V. has *statute*, *ordinance*; comp. Ex. 15: 25; 2 Kings 17: 34, 37; Ezek. II: 20; 43: 11; &c. Here Hamm., supposing moreover τῷ ἀγίῳ to be used as in Heb. 8: 2; &c., finds the explanation of the whole phrase in Lev. 16: 3, 4.), B. and L. (*bonnes œuvres*), Beng. (*Rechte*), Dodd., Wakef., Newc., Thom. (*righteous acts [actions]*), Gill (*righteousnesses or justifications*), Stolz (*Tugenden*), Penn, Kenr., (as R.), Stier (*Ge rechtigkeiten*), Hengst. (*Rechtthaten*), Murd., Ebr. (*Gerechtigkeitserfüllungen*).

<sup>d</sup> See ch. 5: 8, N. j.

<sup>e</sup> See 2 Pet. 2: 11, N. f.

<sup>f</sup> Comp. ch. 14: 10, N. x, &c. Moldenh., Wakef., Treg.

<sup>g</sup> The construction and order of the Greek are retained by W., R.;—Latin verss. (excepting Castal.'s order and Vitr.'s construction), Syr., Fr. G.,—M.,—S.;—Beng., Herd., Kist., Greenf., Gerl., Lord, Stier, De W., Murd.

<sup>h</sup> For εἰσὶ τοῦ Θεοῦ, Beng., Matth., Lachm., Treg., Words., Tisch., read τ. Θ. εἰσι[ν] (A. B. <sup>a</sup> I6. <sup>β</sup> 5.).

<sup>i</sup> For ἀληθινοί, Beng., Lachm., Words., Tisch., read οἱ ἀληθινοί (A.); and this Bloomf. is ‘now inclined to receive, considering that internal evidence is in its favour, and that the article is required by propriety of language.’ But see 1 John 5: 20, according to the common reading, which, says Win. (§ 19. I. a), ‘is by no means to be disregarded, since the later writers began in such a case to omit the article.’ The absence of the article, however, in the present instance is probably that which led to the following variations in the interpretation of this clause:

## GREEK TEXT.

λαμπρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἔστι τῶν ἀγίων.

9 Καὶ λέγει μοι, Γράφον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἄρνιον κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

10 Καὶ ἔπεσον ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὁρα μή· σύνδον λός σου εἰμὶ καὶ τῶν ἀδελφῶν

## REVISED VERSION.

the fine linen is the righteousness of the saints.

9 And he saith unto me: Write: Blessed are they who have been called unto the supper of the marriage of the Lamb. And he saith unto me: These are the true words of God.

10 And I fell before his feet to worship him. And he saith unto me: See thou do it not: I

Vulg. (*haec verba Dei vera sunt* [and so Erasm., Pagn., Vat., Bez., Par., Vitr.] = W., G., R., Kenr., *these words of God be [are] true* = French verss. [except Fr. S.] *ces paroles de Dieu sont véritables*), Syr. (= De D. *haec verba mea vera Dei [verba] sunt*; which is somewhat more exact than Murd. *these my [sayings] are the true words of God*), Germ. (*diess sind wahrhaftige Worte Gottes*);—Aret. (*'sermones isti Dei veri sunt . . . duo praeuntiat, primū, quod veri sint, deinde quod Dei sint*;—which may have suggested Hengst.'s *'diese Worte sind wahrhaftig, [sind Worte] Gottes'*), Brightm. (*'These true words are the words even of God himself . . . It is no strange matter to say, that the words of God are true'*;—and so Cocc. *'hi sermones veri sunt Dei*, and Züll. (*'diese wahrhafteten Worte sind Gottes [Worte]'*). Stolz, Van Ess, Mey., (wahrh. *Gottesworte [-sprüche]*), De W. (*'diese Worte sind [die] wahrhafteten [Worte] Gottes'*);—adding, however, that, but for the parallel ch. 21: 5, Beng.'s explanation were to be preferred: *Das sind die wahrhafteten Worte Gottes*; ‘that is,’ says De W., ‘the truth of God's words now shows itself; οὗτοι being then the subject, as in 20: 5; Luke 24: 44, and pointing to the results mentioned in the immediate context.’).

<sup>a</sup> E. V., 12 times out of 17 in this book, and generally elsewhere;—W., G., R.;—Latin verss. (*verba*;—except Castal., *dicta*; and Cocc., *sermones*), Syr. (as in v. 13), Germ. (*Worte*), Dt. (*woorden*), It. (*parole*), French verss. (*paroles*);—Brightm., Dodd., Moldenh. (as Germ.);—and so Herd., Kist., Goss., All., De W., Hengst., Ebr.), Wakef. and the later English verss. (except Sharpe, Words.). E. V. follows T., C.

<sup>b</sup> For ξεσον, Beng., Lachm., Treg., Words., Tisch., read ξεσα (A. a 8. <sup>β</sup> 2. Er.).

<sup>c</sup> E. V., ch. 22: 8, and 40 times elsewhere out of 47 (nowhere else, *at*);—W., R.;—Latin verss. (*ante*;—except Castal., ad; and Cocc., *coram*), Syr., Germ. (*vor [ihm] zu [seinen Füssen]*), Dt., It. (= Germ.), Fr. S.;—Brightm., Daub., Berl. Bib., Beng., Dodd., Wesl., Herd., Wakef., Newc., Woodh., Mey., Allw., All., Penn, Gerl., Sharpe, De W., Treg., Hengst. (as Germ.) Kenr., Ebr.

<sup>d</sup> E. V., v. 9; &c. See ch. 10: 9, N. h.

## KING JAMES' VERSION.

brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and

## GREEK TEXT.

*σον τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.*

*11 Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἴδον ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.*

*12 οἱ δὲ ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.*

*13 καὶ περιβεβλημένος ἴματιον βεβαμένον αἵματι· καὶ καλεῖται*

## REVISED VERSION.

am <sup>a</sup> a fellow-servant <sup>b</sup> with <sup>c</sup> thee, and <sup>b</sup> with thy brethren that have the testimony of <sup>c</sup> Jesus: worship God; for the testimony of <sup>c</sup> Jesus is the spirit of prophecy.

11 And I saw heaven <sup>d</sup> opened, and behold a white horse,<sup>e</sup> and he that sat upon him, <sup>f</sup> called Faithful and True; and in righteousness he <sup>g</sup> judgeth and <sup>h</sup> maketh war;<sup>i</sup>

12 <sup>b</sup>But his eyes <sup>were</sup> as a flame of fire, and <sup>i</sup>upon his head <sup>were</sup> many <sup>i</sup>diadems; <sup>j</sup>he had <sup>k</sup>a name written, that no <sup>l</sup>one <sup>m</sup>knoweth, but he himself;<sup>n</sup>

13 And he <sup>was</sup> clothed with a <sup>o</sup>garment <sup>p</sup>dyed <sup>q</sup>with blood;

<sup>a</sup> The construction by means of a personal pronoun is retained by W.;—Dodd., Newe., Woodh., Thom., Scott, Allw., Greenf., Sharpe, Lord, De W., Treg., Kenr., Ebr. Of these, Thom., Sharpe, Treg., employ the definite article in rendering σὺνδ.

<sup>b</sup> W. (in the first instance);—Dodd., Newe., Woodh., Thom. (*of*;—and so Sharpe, Lord, Treg., Kenr.). But this introduces a slight ambiguity.), Scott (*to*), Allw., Greenf. (>). That τῶν ἀδελφῶν (is not governed by εἰς understood, as might be inferred from E. V. and others, and as is clearly expressed by a corresponding supplement in T., C., G., Pagn., Eichh., Wakef., Züll., Gerl., Ebr.); though Ehr.’s *Comment.* proceeds on the other construction; but) depends, like σον, upon σύνδοιλος, is variously represented also in Fr. G.,—M., Ell., Words., by the repetition of σύνδ.; in Moldenh., All., by its transference to the end of the sentence; and in Fr. S., by the substitution for it of the demonstrative pronoun.

<sup>c</sup> The first τοῦ is cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. ‘<sup>a</sup> 18. <sup>β</sup> 5. Compl.;’ and the second τοῦ also by the same (except Matth.). on the authority of A. B. ‘<sup>12. 14. 16. 36. 91. 92.</sup> Er?’ In both instances Bloomf. pronounces the authority ‘strong.’

<sup>d</sup> For ἀνεῳγμ., Beng., Lachm., Treg., Tisch., read ῥιζωγμ. (‘A. 42\*\*.’).

<sup>e</sup> See ch. 6: 8, N. i., &c. Here καλούμενος is given as a participle without a copula, by Syr.;—Cocc., Wesl., Woodh., Allw., Hengst.

<sup>f</sup> Of English verss. that retain the present tense, the auxiliary form is avoided by W., G., R.;—Brightm., Dodd., Wesl., Newe., Thom., Penn, Sharpe, Stu., Lord, Murd.

<sup>g</sup> See ch. 1: 13, N. h., &c.

<sup>b</sup> See ch. 1: 14, N. i., &c. In here disregarding the δέ, E. V. follows T., C.

<sup>i</sup> For upon, see ch. 9: 7, N. d., &c.;—for diadems, see ch. 12: 3, N. k.

<sup>j</sup> R.;—Vulg., Fr. S.;—Erasm., Vat., Castal., Cocc., Vitr., Daub., Dodd., Herd., Woodh., Mey., Allw., All., Stu., Lord, Kenr.;—many of these also retaining the participial form, which in English, however, involves an ambiguity. Comp. ch. 21: 12, N. k.

<sup>k</sup> Between ἔχων and ὄνομα. Matth. and Tisch. insert the words ὄνοματα γεγραμμένα καί (‘B. a 17. β 2. Compl. Syr.’).

<sup>l</sup> See I John 4: 12, N. y., &c.

<sup>m</sup> Comp. ch. 2: 17, N. v., and see Jude 5, N. i. The force of the present is given here by R.;—Latin verss. (*novit*;—except Vitr., *intelligit*), Syr., It., Fr. G. and M. (*a connu*), Fr. S.;—Daub., B. and L., Beng. and later German verss. (except Moldenh.), Dodd., West., Wakef., Newe., Woodh., Thom., Penn, Treg., Kenr.

<sup>n</sup> See ch. 1: 13, N. h., &c.

<sup>o</sup> See ch. 3: 5, N. m.

<sup>p</sup> Comp. E. V., Is. 63: 1. In the other two places (Luke 16: 24; John 13: 26), in which βάπτω occurs in the N. T., E. V. properly renders it, *to dip*. But here, where not the process but the apparent result (‘as if it had been dipped, steeped, in blood’) is regarded, the secondary sense of the word is the more suitable. Comp. the εἴματα βεβαμένα of Herod. 7. 67, and other examples cited by the lexicons.—Dt. (*geverwd*), It. (*tinta*). French verss. (use *teint*);—Erasm. and later Latin verss., Ew., Ros., (use *tinctus*), Engl. Ann. (‘or, dyed’), Beng., Stier, (*gefärbet*), Guyse (‘ail over stained . . . dyed’), Heintr. (*infestum*), Stu., Lord, Ebr. (*getränklt*);—Pas. (*intingo*;—and

## KING JAMES' VERSION.

his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name

<sup>r</sup> For *καλεῖται*, Matth., Mey., Lachm., Treg., Words., Tisch., read *κίνηται* ('A. B. <sup>a</sup> 16. <sup>b</sup> 3. Vulg. MS. Aeth. Syr. Ar. P.'—strong authority of MSS., says Bloomf., 'confirmed by internal evidence').

<sup>s</sup> Before *ἐν* all the recent editors insert *τά* (which is wanting only in B. <sup>a</sup> 5. <sup>b</sup> 2. <sup>c</sup> 2. Er.). I recommend that this reading be adopted, and translated: *which were*.

<sup>t</sup> The *καί* is cancelled by all the recent editors, on the authority of A. B. <sup>a</sup> 22. <sup>b</sup> 5. <sup>c</sup> 2. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arr. I recommend that this reading be adopted, but that *and* be retained as a supplement. Comp. ch. 15: 6, N. d.

<sup>u</sup> Comp. v. 8, N. n.

<sup>v</sup> See ch. I: 16, N. q. &c.

<sup>w</sup> Between *ρομφαία* and *όξεια*, Matth., Sch., Words., insert *δίστομος* ('B. <sup>a</sup> 26. <sup>b</sup> 6. <sup>c</sup> 3. Compl. Vulg. ed. [not Am.] Aeth. Syr. Ar. P. Slav. MS.').

<sup>x</sup> For *πατάσῃ*, all the recent editors read *παταξῃ* (A. B. <sup>a</sup> 25. <sup>b</sup> 6. Compl.). I recommend that this reading be adopted, and translated: *he might smite*. Comp. ch. 20: 3, N. i.

<sup>y</sup> 'This mighty, divine Hero and Avenger; known also as the Saviour of men, the crucified Lamb of God; He himself, alone (Is. 63: 3).' See I John I: 7, N. x, &c., and comp. Milton, *P. L.* vi. 801–823.

so Leigh., Schöttg.; the former adding: 'It is taken from the dyer's vat, and is a dyeing, or giving a fresh colour, and not a bare washing only.'), Schleus. (*as Erasm.*), Bretsch. (*colore inficio*), Wahl (*as Beng.*), Rob. (*to dip, to dye*), Green. There is nothing in the usage to warrant the *aspersa, sprinkled, besprenget*, of the Vulg. and its followers—a license, suggested probably by Is. 63: 3, and adopted only by Syr., Germ.; Eichh. [*conspersa*]; Schirl. See N. q.

## GREEK TEXT.

*τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ.*

14 *Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἡκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρόν.*

15 *καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ρόμφαία ὥξεια, ὥνται ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρῷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὥργης τοῦ Θεοῦ τοῦ παντοκράτορος.*

16 *καὶ ἔχει ἐπὶ τὸ ἴματιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γε-*

## REVISED VERSION.

and his name is called The Word of God.

14 And the armies in heaven followed him upon white horses, clothed in fine linen, white and pure.

15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he himself shall tend them with an iron rod; and he himself treadeth the winepress of the wine of the fierceness and the wrath of God the Almighty.

16 And he hath upon his garment and upon his thigh the

<sup>r</sup> See ch. 2: 27, N. r, &c.

<sup>s</sup> See ch. 2: 27, N. s.

<sup>t</sup> E. V. so renders *ἄρνος* elsewhere (4 times). W. (*pressour of wine*);—Dt. (*wijnpersbak van den wijn*);—Brightm., Hamm., Daub., Wakef. (*press of the . . . wine*); and so Woodh., Thom., Lord. Foreign verss. generally retain the Greek construction, and translate *άρνος* by the same word as in ch. 14: 19, 20.

<sup>u</sup> Of those who retain the reading and construction of our Text, the article is repeated by Dt., It., French verss.;—Hamm., Allw. But all the recent editors cancel the *καί*, on the authority of A. B. <sup>a</sup> 25. <sup>b</sup> 5. Compl. Vulg. Copt. Aeth. Syr. Arm. Erp. Slav. MSS. I recommend the adoption of this reading: *of the wrath*.

<sup>v</sup> See ch. 4: 8, N. k.

<sup>w</sup> See ch. 6: 16, N. b, &c.

<sup>x</sup> See ch. 3: 5, N. m.

<sup>y</sup> Of those who follow the reading of the Text, Dt., It., Fr. G.,—M.;—Coec., Wells, B. and L., Moldenh., Herd., Wakef., Thom., express the *τό* by a demonstrative pronoun;—Fr. S., by the definite article. But all the recent editors (except Sch.) cancel the *τό*, on the authority of A. B. <sup>a</sup> 24. <sup>b</sup> 6. <sup>c</sup> 2. Compl. I recommend that, in accordance with this reading, the version stand as in E. V.: *a*.

<sup>z</sup> See N. p. In the Sept. and elsewhere *βάπτω* is commonly construed with *εἰς* or *ἐν* prefixed to *the thing into or in which*. In Luke 16: 24 it is followed by the genitive of the material; here, by the instrumental dative (Hom., *Batrach.* 233 *ἐβάπτετο δὲ αὐτὸι πάντας*; Joseph., *Ant.* 3. 6. 1. *τριχὰς καὶ δοράς προβάπτων, καὶ τὰς μὲν ταῖς ιώθεις βεβαμένας, τὰς δὲ φοίνικι*), and so it is treated by all the Protestant authorities cited in N. p, besides the Vulg., &c.

## KING JAMES' VERSION.

written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat

## GREEK TEXT.

γραμμένον, Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

17 Καὶ εἶδον ἔνα ἄγγελον ἐστῶτα ἐν τῷ ἥλιῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὄρνεοις τοῖς πετωμένοις ἐν μεσουρανήματι, Λεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ,

18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθη-

## REVISED VERSION.

name written: "King of kings and Lord of lords."

17 And I saw <sup>a</sup>an angel standing in the sun; and he cried with a loud voice, saying to all the birds that <sup>b</sup>fly in <sup>c</sup>mid-heaven: Come, <sup>d</sup>and gather yourselves together unto <sup>e</sup>the supper of the great God;

18 That ye may eat <sup>f</sup>flesh of kings, and <sup>g</sup>flesh of <sup>h</sup>captains, and <sup>i</sup>flesh of mighty men, and <sup>j</sup>flesh of horses and of <sup>k</sup>those that sit on <sup>l</sup>them, and <sup>m</sup>flesh of all, <sup>n</sup>free and bond, <sup>o</sup>and small and great.

19 And I saw the beast, and the kings of the earth, and <sup>p</sup>their armies, gathered together to

<sup>a</sup> See ch. 17: 5, N. a.

<sup>b</sup> Matth. cancels the *ενα*, on the authority of <sup>c</sup>B. <sup>d</sup>16. <sup>e</sup>β 5. <sup>f</sup>γ 2. Syr.<sup>g</sup>

<sup>h</sup> E. V., ch. 18: 2;—W., R.;—Daub., Guyse, Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Lord, Kenr. Excepting the Latin, foreign verss. generally employ the same word as in ch. 18: 2. E. V. follows T., C., G.

<sup>i</sup> See ch. 4: 7, N. d.

<sup>j</sup> See ch. 8: 13, N. o.

<sup>k</sup> For *καὶ συνάγεσθε* (not, as Bloomf. intimates, for *συνάγ.* alone), all the recent editors read *συνάχθητε* (A. B. <sup>a</sup>28. <sup>b</sup>β 7. <sup>c</sup>γ 2. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Erp. Slav. MS.). I recommend that this reading be adopted, and translated: *gather yourselves together.*

<sup>l</sup> For *τοῦ μεγάλου*, all the recent editors read *τὸ μέγα* [Matth. *τὸν μέγαν*] *τοῦ* (A. B. <sup>a</sup>25. <sup>b</sup>β 5. Compl. Vulg. Copt. Syr. Erp. Slav. MSS.). I recommend that this reading be adopted, and, in connection with *τὸ δεῖπνον* and *Θεοῦ*, translated: *the great supper of God.*

<sup>m</sup> For omitting these articles, one or more, see W., C.;—It. (which is able also, like the Latin verss. and Fr. S., to retain the plural form of the noun);—Berl. Bib., Wakef. (marks them all as supplied). Woodh., Stolz, Sharpe, Stu., Lord, Ebr.

<sup>n</sup> E. V., ch. 6: 15, and 18 times elsewhere out of 20;—T., C., G., (*high capt.*;—and so E. V., Mark 6: 21);—Germ. (*Hauptleute*);—Wells, Dodd. (*commanders*);—and so Newc., Woodh., Kenr.), Wesl., Thom. (*generals*). Treg., Hengst. (*as Germ.*). The etymological force, *captains* or *rulers of thousands*, is

preserved by Syr., Dt., Hamm., Mey. (*Chiliarchen*), Allw., Stu., Lord, Murd. Barn.: ‘The word *colonel* would better convey the idea with us; as he is the commander of a regiment, and a regiment is usually composed of about a thousand men.’ The same word is employed by Daub. in the commentary.

<sup>o</sup> See ch. 2: 2, N. h, &c.

<sup>p</sup> For *αὐτῶν*, Lachm. reads *αὐτούς* ('A. 14. 92').

<sup>q</sup> For the omission of *men* (which the original edition of E. V. did not mark as supplied), see E. V., ch. 13: 16; &c.;—(W., T., C., G., R., construe *πάντων* immediately with *ενα.* and *δούλων*. [as do also many foreign and modern English verss.], and add *men* to each of these two latter terms; which, indeed, G. and R. and many others treat, one or both, as substantives);—foreign verss. generally;—Wells, Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Words., Murd., Kenr. —For the omission of the supplemental *both*, see almost all verss., that follow the reading of our Text. But all the recent editors, after *ἐλευθ.*, insert *τε* (to which Hengst. objects as not found elsewhere in this book, but which is here sustained by A. B. <sup>a</sup>18. <sup>b</sup>β 7. Compl.). I recommend that this reading be adopted: *both*. (Ch. 1: 2, N. f should have contained a reference to this reading.)

<sup>r</sup> W., T., C., G., R.;—Dt., Fr. S.;—Beng., Moldenh., Allw., Hengst., Murd., Ebr. For *καὶ μιχρ.*, Matth., Sch., Tisch., read *καὶ μιχρ. τε* ('<sup>a</sup>21. <sup>b</sup>β 6. Compl. Slav. MSS.') B. also adds *τε*, but omits *καὶ* [omitted also in '9. 14. 30. 36. 47. 92. Compl. Slav. MSS.'], and this reading, *μιχρ. τε*, is edited by Words.).

<sup>s</sup> For *αὐτῶν*, Lachm. and Treg. read *αὐτοῦ* ('A. 6. 11').

## KING JAMES' VERSION.

on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

## CHAP. XX.

AND I saw an angel come down from heaven, having the

## GREEK TEXT.

μένον ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

20 καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιῆσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. Σῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ρομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἔχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

## CHAP. XX.

KAI εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν

## REVISED VERSION.

make \* war \*with him that sat on the horse, and \*with his army.

20 And the beast was taken, and \*with him the false prophet that \*did the \*signs before him, with which he deceived \*those \*who had received the mark of the beast, and \*who worshipped his image. \*They \*two were cast alive into \*the lake of fire \*which burneth with brimstone.

21 And the rest were \*killed with the sword of him that sat \*on the horse, which *sword* \*proceeded out of his mouth: and all the birds were filled with their flesh.

## CHAP. XX.

AND I saw an angel \*descending from heaven, having the \*key

\* Matth., Lachm., Treg., Words., Tisch., insert τὸν (A. B. 'a 12. β 4.').

<sup>a</sup> See ch. 2: 16, N. q.

<sup>b</sup> For μετὰ τούτου δ, Beng. and Lachm. read μετ' αὐτοῦ δ (which De W. also prefers); Matth., Griesb., Knapp, Mey., Sch., Hahn, Bloomf., Words., Tisch., Theile, read δ μετ' αὐτοῦ; Treg., who at first agreed with Beng., now seems ('he who was with him, the false prophet') to read δ μετ' αὐτοῦ δ, as Bloomf. also formerly edited. The evidence stands thus: 'οι μετ' αὐτοῦ δ A. 41. μετ' αὐτοῦ δ 14. 37. 38. 49\*\*. Compl. Vulg. Slav. δ μετ' αὐτοῦ' B. 'a 18. β 5.'

<sup>c</sup> See ch. 16: 14, N. p, &c.

<sup>d</sup> See ch. 2: 2, N. h, &c., and 1: 5, N. v, &c.

<sup>e</sup> See ch. 16: 2, N. j.

<sup>f</sup> E. V., Matt. 19: 5; Mark 10: 8; Eph. 5: 31;—Beng., Herd., Mey., De W., Ebr., (*die*;—for Luth.'s *diese*), Allw., Stu., Lord, Murd. οἱ δύο is in Dodd. *both of them*; in Wakef., simply *both*.

<sup>g</sup> E. V., Matt. 19: 5 and Mark 10: 8 (*twain*); Eph. 5: 31;—W. (*twain*), R. ;—Vulg., Dt., It.;—Erasm., Pagn., Vat., Castal., Wesl., Herd., Newc., Woodh., Mey., Allw., All., Penn, Lord, Kenr., Ebr.

<sup>h</sup> E. V., everywhere else; 4 times in the same relation in this book. Here it follows T., C., G., no doubt because the object is here first mentioned. But the article is none the less proper, but rather the more forcible on that very account, as marking what is in itself eminent and unique, the existence of which may be assumed as known to all who know the terrors of the Lord. Midd.: 'It seems to be spoken of as a well-known name for a place of punishment.' W., R.;—German and French verss., Dt., It.;—Daub. and the later English (except Newc.).

<sup>i</sup> The relative construction is adopted by E. V., ch. 21: 8; &c.;—German verss., Dt.;—Cocc., Vitr., Dodd., Allw., Stu., Ell., Lord, Treg.. Murd.—Lachm. reads τῆς κατομένης ('Α?').

<sup>j</sup> See ch. 11: 13, N. k.

<sup>k</sup> See ch. 2: 13, N. c, &c.

<sup>l</sup> See ch. 3: 10, N. d, &c.

<sup>m</sup> For ἐκπορ.. all the recent editors except Bloomf. read ἐξιλθοίσῃ ('Α. B. 'a 28. β 6. γ 2. Compl.'). I recommend that this reading be adopted, and translated: *came forth*.

<sup>n</sup> See v. 17, N. j.

<sup>o</sup> See ch. 10: 1, N. a, &c.

<sup>p</sup> Bloomf.: 'The recent editors all read κλαῖν, from almost all the best MSS.' (A. B. 'a 25. β 2. Compl.'). Comp. ch. 3: 7, N. o.

## KING JAMES' VERSION.

key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of

## GREEK TEXT.

κλείδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

2 καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστι διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἐκλεισεν αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἀλλι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνη-

## REVISED VERSION.

of the abyss, and a great chain upon his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,

3 And cast him into the abyss, and shut him up, and set a seal over him, that he might deceive the nations no more, till the thousand years were finished; and after these he must be loosed a little time.

4 And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of those beheaded for the testimony of Jesus, and for the word of God,

<sup>a</sup> See ch. 9: 1, N. c.

<sup>b</sup> There is no necessity for saying with Bloomf.: ‘ἐπὶ τὴν χεῖρα is put for ἐν τῇ χειρὶ, a very unusual idiom.’ On the contrary, it is more natural to conceive of the ‘great chain’ as resting on, and depending from, the angel’s hand. See ch. 5: 1, N. a, &c.

<sup>c</sup> For τὸν ὄφιν τὸν ἀρχαῖον, Lachm., Tisch., Theile, read ὄφις ὁ ἀρχαῖος (‘A.’).

<sup>d</sup> Before Σατ., Lachm., Treg., Words., Bloomf., Tisch., Theile, insert δ (A. B. ‘a 14. Compl.’); and, after it, Matth. adds the words, δ πλανῶν τὴν οἰκουμένην ὀλην (‘B. a 26. Compl. Syr. Ar. P. Slav. MSS.’).

<sup>e</sup> Comp. ἐκλεισεν αὐτὸν with Sept. I Sam. 23: 20. But all the recent editors cancel the αὐτὸν (which arose, Ilengst. thinks, from supposing that ἵπαρω αὐτοῖς refers only to ἐσφράγισεν), on the authority of A. B. ‘a 27. β 5. γ 2. Compl. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MSS.’ I recommend that this reading be adopted, and that ἐκλεισεν καὶ ἐσφράγ. be then translated: *shut and sealed*.—T. and C. follow the Erasmian ἐδησεν (‘3. 12.’) for ἐκλεισεν.

<sup>f</sup> E. V., Matt. 27: 37; &c.;—R. (for *super* of the Vulg. and other Latin verss., except Castal. *insuper*);—Germ. (*oben daranf*;—for ἐπ. αὐτ.), Dt. (*boven*), It. (*sopra*), Fr. S. (*au-dessus de*);—Berl. Bib. (*oben über*), Beng. and later German verss. (*über*;—except Moldenh., as Germ.), Gill, Wakef., Woodh., Allw., Penn. Erroneously Baru.: ‘Or, rather, upon it—*ἐπάνω*

αὐτοῦ’—a version grammatically impossible, though taken, along with the explanation attached, from Stu.—For ἐπ. αὐτόν. A. reads ἐμπενῶς αὐτόν.

<sup>g</sup> Guyse, Dodd, Wels., Wakef., Newc., Thom., Penn, Sharpe, Stu., Lord, Murd.—For πλανήση. Matth., Griesb., Knapp, Mey., Sch., Treg., Words., Bloomf., Tisch., read πλανᾷ (B. ‘a 28. β 5. Compl.’).

<sup>h</sup> Bloomf.: ‘For vulg. τὰ ἔθνη ἔτι, all the recent editors read τὰ τὰ ἔθνη’ (A. B. ‘a 24. β 5. Compl.’). I recommend that this reading be adopted, and that the version stand thus: *no more deceive the nations*.

<sup>i</sup> W. R., (*be*—the Vulg. being *consummentur*), T., C., G.;—Dodd., Wakef., Thom., Sharpe, Kenr. (*as R.*).

<sup>j</sup> E. V., v. 5; and see ch. 15: I, N. c.

<sup>k</sup> The καὶ is bracketed by Knapp, and cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. ‘a 11. β 3. Vulg. MS. Am. Tol. Syr.’

<sup>l</sup> The ταῦτα is rendered by a plural form, referring to τὰ, by Castal., Moldenh., Woodh., Allw., Stu., Lord.

<sup>m</sup> See ch. 2: 21, N. m and 6: II, N. d.

<sup>n</sup> See ch. 2: 2, N. h, &c.

<sup>o</sup> See ch. 6: 9, N. t. Here, of English verss., the participial form is retained by W., R.;—Stu. A reference to the etymological sense of πελεκίζω, *to cut, or cut off, with an axe or hatchet*, is preserved by Dt. *marg.*;—Pagn., Bez., Par., Cocc., Vitr., Beng., Woodh., Scott, Allw.

## KING JAMES' VERSION.

God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thou-

## GREEK TEXT.

*σαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασιλεύσαν μετὰ Χριστοῦ χίλια ἔτη.*

5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ

## REVISED VERSION.

and who \* worshipped not \*the beast, "nor his \*image, "and \* received \*not \*the mark upon \*their \*forehead and \*upon their hand; and they lived and reigned with Christ \*a thousand years.

5 \*But the rest of the dead \*lived not \*again \*until the thou-

\* See 2 Pet. 2: 11, N. f. Looking merely at the structure of the verse, we are at liberty to regard the *οἵτινες* as προσεξ. *κατ.* as, 1., *a larger designation, including the πεπελεκτιμένου (Arct.): 'Latius explicat, qui isti sint testes.'* Ebr.: 'Who, then, are they who sit upon the thrones? First and foremost, the *martyrs* . . .; then secondly, *all* in general, who have not &c. . . all out of all periods, who have been faithful to Christ . . . *all the regenerate?*'); or, 2., as *a separate, additional class* (Bez., Brightm., Par., Coec., Wells, Vitr., Daub., Beng., Gill, Newt., Herd., Eichh., Newc., Ew., Mey., Jones, Lord, De W., Hengst.);—most of whom refer πεπελεκτ. especially to the martyrs under imperial Rome, *οἵτινες* to the confessors of later times.); and, on either view, *οἵτινες* might retain its force as a compound relative, *whosoever* (Wells, Woodh., Allw., Scholef, Bloomf., Ell., Lord). But the intimation in ch. 13: 15, that *all* who refused to worship the beast suffered death (comp. also ch. 6: 11) seems rather to favour the idea, that, if the two classes are not, 3., *identical* (Syr. = Murd. *these [are] they who*. T., C., G., Fr. M., B. and L., All., render *οἵτινες* by a simple relative, and omit the preceding *καὶ*. Grot.: 'illud καὶ οἵτινες est quasi dicas, qui *idem*?'), then, 4., *the second may be included in the first* (Treg.: 'The parallel to this sentence in Greek construction is found in Rev. 1: 7. In each case there is a *general statement* followed by *καὶ οἵτινες*; not as some class *added* to the general statement; but as expressing some, who, while included in the general term, are brought into an *especial prominence*.' He errs, however, in asserting, that 'the grammar of the sentence shews this!').—Of those who in translation retain both the *καὶ* and the participial form of πεπελεκτιμένων, the *οἵτινες* is given, as above, by a simple relative, in R.;—Vulg., Germ.;—Erasm., Vat., Castal., Coec., Greenf., Stu., Hengst., Ebr. The E. V. treatment of the two clauses appears in Dt., It., Fr. G.;—Pagn., Bez., Par., Beng., Dodd., Moldenh., Wakef., Thom., Penn, Sharpe. Before *οἵτινες*, a demonstrative pronoun in the accusative (*those*) governed by *τίθον*, is supplied by W.;—Fr. S.;—Brightm., Beng. and Hengst. (in their *Comment.*), Wesl., Newc., Treg.:—a demonstrative in the genitive (*of those*), governed by *ψυχάς*, is supplied by Vitr., Eichh., Ew., Allw., De W., Words.

\* The historical time is given by E. V. in the preceding clause, and here by W., G. (in the first instance, *did worship*), R.;—Wakef., Sharpe, Stu. (*did w. . . did receive*), Words. No Latin version uses the pluperfect, except Par. and Vitr.

\* For *τῷ θηρίῳ*, Matth., Griesb., Sch., Lachm., Hahn, Treg.,

Words.. Tisch., read *τῷ θηρίῳ* (A. B. 'a 18. β 3.') Comp. ch. 13: 4, N. q. &c. and 15, N. z; also ch. 14: 7, 9, 11; &c.).

\* R.;—Dodd., Wesl., Wakef., Newc. (or), Woodh. and the later verss. (except Treg., Words.).—For *οἵτινες*, Beng., Matth., Lachm., Hahn, Treg., Words., Tisch., read *οἵτινες* (A. B. 'a 16. β 3?').

\* For *τῷ εἰκόνι*. Beng., Matth., Lachm., Hahn, Treg., Words., Tisch., read *τῷν εἰκόνᾳ* (A. B. 'a 18. β 2. Er?').

\* Syr., German verss. (except All.; the Vulg. being *nec*), Dt., It., French verss.;—Coec., Vitr., Daub., Dodd., Wakef., Woodh., Allw., Greenf., Penn, Stu., Lord. Treg.

\* Dt., Fr. S.;—Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Scott, Mey., Allw., Greenf., Sharpe, Lord, De W., Treg., Murd., Ebr. The Vulg. *ejus* is dropped by Syr.;—Castal., Coec., Vitr.

\* This *κατών*, which Knapp and Bloomf. bracket, is cancelled by all the other recent editors, on the authority of A. B. 'a 23. β 4. Vulg. ed. Syr. Slav. MS.' I recommend that this reading be adopted, and that the word *their* be retained as a supplement.

\* E. V., ch. 13: 16 (*their right hand*);—Syr., German verss., It. (*mano*), Fr. S.;—Castal., Coec., Daub., Wesl., Wakef. (*hand*), Woodh., Thom., Allw., Stu., Lord, Treg., Murd. E. V. and others follow the Vulg.

\* See ch. 13: 13, NN. e, f, &c.

\* Before *χίλια*, Matth., Griesb., Knapp, Sch., Mey., Hahn, Theile, retain *τά* (B.) of the *text. rec.* Of this De W. strongly approves, and Hengst. and others translate accordingly. I recommend, as a marginal note, these words: 'Or, as many read, *the*.'

\* The *δε* is cancelled by Beng., Matth., Lachm., Treg., Words., Tisch.; of whom Matth., Treg., Words., then insert (Tisch., in brackets) *καὶ* before *οἱ*. The evidence stands thus: 'οἱ A. καὶ οἱ B. a 11. (& 10. 13.) Compl.'

\* For *ἀνέζησαν*, all the recent editors read *ἔζησαν* ('A. B. 'a 13. [& 12. 13.] Compl. Vulg. Copt. Slav. MS.'). I recommend that this reading be adopted, and the word *again* omitted.

\* For *ἦσεν*, all the recent editors read *ἦζεται* ('A. B. a 10. [& 12. 13.] Compl.'). I recommend that this reading be adopted, and translated: *till*, as in v. 3.

## KING JAMES' VERSION.

sand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together

## GREEK TEXT.

ἀνέζησαν ἔως τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

6 Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ. ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἔξουσίαν, ἀλλ’ ἔσονται ἵερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ’ αὐτοῦ χίλια ἔτη.

7 Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

8 καὶ ἔξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαροι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς

## REVISED VERSION.

sand years should be finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are finished, Satan shall be loosed out of his prison,

8 And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number

<sup>f</sup> · They lived not, till &c.' = 'they continued in the state of death, and were so to continue, till &c.'—E. V., v. 3;—W. G., R., (be);—Vulg. (*consummentur*), It. (*fossero*), Fr. G.,—M., (*sont*), Fr. S. (*fussent*);—Erasm., Vat. (as *Vulg.*), Castal. (*forent*), Par. (*complerentur*), Cocc. (*finirentur*). B. and L. (*soient*), Herd. (*wären*;—for Luth.'s *wurden*), Woodh., Lord, Stier and Ebr. (*würden*), Win., De W., ('*sein werden, nicht waren*'); Words. (are; having, like Fr. G. and M., introduced the present tense at *ζησαν*, as G., and B. and L., do the future.).

Dt. (*over*), It. (*sopra*);—Wesl., Wakef., Woodh., Thom., Allw., Stu., Lord, Treg., Murd.

<sup>j</sup> A demonstrative or a personal pronoun is here employed by W., R.;—foreign verss. (except Luth.'s *solche*);—Wesl. and the later English (except Newc., Stu.). E. V. follows T., C., G.

<sup>k</sup> Of recent editors, Words. alone reads *βασιλεύσουται* (comp. ch. 5: 10, N. p) after A., 'intimating that the Millennial period was begun in St. John's age'; and Matth. alone reads *μετὰ ταῦτα* ('a 14.').

<sup>l</sup> For *ὅταν τελεσθῇ*, Matth. and Mey. read *μετά* ('B. a 16. β 5. Arm. Slav. MS.').

<sup>m</sup> See v. 3, N. l, &c.

<sup>n</sup> See ch. 6: 4, N. m.

<sup>o</sup> E. V., ch. 7: 1, and elsewhere (7 times);—W., R.;—foreign verss. (except Germ.), Hamm., Daub. and the later English (except Newc., Words.). (Comp. Shakspere, *Merch. of Ven.* ii. 7, and elsewhere; also Milton, *Par. Reg.* iv. 415: 'the four hinges of the world.') E. V. follows T., C., G.

<sup>p</sup> Before *πόλεων*, Matth., Sch., Lachm., Treg., Words., Bloomf., Tisch., insert *τόρ* (A. B. 'a 20. β 3. Compl.'), of which De W. approves as = *the noted* (Words. 'the great'), while Hengst. would understand it, if genuine, as used 'generically', without affecting the sense. Perhaps it might rather be considered as implying, that what Satan now meditated was simply a renewal and continuation of the hostilities, which had been interrupted by the defeat recorded in ch. 19: 20, and by his own arrest. Bloomf. strangely misconceives the matter, when he says: 'The reference, though latent, is traceable, viz. "the war which had been stirred up by the artful deceit of Satan between Gog and Magog."

<sup>b</sup> See v. 5, N. g, &c. For *ὁ θάνατος ὁ δεύτερος*. (Matth. 10: 28 comp. Luke 12: 5), which Bloomf. marks as a reading 'thought to need alterations,' all the other recent editors substitute *ὁ δεύτερος θάνατος* (A. B. 'a 22. β 5. Compl.').

<sup>1</sup> E. V., ch. 2: 26; 11: 6; and generally, in this relation, elsewhere (comp. ch. 5: 10, N. pp, &c.);—German verss. (*über*),

## KING JAMES' VERSION.

to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

## GREEK TEXT.

*πόλεμον, ὃν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.*

9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἀγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς.

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ φευδοπροφήτης· καὶ βασινισθήσονται ἡμέρας καὶ νυκτὸς εἰς τὸν αἰώνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ’ αὐτοῦ, οὐ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

<sup>a</sup> After ἀριθμός, all the recent editors add an idiomatic αὐτῶν ('A. B. <sup>a</sup> 19. <sup>b</sup> 4').

<sup>b</sup> See ch. 5: 1, N. a, &c. R.;—Brightm., Dodd., Newe., Allw., Stu., (orer), Wakef. (*to*). Lord (*on to*), Kenr. Comp. Rob. s. *iπi*, III. a, b.

<sup>c</sup> W. (*environed*), R. (*compassed*);—Brightm. (*as R.*), Daub., Guyse., Dodd. (*surrounded*); and so Wesl., Wakef., Newe., Woodh., Thom., Penn, Stu., Lord), Allw., Sharpe (*encircled*), Ell. (*encomp. . . . about*), Murd., Keur.—For *ἰνύκλωσαν*, Lachm., Treg., Words., Tisch., read *ἰνύκλεσαν* (A. B. <sup>a</sup> 14. <sup>b</sup> 2. Compl.).

<sup>d</sup> The Greek order is retained by R.;—Latin verss. (except Castal.), Syr., German verss. generally, Dt. (*er kwam vuur neder*).

<sup>e</sup> The words, ἀπὸ τοῦ Θεοῦ, are put after *ἐξ τοῦ οὐρ.* by Beng., Matth., Griesb., Mey., Sch., Treg. (in brackets). Words., on the authority of B. <sup>a</sup> 18. <sup>b</sup> 4. Compl. Vulg. MS. Copt. Arm. Erp.'; while by Lachm. and Tisch. they are, with Bloomf.'s approbation, cancelled, on the authority of 'A. 12. 18. Vulg. MS. Ar. P. Slav. MS.'

<sup>f</sup> Of those who supply the verb, it is inserted (sometimes in the singular, and sometimes in the imperfect tense) before the nouns, by It., French verss.;—Castal., Bez., Brightm., Par., Woodh., Allw., Penn, Stu., Murd.

<sup>g</sup> All the recent editors here insert *zai* (A. B. <sup>a</sup> 26. <sup>b</sup> 3. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav.). I recommend

## REVISED VERSION.

of whom *is* as the sand of the sea.

9 And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city: and there came down fire <sup>a</sup> from God out of heaven, and devoured them;

10 And the devil that deceived them was cast into the lake of fire and brimstone, where <sup>a</sup> the beast and the false prophet; <sup>b</sup> and <sup>c</sup> they shall be tormented day and night <sup>a</sup> unto the ages of the ages.

11 And I saw <sup>a</sup> a great white throne, and him that sat on <sup>b</sup> it, from <sup>a</sup> whose face <sup>b</sup> fled the earth and the heaven, and <sup>c</sup> no place was found for them.

that this reading be adopted, and translated: *also*. W., R., (*both*);—Vulg. (*et*); and so the other Latin verss. that follow this reading), Syr.;—Brightm., Wesl., Newe., Sharpe, Treg., Words., Kenr., (*as W.*), Daub., Beng. and later German verss. ( *auch*), Woodh. (*likewise*). Penn, Stu., Lord, Murd.

\* This *zai* is disregarded by C., G.;—the Vulg. and its followers;—Erasm., Pagn., Vat.;—τὸ θηρ. *zai* δὲ φεύδ. being then connected immediately with *βασαν.*,

<sup>y</sup> 'All three together.'—Dt., French verss.;—Danb., Beng., and the later Protestant English and German verss. (except Hengst.). Such also as supply a singular substantive verb in the preceding clause (see N. v) have here the plural.

<sup>z</sup> See ch. 1: 6, N. g, &c.

<sup>a</sup> For *λευκὸν μέγαν*, Matth., Griesb., Sch., Lachm., Hahn, Treg., Words., Tisch., read *μέγαν λευκόν* (A. B. <sup>a</sup> 17. <sup>b</sup> 3. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav?). For *αἰτοῖ*, Matth., Griesb., Sch., Words., Tisch., read *αἰτόρ* (B. <sup>a</sup> 26. <sup>b</sup> 3. Compl.). After *ἀπό*, Lachm. and Words. insert *τοῦ* (A. B.).

<sup>b</sup> The Greek order is observed by T., C., G.;—Latin verss. (except Castal.), Syr., German verss. (except Moldenh.), It., French verss. (except B. and L.). For the omission of *away*, see ch. 16: 20, N. n.

<sup>c</sup> Comp. E. V., Dan. 2: 35; where the Sept. Greek is the same as here. Newe., Penn, Sharpe, Stu., Lord, Treg. Most other verss., English and foreign, translate *τόπος* before the verb.

## KING JAMES' VERSION.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

<sup>a</sup> For μικρ. καὶ μεγ. (wanting in 8 cursive MSS.), Beng., Lachm., Hahn., Treg., Words., Tisch., read τοὺς μεγ. καὶ τοὺς μικρ. (A. α 10. β 2. γ 2. Compl. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MSS.) B. τοὺς μικρ. καὶ τοὺς μεγ.).

<sup>b</sup> See ch. 10: 5, N. r. &c.

<sup>c</sup> For Θεοῦ, all the recent editors read θάρον (A. B. α 28. β 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.). I recommend the adoption of this reading: *throne*.

<sup>d</sup> W., R.; Fr. S.; Beng. and the later Germ. verss. (except Moldenh., All.). Wakef., Woodh., Thom., Sharpe, Lord, Treg.

<sup>e</sup> For ἡγεώχθησαν, Matth. reads ἡγοῖξαν (‘α 8.’); all the other recent editors (except Bloomf.) read ἡγοῖχθησαν (A. B. ‘α 5. [& 11. 14.] Er. ἀνεώχ. Compl.’). For βιβλίον ἄλλο, they all (except Bloomf.) read ἄλλο βιβλίον (A. B. ‘α 10. β 3. Compl.’). For ῥνεώχθη, Beng., Lachm., Hahn., Treg., Words., Tisch., Theile, read ῥνοίχη (‘A. 3. 7. II. 29. 35. 40. Er. ἀνεώχ. Compl.’).

<sup>f</sup> Nothing is supplied by R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Vitr., Beng., Woodh., Lord, Hengst., Kenr. A demonstrative pronoun is supplied by Fr. S.;—Thom., Ebr.

<sup>g</sup> It., Fr. G.,—M.,—S.;—Brightm., Dodd., Wesl., Newc., Woodh., Allw., Greenf., Penn, Gerl., Stu., Lord, Treg., Murd.

<sup>h</sup> It., Fr. S.;—Cocc., Dodd., Newc., Woodh., Allw., Greenf., Gerl., Lord, Murd.

<sup>i</sup> Comp. ch. 10: 6, N. v. Thom., Murd. But, for ἐν αὐτῷ νεκροῖς, all the recent editors (except Beng., Bloomf.) read (not,

## GREEK TEXT.

12 καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἡγεώχθησαν· καὶ βιβλίον ἄλλο ἡγεώχθη, ὃ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἔκαστος κατὰ τὰ ἔργα αὐτῶν.

14 καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος.

15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βιβλῷ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

## REVISED VERSION.

12 And I saw the dead, <sup>a</sup>small and great, standing before <sup>b</sup>God, and <sup>c</sup>books <sup>d</sup>were opened; and <sup>e</sup>another book was opened, which is <sup>f</sup>of life, and the dead were judged out of <sup>g</sup>the things <sup>h</sup>written in the books, according to their works.

13 And the sea gave up the dead <sup>i</sup>in it, and death and <sup>j</sup>hades gave up the dead <sup>k</sup>in them; and they were judged every <sup>l</sup>one according to <sup>m</sup>their works.

14 And death and <sup>n</sup>hades were cast into the lake of fire: this <sup>o</sup>is the second death.<sup>r</sup>

15 And <sup>s</sup>if any one was not found written in <sup>t</sup>the book of life, he was cast into the lake of fire.

<sup>a</sup> as Bloomf. says, νεκροὶ ἐν αὐτῷ, but) νεκροὶ τοὺς ἐν αὐτῷ (A. B. ‘α 20. β 4.’). And so, for ἐν αὐτοῖς νεκροὶ in the next clause, they all (except Bloomf.) read (not, as Bloomf. again says, νεκρ. ἐν αὐτοῖς, but) νεκροὶ τοὺς ἐν αὐτοῖς (A. B. ‘α 17. β 3. ταῦτῶν νεκροὶ Compl.’). I recommend that both readings be adopted, and in each case translated: *dead that were*. For *that* (2 Pet. 2: 11, N. f), see W., R.;—Daub., Dodd., Wesl., Allw., Treg., Kenr. Lord has *who*.

<sup>b</sup> See ch. 1: 18, N. x.

<sup>c</sup> E. V., ch. 2: 23; 5: 8; 6: 11; &c.;—W. (for ἐξ., has *each*), R.;—Daub. and later English verss. (except that Wakef. is as W.). No foreign version has anything answering to *man*.

<sup>d</sup> For αὐτῶν, Words. reads αὐτοῦ (B. ‘α 10. β 2.’).

<sup>e</sup> See ch. 1: 18, N. x.

<sup>f</sup> For ἐστ. ὁ δεύτ. θάν., all the recent editors (except Beng. and Bloomf. read ὁ θάν. ὁ δεύτ. ἐστ. (A. B. ‘α 16. β 3. γ 2.’ 4 cursive MSS. and Compl. have ἐστ. ὁ θάν. ὁ δεύτ.).

<sup>g</sup> Excepting Beng., Griesb., Bloomf., all the recent editors add the words, ἡ λίμνη τοῦ πυρός (A. B. ‘α 24. β 3. γ 2. Compl. Vulg. MS. [Am.] Tot. Aeth. Syr. Ar. P. Slav. MSS.’)—‘good grounds,’ says Bloomf.; ‘but internal evidence is by no means in their favour?’). I recommend that the note: ‘Many add: *the lake of fire*,’ appear in the margin.

<sup>h</sup> See ch. 14: 11, N. c.

<sup>i</sup> For τῇ βιβλῷ, Matth. reads τῷ βιβλίῳ (B. ‘α 17. β 3.’).

## KING JAMES' VERSION.

## CHAP. XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

<sup>a</sup> Fr. S.;—Beng., Moldenh., Stier. (*ist [sind]*), Woodh. (*are*), Lord. Treg. Some (as Fr. M.;—Pagn., Castal. and later Latin verss., B. and L., Wakef., Stu., Ell., Murd.) use the pluperfect. —For *παρῆλθε*, Matth., Griesb., Sch., Hahn, Treg., Words., Theile, read *ἀπῆλθον*; Lachm. and Tisch., *ἀπῆλθεν*. Bloomf. is inclined to conjecture that St. John wrote *ἀπῆλθεν?* The evidence, as gathered from Treg. and Words., stands thus: *ἀπῆλθεν* A. —*θον* B.  $\alpha$  18.  $\beta$  2. —*θε* 2. 4. 11. 35. 47. Vulg. Copt. Aeth. Syr. Beng., Knapp. Mey., retain *παρῆλθε*, which Hengst. also prefers.

<sup>b</sup> The article is translated, and the noun given before the verb, by W.. R.;—nearly all foreign verss.;—Brightm., Dodd., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Lord, Treg., Murd., Kenr. See v. 4, N. q. E. V. follows T., C., G.

<sup>c</sup> W., R.;—Vulg., Syr., German verss. (except Mey.). Fr. S.;—Erasm., Vat., Wells, Newe. *marg.*, Woodh., Thom., Allw., Stu., Lord, Treg., Words., Kenr. E. V. follows T., C., G.

<sup>d</sup> All the recent editors cancel the words *ἐγώ Ἰωάννης*, on the authority of ‘A. B.  $\alpha$  26.  $\beta$  3.  $\gamma$  3. Compl. Vulg. MS. *Am. Tol.* Copt. Aeth. Syr. Arm. Arr. Slav. MS.’; and all (except, probably through oversight, Bloomf.) put the *εἰδον* after *καινήν*, on the authority of ‘A. B.  $\alpha$  27.  $\beta$  3.  $\gamma$  4. Compl.’ I recommend that both readings be adopted, and that the version stand thus: *the holy city, new Jerusalem, I saw.*

<sup>e</sup> See ch. 3: 12, N. kk, &c.

<sup>f</sup> For *ἀπὸ τοῦ Θεοῦ ἐξ τοῦ οὐρανοῦ*, all the recent editors read *ἐξ τοῦ οὐρανοῦ τοῦ Θεοῦ*. (‘A. B.  $\alpha$  17.  $\beta$  3. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.’). I recommend that the reading be adopted: *out of heaven from God.*

## GREEK TEXT.

## CHAP. XXI.

*KAI εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν ὁ γάρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.*

*2 Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἀγίαν, Ἱερουσαλήμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ητοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.*

*3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν· καὶ αὐτὸι λαὸι αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ’ αὐτῶν, Θεὸς αὐτῶν.*

## REVISED VERSION.

## CHAP. XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth <sup>a</sup>have passed away, and <sup>b</sup>the sea <sup>c</sup>is no more.

2 And <sup>a</sup>I John <sup>b</sup>saw the holy city, new Jerusalem, <sup>c</sup>descending from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a <sup>a</sup>loud voice out of <sup>b</sup>heaven, saying: Behold, the tabernacle of God <sup>b</sup>with men! and he <sup>a</sup>shall <sup>b</sup>tabernacle with them, and <sup>a</sup>they shall be his <sup>b</sup>peoples, and <sup>c</sup>God himself shall be with them, <sup>a</sup>their God.

<sup>a</sup> See ch. 1: 10, N. x.

<sup>b</sup> For *οἱ παροῦ*; Lachm., Treg., Tisch., read *θόρον* (‘A. 18. Vulg. Arm. ed. in m.’).—The voice explains what John saw. No copula is supplied after *Θεοῦ* by R.;—foreign verss. (except Dt.;—Pagn., Bez., Par., Grell., Vitr.);—Hamm., Wells, Daub., Wesl., Wakef. (supplies *this is* before *ἡ σκηνὴ*); Woodh., Thom., Lord, Kenr.

<sup>c</sup> E. V., in the last clause and in v. 4; ch. 7: 15; &c.;—W.;—Brightm., Dodd., Allw., Lord.

<sup>d</sup> See ch. 7: 15, N. g.

<sup>e</sup> ‘Even they—after all that is past.’ See 1 John 1: 7, N. x., &c., and 3: 24, N. j.—The Latin verss. have *ipso*, and Treg. marks *they* as emphatic.

<sup>f</sup> See ch. 7: 9, N. d. Fr. S.;—Latin verss., except Castal., (*populi*—for the Vulg. *populus*), Treg. For *λαοί*, Beng., Matth., Griesb., Knapp, Mey., Sch., Bloomf., Words., Tisch., read *λαοῖς* (B. ‘ $\alpha$  24.  $\beta$  3.  $\gamma$  2. Compl. Vulg. Copt. Aeth. Syr. Arr.’). Heinr. calls *λαοί* the *lectio vulgaris facilior*, and Dr. W. also objects to it as ‘an unlucky accommodation to the plural subject, since God can have, as one kingdom, so but one people.’ This, however, seems to assume that, at the period referred to, all national distinctions being obliterated, mankind shall be fused into one vast, unorganized horde—an idea for which it will be found difficult, I believe impossible, to produce the slightest scriptural warrant. Rather is the contrary plainly asserted or implied in manifold intimations of this very book (vv. 24, 26; ch. 15: 4; 22: 2), and of the word of prophecy from the beginning (Gen. 18: 18; Ps. 22: 27; 67: 3, 5 [Sept. *λαοὶ πάντες*]; 72: 11, 17; 82: 8; Is. 2: 2; 3: 19; 25: 6—8

## KING JAMES' VERSION.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the

<sup>a</sup> The words, δ Θεός, bracketed by Knapp and Bloomf., are cancelled by Beng., Matth. (who also substitutes for them the words, ἀπ' αὐτῶν, from 'B. a II. β 2?'), Griesb., Sch., Tisch., on the authority of 'B. a 24. β 3. γ 2. Compl. Copt. Acth. Syr. Arm. Arr. Slav. MSS.'

<sup>b</sup> See ch. 7: 17, N. n.

<sup>c</sup> For ἀπό, Lachm. reads εἰς ('A.') Comp. ch. 7: 17, N. n.

<sup>d</sup> See v. 1, N. b. Here also the subject comes first in W., R.;—all foreign verss. (except Greenf.);—Dodd., Wesl., Wakef., Newc., Woodh., Allw., Penn, Stu., Lord, Treg., Kenr. E. V. follows T., C., G.

<sup>e</sup> E. V. gives an undue prominence to πόνος.—Both πένθος and χραγή are enumerated not with θάνατος but with πόνος, and construed with the ξοται following, by all foreign verss. (except the Syr. as punctuated in the editions, and Greenf. The Clementine Vulg. omits οὐτε χραγή);—Brightm., Wesl., Wakef., Newc., Woodh., Thom., Allw., Stu., Lord. The triple οὐτε is in W., T., C., G., a triple neither; R., nor . . . nor . . . neither;—the Sixtine Vulg. and other Latin verss., a triple neque (except Cocc. and Vitr., neque . . . aut . . . aut); Syr., = a triple καὶ; Germ. and Dt., a triple noch (and so Beng., Mey., All., Hengst., Ebr.); French verss., a triple ni;—Brightm., Stu., neither . . . nor . . . nor; Daub., nor . . . nor . . . neither; Dodd., Woodh., Thom., Sharpe, Lord. Murd., Kenr., as above; Wesl., neither . . . or . . . or; Moldenh., De W., weder . . .

[1 Cor. 15: 54]; 60: 3, &c.; 66: 18, &c.; Jer. 3: 17; Dan. 7: 10—14 [Sept. πάντες οἱ λαοί]; Zech. 8: 20—23 [Sept. λαοὶ πολλοῖ]; 14: 16—19; &c.). If λαοί, therefore, be the true reading (and it is retained as such by Lachm., Hahn, Treg., Theile, on the authority of A. and Irenaeus; besides that, instead of having the appearance of an accommodation, it is really the more difficult reading), the proper inference is, that at this time the Abrahamic covenant shall have reached its final and plenary fulfilment, in the admission of the Gentile nations, as nations, and not, as now, of an election merely from among them (Acts 15: 14), to a participation in the 'blessedness of the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance' (Ps. 33: 12. Comp. such texts as Ex. 6: 7; Lev. 26: 11, 12; 2 Sam. 7: 24; Jer. 13: 11; 30: 22; Ezek. 37: 27, with Deut. 32: 21; Rom. 10: 19; 1 Pet. 2: 10).

<sup>m</sup> The order, μετ' αὐτῶν ξοται ('A. B. a 13. β 3?'), for ξοτ. μ. α., is marked by Beng. as per codices firmior, and adopted in his version, as it is also by Matth. (who at the

## GREEK TEXT.

4 καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυν ἀπὸ τῶν ὄφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὐτε πένθος, οὐτε κραυγὴ, οὐτε πόνος οὐκ ἔσται ἔτι ὅτι τὰ πρῶτα ἀπῆλθον.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ

## REVISED VERSION.

4 And <sup>a</sup>God shall wipe away every tear <sup>b</sup>from their eyes; and <sup>c</sup>death shall be no more; <sup>d</sup>nor shall sorrow, nor crying, <sup>e</sup>nor <sup>f</sup>pain be any more; for the <sup>g</sup>first things are <sup>h</sup>gone.

5 And he that sat <sup>i</sup>on the

noch . . . noch; Newc., a triple and; Allw., nor . . . or . . . or. For the position of pain, see N. q. &c.

<sup>b</sup> Dt. (moeite), It. (traraglio), Fr. G.,—M., (trarail);—Castal., Bez., Aret., Par., Cocc., Vitr., (labor). Brightm. (labour), Engl. Ann. ('or, heavy labour'), Gratt., Wolf. (use molestia, dolor), Berl. Bib., Ebr., (Muhe), Dodd. ('or labour'), Stu. (grievance), Lord (toil). The use of πόνος in ch. 16: 10, 11, the only other places where the word occurs in the N. T., leads me to retain the specific sense of E. V.

<sup>c</sup> 'Those pertaining to the first heaven and the first earth' (v. 1).—E. V., v. 1, and 81 times elsewhere (always, 16 times, in this book) out of 97; nowhere else former, except Acts 1: 1;—W., G., R.;—Vulg., German verss. (except Moldenh.), Dt., It. (case di prima), Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., (as Vulg.), Wakef.

<sup>d</sup> Nowhere else does E. V. make ἀπέρχομαι (which occurs 120 times) = παρέρχομαι, to pass away;—W. (went away), T., C., G., R.;—Latin verss. (use abire);—Cocc. and Vitr. having praeterire in v. 1), Dt. (weggegaan;—for voorbij gegaan of v. 1);—Brightm., Wesl., (gone away), Berl. Bib., Beng., dahingegangen;—for vorbei geg., vergangen, of v. 1). Thom., Sharpe.

<sup>e</sup> See ch. 3: 10, N. d. &c. But 'for τοῦ θόνου' says Bloomf., 'all the recent editors read τῷ θόνῳ, from very strong authority' (A. B. 'a 18. β 2. γ 3?'). I recommend that this reading be adopted, and that επὶ be translated: upon, as in ch. 6: 2, N. f.

same time cancels the words, Θεὸς αὐτῶν, on the authority of B. 'a 22. β 2. Compl. Copt. Erp. Slav. MS.') and the other recent editors, except Bloomf. and Tisch. For this reading Lachm. cites likewise Irenaeus, and the Vulg. ipse Deus cum eis erit eorum Deus (and so Erasm., Pagn., Vat.), which by W., R., is rendered, he God with them shall be their God; by All., er, Gott selbst mit ihnen wird ihr Gott seyn; by Kenr., God himself with them will be their God. And in like manner Luth. and Beng.: Er selbst, Gott mit [bei] ihnen, wird ihr Gott seyn; Herd.: er, der Gott bei ihnen wird ihr Gott seyn; Greenf.: אֱלֹהִים בְּנֵי יִהְיֶה הָאֱלֹהִים אַלְרֹהִים; Ebr.: Er, Gott mit ihnen, wird ihr Gott seyn;—in all which the allusion is still more obvious to Is. 7: 14; Matth. 1: 23. Comp. Ps. 67: 6. I recommend, as a marginal note, these words: 'Or, as many read, he, God with them, shall be their God.'—There is nothing for the E. V. supplement, and be, in the Latin verss., Syr., It., Fr. S.;—Hannin., Daub., Woodb., Thom., Mey., Stu., Lord, Treg., Murd. Some supply as; Allw., even. For Θεὸς αὐτῶν, Lachm., Treg., Words, read αὐτ. Θ. ('A.') .

## KING JAMES' VERSION.

throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and un-

\* For *καὶ πάντα ποιῶ*, Matth. reads *πάντα καὶ ποιῶ* (B. 'a 15. β 2.); Lachm., Treg., Words., Tisch., read *καὶ πάντα ποιῶ* ('A. 35. 37. 38. 49. 91. Compl.).

\* For the time, see ch. 10: 10, N. z, &c. According to Züll., Hengst., Ebr., (and De W. inclines to the same opinion,) the subject of *λέγει* is not, as in the case of *λέγει* before and after, the Occupant of the throne, but the mediating angel, as in ch. 10: 9; 22: 6. Comp. ch. I: 10, II, according to the reading there recommended in N. y. Ebr., who follows that reading, makes the trumpet-voice in like manner the voice of the angel (ch. I: 1), whereas the voice of the Redeemer, which succeeded, sounded like 'the voice of many waters.' (Acquiescing, as I do, in this view, I should now modify accordingly ch. 4: 1, N. d.)

\* Excepting Beng., Griesb., Knapp, Sch., all the recent editors cancel the *μοί*, on the authority of 'A. B. a 9. β 3. Vulg. MS. Am. Tol. Syr. Ar. P.'

\* For *ἀληθ. καὶ πιστ.*, all the recent editors (except Bloomf.) read *πιστ. καὶ ἀληθ.* ('A. B. 'a 16. β 3. Vulg. Aeth. Syr. Ar. P. Slav. MSS.);—Matth. adding the words *τοῦ Θεοῦ*, from 'B. a 17. β 3. Syr. Ar. P.'). I recommend that this reading be adopted: *faithful and true*.

\* For *γέγονε. ἐγώ εἰμι τό*, Matth. reads *γέγονα τό* ('a 17. Compl.) *γέγονα ἐγώ τό* B. 'a 7. [& 13.] γ 2. Syr.); Lachm., Treg., Words., Tisch., read *γέγοναν. ἐγώ εἰμι τό* ('A. [38. γεγόνασι]), the subject of the plural verb being either *πάντα*, as in ch. I: 19 (De W.), or *λόγοι* (Ebr.).

\* See ch. I: 8, N. m, &c.

\* After *δάσω*, Matth., Sch., Treg., Tisch., add (Treg., in brackets) *αὐτῷ* ('B. a 14.').

\* Comp. E. V., Is. 55: 1 (though the Heb. has an adjective). W., R.;—Brightm., Daub. and Newc. (*is thirsty*), Wesl., Wakef.

## GREEK TEXT.

*τοῦ θρόνου. Ἰδοὺ, καὶ πάντα ποιῶ. Καὶ λέγει μοι, Γράψον· οἵτινες οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι.*

6 *Καὶ εἶπέ μοι, Γέγονε. ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δῶσω ἐκ τῆς πηγῆς τοῦ ὄντος τῆς ζωῆς δωρεάν.*

7 *Οὐ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ νιός.*

8 *Δειλοῖς δὲ καὶ ἀπίστοις καὶ*

## REVISED VERSION.

throne said: Behold, \*I make all things new. And \*he saith unto me: Write: for these words are \*true and faithful.

6 And he said unto me: \*It is done. \*I am \*the Alpha and \*the Omega, the beginning and the end. \*I will give \*unto him that \*thirsteth of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be \*to him \*God, and \*he shall be \*to me \*a son.

8 But \*to \*the fearful, and un-

(*the thirsty*), Woodh., Thom., Allw., Sharpe, Stu., Lord (*thirsts*), Murd., Kenr.

\* For *πάντα*, all the recent editors read *παντα* ('A. B. a 27. β 2. γ 3. Compl.). Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.'). I recommend that this reading be adopted: *these things*, 'which I have made';—thus pointing, from the throne on which the Speaker is seated, to the panorama of the new creation.

\* Comp. E. V., Heb. 8: 10; Gen. 17: 7; Ex. 6: 7; Deut. 29: 13. W.;—foreign verss. (except Germ. B. and L., Moldenh.);—Hamm., Daub., Dodd. (in the first instance), Wesl., Allw., Lord.

\* 'All that, in such a relation, is involved in my name and nature.' Comp. Heb. 11: 16; E. V., at the texts cited in N. f; and all the verss. there cited (the Dt., Dodd., Wesl., Allw., alone using an indefinite article).

\* See I John 3: 24, N. j.

\* The *ε*, which 'some MSS.' says Midd., 'improperly prefix,' is bracketed by Treg., and cancelled by all the other recent editors (except Griesb., Sch., Bloomf.), on the authority of A. B. 'a 13. β 3. Compl.'

\* Excepting the variations noted, the Greek construction with the adjectives in the dative, and *μέρος* the subject of an understood copula, is retained by W., R.;—Latin verss. (except that Castal., supplying *manet*, has the adjectives in the accusative; and Pagn., Bez., Par., omit the *αὐτῶν*), Syr., German verss. (Beng. *für die*), Dt. (according to the earlier edition. The later has *voor de*), It. (*quant' è a'*), Fr. G.—M., (*quant aux*), Fr. S. (*pour les*);—B. and L. (*as Fr. S.*), Dodd. (*as for the*), Wesl., Greenf., (have the adjectives in the nominative absolute); Woodh., Kenr., (*for the*), Allw., Penn (has the dative, but supplies *δάσω αὐτοῖς* to *μέρος*), Stu., Lord, Murd.

\* W. (*fearful men*);—Wakef. But for *δειλοῖς δέ*, all the recent editors read *τοῖς δὲ δειλοῖς* ('A. B. a 25. β 3. γ 3. Compl.'). I recommend that, in accordance with this reading, the article be not marked as supplied.

## KING JAMES' VERSION.

lieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

## GREEK TEXT.

ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακεῦσι καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστι δεύτερος θάνατος.

9 Καὶ ἥλθε πρός με ἐis τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.

10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἐδειξέ μοι τὴν πόλιν τὴν μεγάλην, τὴν ἀγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

## REVISED VERSION.

believing,<sup>1</sup> and <sup>2</sup> abominable, and murderers, and <sup>3</sup>fornicators, and <sup>4</sup>sorcerers, and idolaters, and all <sup>5</sup>the liars, <sup>6</sup>their part <sup>7</sup>shall be in the lake which burneth with fire and brimstone, which is <sup>8</sup>the second death.

9 And there came <sup>9</sup>unto me one <sup>10</sup>of the seven angels, <sup>11</sup>who had the seven <sup>12</sup>bowls <sup>13</sup>full of <sup>14</sup>the seven last plagues, and <sup>15</sup>spake with me, saying: <sup>16</sup>Come, I will shew thee <sup>17</sup>the bride, the Lamb's wife.

10 And he carried me away in the <sup>18</sup>Spirit to a great and high mountain, and shewed me <sup>19</sup>that great city, the holy Jerusalem, descending out of heaven from God,

<sup>1</sup> Here Matth., Sch., Words., insert the words *xai ἀμαρτωλοῖς* ('A. <sup>a</sup>28. <sup>β</sup>3. <sup>γ</sup>2. Compl. Syr. Ar. P. Slav. MS.'). On the question of their authenticity Bloomf., in his *Supp.*, appears to take both sides, and neither side: 'The words *xai ἀμαρτ.* seem, as lleinr. suspects, to have been ejected from the text by some over-nice critic, who liked not, in a portion containing an enumeration of *special* and *particular* vices, to find a generic term denoting vices and sins of *all* kinds. Yet examples of this sort of peculiarity do occasionally present themselves in the N. T., e. g. in 1 Tim. 1: 9; Heb. 11: 37; though the words *might* even be lost by reason of the *xai—xai*. Thus *xai ἀμαρτ. xai ἐβδελ.* may be taken, &c. . . . Finally, I am now inclined to doubt the authenticity of the words *xai ἀμαρτωλοῖς*, which, with Griesb. (in the first edition, not the second) <sup>2</sup>and Scholz, I admitted into the text, &c. . . . They are rejected by Lachm. and Tisch., with reason, since they seem to have been a marginal *scholium*, &c.'

<sup>2</sup> See N. k. The article is not introduced here by W., R.; Syr., Germ., Dt.; Beng., Wesl., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Allw., Penn., Sharpe, Lord, De W., Treg., Hengst., Murd., Kenr., Ebr.; though some of these repeat it before some of the other classes. The It. and French verss., &c., have it before every one of them.

<sup>3</sup> For *fornicators*, see E. V., 5 times out of 10;—W., R.; Newc., Woodh., Sharpe, Lord;—Beng.—For *φαρμακεῦσι*, all the recent editors read *φαρμακοῖς* (A. <sup>a</sup>28. <sup>β</sup>3. <sup>γ</sup>2. Compl. Er.).

<sup>4</sup> Dt., It., Fr. M.,—S.;—B. and L., Beng., Woodh., Lord.

<sup>5</sup> For *ψευδέσι*, Lachm. reads *ψεύσταις* ('A.').

<sup>6</sup> Some of the verss. cited in N. j supply the copula in the

present tense. But it is better to conform to the time of the preceding verse.

<sup>7</sup> For *δεύτ.* θάν., all the recent editors read *δ* θάν. *δ* δεύτ. (A. B. <sup>a</sup>16. <sup>β</sup>3. <sup>γ</sup>2. Compl.).

<sup>8</sup> All the recent editors cancel the words *πρός με*, on the authority of A. B. <sup>a</sup>24. <sup>β</sup>2. <sup>γ</sup>4. Compl. Vulg. Copt. Aeth. Syr. Slav. MS.' I recommend that, in accordance with this reading, the words *unto me* be omitted.

<sup>9</sup> Excepting Griesb. and Bloomf., all the recent editors here insert *ἐz* (A. B. <sup>a</sup>19. <sup>β</sup>3. Compl. Vulg. Aeth. Syr. Erp. Slav.).

<sup>10</sup> See 2 Pet. 2: 11, N. f.

<sup>11</sup> See ch. 5: 8, N. g.

<sup>12</sup> Matth., Words., Tisch., cancel the second *τάς*, on the authority of B. <sup>a</sup>11. <sup>β</sup>2. Compl.' For *τὰς γεμούσας*, Lachm. reads *τῶν γεμόντων* ('A. 12').

<sup>13</sup> The first *τῶν* is cancelled by Matth. and Tisch., on the authority of B. <sup>a</sup>12. <sup>β</sup>3.

<sup>14</sup> See ch. 4: 1, N. e. &c.

<sup>15</sup> See ch. 17: 1, N. e.

<sup>16</sup> For *τὴν νίμ. τοῦ ἀρν. τὴν γυν.*, Beng., Knapp, Mey., Lachm., Hahn, Treg., Words., read *τὴν νίμ. τὴν γυν. τοῦ ἀρν.* ('A. 34. 35. 38. Vulg. Copt. Aeth. Syr. Erp.); Matth., Tisch., *τὴν γυν. τὴν νίμ. τοῦ ἀρν.* (B. <sup>a</sup>21. <sup>β</sup>3. Compl. Ar. P.).

<sup>17</sup> See ch. 17: 3, N. m.

<sup>18</sup> All the recent editors cancel the words *τὴν μεγάλην*, on the authority of A. B. <sup>a</sup>20. <sup>β</sup>2. Vulg. Copt. Aeth. Syr. Arr. Slav. MS.' I recommend that this reading be adopted, and that the version stand thus: *the holy city Jerusalem*.

## KING JAMES' VERSION.

11 Having the glory of God : and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal ;

12 And had a wall great and high, *and* had twelve gates, *and* at the gates twelve angels, *and* names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates ;

## GREEK TEXT.

11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ίάσπιδι κρυσταλλίζοντι·

12 ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὄνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα πυλῶν τῶν νιῶν Ἰσραήλ.

13 Ἀπ' ἀνατολῆς, πυλῶνες

## REVISED VERSION.

11 Having the glory of God : <sup>a</sup>and <sup>b</sup>its <sup>c</sup>light *was* like <sup>c</sup>a stone most precious, <sup>e</sup>as a jasper stone <sup>b</sup>clear as crystal ;

12 <sup>d</sup>And <sup>e</sup>it had a wall great and high ; <sup>f</sup>it had twelve gates, <sup>g</sup>and at the gates twelve angels, <sup>h</sup>and names <sup>i</sup>inscribed, which are <sup>j</sup>*the names* of the twelve tribes of <sup>k</sup>the children of Israel ;

13 <sup>m</sup>On the <sup>n</sup>east <sup>o</sup>were three

<sup>a</sup> All the recent editors cancel the *καὶ*, on the authority of A. B. <sup>'a</sup> 23. <sup>β</sup> 3. Compl. Vulg. MS. Am. Tol. Copt. Slav. MSS. I recommend that, in accordance with this reading, the word *and* be omitted. See v. 12, N. i.—For *its*, see W. (of *it*), R. (*thereof*);—Brightm., Kenr. (*as R.*), Guyse, Dodd., Newc., Thom., Penn, Lord. See v. 15, N. x.

<sup>b</sup> De W.: ‘φωστὴρ = ῥευμή *luminare*’ (*luminaire, luminary*). So It., Fr. S.;—Castal., Cocc., Vitr., B. and L. *marg.*, Ew., Penn, Stu.), ‘that which gives light’ (Wakef. so renders : *that which gave it light*; B. and L.: *l'Astre qui l'éclairoit*); ‘Gen. 1: 14; Phil. 2: 15; of the heavenly lights; here that which takes the place of the sun’s light, and probably not different from the Schechinah, see v. 23.’ Beng.’s *Fenster, window* (Hesych. *φωστὴρ. δύρες*) is adopted only by Wesl. (except that in his *Comment.* Moldenh. acquiesces in the gloss of Hesych.), who also translates his note: ‘There was only one which ran all around the city. The light did not come in from without through this. For the glory of God is within the city. But it shines out from within to a great distance, ver. 23, 24.’

<sup>c</sup> See ch. 1: 13, N. d.

<sup>d</sup> See ch. 2: 18, N. z and Jude 7, N. x.

<sup>e</sup> The comma, which tends to mislead the English reader as to the reference of *κρυσταλλοῦ*, is wanting in T., C., G.;—Daub., Wakef., Newc., Woodh., and Lord (*a crystal-jasper*), Thom., Allw., Sharpe (*a crystallized jasper stone*), Stu. (*a jasper-stone which is cl. as c.*) By these and similar methods, or by means of inflection, the foreign verss. also avoid ambiguity.

<sup>f</sup> The *τε* is bracketed by Bloomf., and, for *ἔχουσάν τε*, all the other recent editors read—Bloomf.: ‘perhaps rightly’—*ἔχουσα* (A. B. <sup>'a</sup> 21. <sup>β</sup> 2. <sup>-σά τε</sup> Er. <sup>-τε</sup> is wanting in Compl.). I recommend that this reading be adopted, and that the word *and* be omitted. Were the *ἔχουσα* . . . *ἔχουσα*, however, of this verse retained as genuine, then the abrupt insertion of the finite clause of v. 11 (see N. e) in the midst of an extended participial construction dependent on *ἔδειξε τὴν πόλιν*, and here resumed, might be taken as already conveying an intimation of what is afterward (v. 23) expressly declared, to wit, that

the glory of God just mentioned is itself the luminary of the city of God. And in that case I should put the finite clause into a parenthesis, and say here: *having . . . having*.

<sup>g</sup> Of those who in translation change *ἔχουσαν* into a finite verb, the pronominal subject is expressed by W., R.;—Dt. (in the later edition), French verss.;—Brightm. and later English verss. (except Hamm.), Beng., Moldenh., All., De W., Hengst., Ebr. The E. V. solecism (comp. ch. 9: 11, N. w) is adopted from T., C., G.

<sup>h</sup> For *ἔχουσαν*, all the recent editors (except Bloomf.) read *ἔχουσα* (A. B. <sup>'a</sup> 23. <sup>β</sup> 3. Er.); and, of the verss. which turn this participle also into a finite verb, the subject is expressed, and without a supplement (comp. ch. 19: 12, N. j), by Fr. S.;—Mey., Penn, Stu., De W., Hengst., Ebr. See N. i.

<sup>i</sup> Lachm. follows A. in omitting the words, *καὶ ἐπὶ τοῖς πυλ. ἀγγ. δώδ.* They are wanting also in Syr.

<sup>j</sup> In rendering *ἐπιγεγραμμένα*, no demonstrative idea is introduced (as in *thereon*) by W., T., C., G.;—Latin and German verss. (except All., Hengst.), It., Fr. S.;—Wakef. (supplies *the gates*);—and so Newc., Thom., Penn), Stu., Lord. The form *inscribed*, or its nearest equivalent, is employed by the Latin verss., Fr. S.;—Moldenh., Woodh., Stu., Lord, Murd., Ebr. (*angeschrieben*).

<sup>k</sup> Here Matth. and Tisch. insert *ὄνόματα*; Lachm., Treg., Words., *τὰ ὄνόματα*. (<sup>τὰ ὄνόματα</sup> A. <sup>'a</sup> 7. [<sup>&</sup> 11. 13.] <sup>ὄνόματα</sup> B. <sup>'a</sup> 13. [<sup>&</sup> 29.]. Vulg. Copt. Syr. Ar. P. Slav. MS.)

<sup>l</sup> Bloomf. would bracket the *τῶν*, which is cancelled by Matth., Lachm., Treg., Words., Tisch., on the authority of A. B. <sup>'a</sup> 14. <sup>β</sup> 2?

<sup>m</sup> For *ἀπ'*, all the recent editors (except Matth. and Bloomf.) read *ἀπό* (A. B.); and for *ἀνατολῆς*, all (except Lachm., Hahn, Bloomf., Theile) read *ἀνατολῶν* (B. <sup>'a</sup> 22. <sup>β</sup> 2. <sup>γ</sup> 2. Compl.).

<sup>n</sup> The change of construction is marked as above, or by means of inflection, or by a union of the two methods, in G. (*there were*);—Latin verss. (except Vitr.), Dt., It.;—Brightm. (*as G.*), Moldenh., Penn.

## KING JAMES' VERSION.

on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length,

## GREEK TEXT.

*τρεῖς ἀπὸ βορρᾶ, πυλῶνες τρεῖς ἀπὸ νότου, πυλῶνες τρεῖς ἀπὸ δυσμῶν, πυλῶνες τρεῖς.*

14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὄνόματα τῶν δώδεκα ἀπόστολων τοῦ ἀρνίου.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.

16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιά-

## REVISED VERSION.

gates; <sup>1</sup> on the north, three gates; <sup>1</sup> on the south, three gates; <sup>1</sup> on the west, three gates;

14 And the wall of the city had twelve foundations, and <sup>in</sup> them <sup>the</sup> names of the twelve apostles of the Lamb.

15 And he that <sup>w</sup>spake with me had <sup>a</sup> golden reed, <sup>w</sup>that he might measure the city, and <sup>its</sup> gates, <sup>and</sup> <sup>w</sup>its wall.

16 And the city lieth <sup>four</sup>-cornered, and <sup>w</sup>its length <sup>w</sup>is as <sup>much as</sup> <sup>d</sup> the breath. And he measured the city with the reed, <sup>w</sup>twelve thousand furlongs; <sup>1</sup> the

<sup>a</sup> At each of these places all the recent editors (except Griesb.) insert *καὶ* (A. B. <sup>α</sup> 25. <sup>β</sup> 3. Compl. Vulg. ed. Copt. Syr. Arm. Arr. Slav. MS.). I recommend that the reading be adopted: *and . . . and . . . and*.

<sup>b</sup> For *ἐν αὐτοῖς*, all the recent editors read *ἐπ’ αὐτῶν* (A. B. <sup>α</sup> 27. <sup>β</sup> 3. Compl. Vulg. MS. Copt. Syr. Arr.). I recommend that this reading be adopted, and translated: *on them*.

<sup>c</sup> All ‘the recent editors prefix δώδεκα to ὄνόματα on very strong external authority’ (A. B. <sup>α</sup> 22. <sup>β</sup> 3. [& 25.] δεκαδύοις 18. 19. <sup>γ</sup> 92. Vulg. Syr. Arm. Ar. P. Slav. MS.), ‘confirmed by internal evidence’ (Bloomf.). I recommend the adoption of this reading: *twelve*. For the omission of the article, see R.; Beng., Newc., Woodh., Lord, De W., Treg., Hengst., Ebr. Wakef. has it as a supplement.

<sup>d</sup> See ch. 17: 1, N. c. &c.

<sup>e</sup> After *ἴλχε*, all the recent editors add *μέτρον* (A. B. <sup>α</sup> 23. <sup>β</sup> 3. <sup>γ</sup> 2. Compl. Vulg. Aeth. Syr. Ar. P. Slav. MSS.). I recommend that the reading be adopted, and translated: *a measure*.

<sup>f</sup> See ch. 2: 21, N. n and 6: 2, N. h. &c.

<sup>g</sup> See v. 11, N. d. Guyse, Dodd., Newc., Thom., Allw. (*her*), Penn, Sharpe (in vv. 17. 18;—and so Stu., Kenr.), Lord, Murd.

<sup>h</sup> The words, *καὶ τὸ τ. αὐτ.*, are cancelled by Matth., after ‘B. <sup>α</sup> 17. <sup>β</sup> 3. Compl.’

<sup>i</sup> Taking *τετράγ.* strictly (see ch. 20: 8, N. o), we escape a tautology in the next clause.—R. (*quadrangle-wise*);—Syr. (retaining the Greek word is rendered by De D. *quadrangularis*), German verss., except All., (use a participle, or an adjective, derived from *Viereck*), Dt. marg. (‘Gr. *vierhoekig*’), It. (*quadrangolare*);—Pagn., Bez., Par., Vitr., Ros., (as De D.), Wells, Woodh., Allw., (quadrangular), B. and L. marg. (‘Gr.

*tetragone*’), Lord (*a quadrangle*);—Pas., Schöttg., Schleus., Wahl, (use *quadrangulus* or *quadrangularis*), Schirl. (*vier-eckig, mit vier Ecken oder Winkeln*). Wakef. thus: *a square, the length of it being equal &c.*

<sup>j</sup> In omitting the *αὐτῆς*, which appears in all editions of the Text, E. V. follows C.

<sup>k</sup> The words *τοσοῦτόν ἐστω* are cancelled by all the recent editors, on the authority of ‘A. B. <sup>α</sup> 28. <sup>β</sup> 3. <sup>γ</sup> 3. Compl. Aeth. Syr. Ar. P. Slav. MSS.’ Adopting this reading, I recommend that *is* be retained as a supplement.

<sup>l</sup> W., R. (*great*);—Daub., Newc., Woodh., Thom., Allw. and Kenr. (*as R.*), Stu.

<sup>m</sup> The idiomatic *καὶ* (see ch. 6: 11, N. g. &c.), which Beng., Matth., Knapp, Mey., cancel, on the authority of ‘B. <sup>α</sup> 24. <sup>β</sup> 3. Compl.’, is translated by R. (*also*);—Latin verss., except Castal. and Coec., (*et*), Syr. (= De D. *etiam*);—De W., Ebr., (auch), Kenr. (*even*).

<sup>n</sup> Of recent editors, Beng. and Bloomf. alone retain the Erasmian *ἐπὶ σταδίων*, the former defending and explaining it thus: ‘Sic *Latinus* legit. habet enim, *per stadia duodecim millia*. quodsi *ἐπὶ σταδίους* δώδεκα χιλιάδων, legisset, interpretari habuerat *per stadia, duodecim millium*. . . . *ἐπὶ* habet hoc loco vim distributivam, ut in tacticis. *ἐφ’ ἐνός*, *ἐπὶ τεττάρων*, *ἐπ’ ὅστω*, *singuli, quaterni, octoni*. vide *Budaei commun. ling. Gr. col. 881*. Itaque *ἐπὶ* hoc versu, non sequenti, adhibetur, et significat, 12 000 stadia . . . singulorum esse laterum urbis, non totius circuitus.’ But, excepting the somewhat unreliable appeal to the Vulg., no evidence of MSS. or versions is cited in behalf of *ἐπὶ σταδίων* (Matth. thinks that it was taken from the scholium of Andreas); nor is this distributive use of *ἐπὶ* found elsewhere in the N. T. The Elzevir, accordingly, and all the other recent editors read *ἐπὶ σταδίους* δώδεκα χιλιάδων, ‘for

## KING JAMES' VERSION.

and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious

<sup>a</sup> Matth. alone cancels *έμετρησε*, ou the authority of B. 'a 19. β 2.'

<sup>b</sup> See v. 15, N. x. &c.

<sup>c</sup> See 2 Pet. 2: 14, N. f.

<sup>d</sup> See ch. 7: 4, N. j. &c.

<sup>e</sup> The accusative *μέτρον* standing in a sort of 'loose apposition' (Win.) with what precedes, there is nothing for the *according to* of E. V., in R.;—Fr. S.;—Hamm., Coec. (*mensuram*;—*for mensura* of the other verss.). Beng., Wesl., Woodh., Thom., Sharpe, Lord, Hengst., Kenr.;—nor is the definite article supplied to *μέτρον*, in W.;—It., Fr. S.;—B. and L., Beng., Herd., Wakef. (at least he marks it as a supplement), Mey., Greenf., All., Sharpe, Lord, De W., Hengst.;—or either article to *ἀνθρώπον*, in W., T., C., G.;—It., Fr. S.;—Brightm., Daub., B. and L., Moldenh., Herd., Mey., All., Sharpe, Lord, De W., Hengst. For the particular form adopted above, *man's measure*, see Moldenh. and later German verss., except Ebr., (using *Menschen-Mauss* or *Menschenmaass*), Sharpe, Lord. See N. m.

<sup>f</sup> The relative pronoun is preserved by W. (his *that* being probably = Vulg. *quae*), R.;—Latin verss. (except Castal. and Coec.), German verss., Dt., Fr. S.;—Brightm., Daub., B. and L., Newc., Thom., Sharpe, Stu., Lord, Kenr.

<sup>g</sup> See N. k. An indefinite article is employed by W., R.; Hamm., Beng., Wesl., Wakef., Woodh., Thom., Allw., Penn, Gerl., Stier, Words., Bloomf., Kenr., Ebr. No article appears

<sup>h</sup> οἱ δώδεκα χιλιάδας σταδίων, says De W.; 'the preposition being used of the extent, as, in Luke 4: 25, Acts 13: 31, &c., of the duration. Ew. and Züll. construe so as to make the genitive δώδεκα χιλ. dependent on πόλιν: *he measured the city as to stadia* [?] as a city of 12.000 stadia.' Ebr. allows either of these interpretations of οἱ σταδίων, but prefers the former as the 'simpler, = בְּשָׁבֵעַ שְׁנָתוֹת תְּהִרְבֶּכְלֶת' "to stadia of 12 chiliads," so that the gen. is as it were a genitive of quality.' I recommend that the reading οἱ σταδίων be adopted, and that

## GREEK TEXT.

δωρ τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὑψος αὐτῆς ἵστα ἐστί.

17 καὶ ἔμετρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστιν ἄγγελον.

18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἵστησις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὅμοια ὑάλῳ καθαρῷ.

19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι, ὁ θεμέλιος ὁ πρῶτος,

## REVISED VERSION.

length and the breadth and the height of it are equal.

17 And <sup>a</sup>he measured <sup>b</sup>its wall, <sup>c</sup>a hundred <sup>d</sup>and forty <sup>e</sup>four cubits, <sup>f</sup>man's measure, <sup>g</sup>which is <sup>h</sup>angel's.

18 And the <sup>a</sup>structure of <sup>b</sup>its wall <sup>c</sup>was <sup>d</sup>jasper, and the city <sup>e</sup>pure gold, <sup>f</sup>like <sup>g</sup>pure glass.

19 <sup>a</sup>And the foundations of the wall of the city *were* adorned with <sup>b</sup>every precious <sup>c</sup>stone:

<sup>a</sup> in It., Fr. S.;—Sharpe (*as above*). De W. (*Engel-Mauss*), Hengst. (*Engelmaass*). Daub. and Lord (*the angel's*).

<sup>b</sup> Latin verss. (*structura*);—except Coec., *murus erat constructus*;—Penn, Stu. and Lord (*superstructure*), Treg., Murd.

<sup>c</sup> See v. 15, N. x. &c.

<sup>d</sup> Laehm. and Words. cancel *ην*, on the authority of 'A. Aeth. Syr.'

<sup>e</sup> Syr., Dt.;—Berl. Bib. and later German verss. (except All.); the Vulg. having *e.r.* Dodd., Wesl., Wakef., Woodh., Allw., Greenf., Penn, Sharpe, Stu., Lord.

<sup>f</sup> R.;—Latin verss. (except Coec.), Syr., Germ., Fr. S.;—Herd., Mey., Greenf., Lord, Hengst.

<sup>g</sup> For *ὅμοια* ail the recent editors (except Griesb., Sch., Bloomsf.) read *ομοιος* (A. B. 'a 20. β 3. Compl. Vulg. [Syr.] Slav. MSS.).

<sup>h</sup> For the omission of *unto*, see ch. 1: 13, N. d:—*for pure*, see E. V., in the preceding clause; and ch. 19: 8, N. n.

<sup>i</sup> The *ζαΐ* is cancelled by Matth., Laehm., Treg., Tisch., on the authority of A. B. 'a 16. β 3. Vulg. MS. Am. Slav. MS.'

<sup>j</sup> E. V., v. 2; and 4 times elsewhere out of 8;—W. (*ourned*), R.;—Latin verss. (*ornata*), It. (*adorni*). French verss. (*ornées*);—Daub. and the later English (except Penn, Sharpe, Words.). E. V. follows T., C., G.

<sup>k</sup> See ch. 18: 12, N. s; 7: 4, N. k and 17, N. n; 11: 6, N. x; 17: 4, N. x.

<sup>l</sup> οἱ be then rendered: *to*. R. (*for*);—Germ. (*auf*), Fr. G., M., S., (*jusqu'à*);—Pagn., Castal., Bez., Par., Coec., Grell., Vitr., (*ad*), Daub., Moldenh. (*as Germ.*);—and so Mey., Hengst., Ebr., All. (*zu*). Stu. (*unto*). Lord, De W. (*bis zu*), Murd.—For δώδεκα, Matth. and Tisch. read δεκαδό (‘a 17. β 3.).

<sup>m</sup> Before τὸ μῆκος, and in the same clause, Matth. inserts δώδεκα ('B. 'a 19. β 2. Compl. Syr.') The Syr. and Compl., however, attach it to the preceding χιλιάδων, = Murd. *twelve furlongs of twelve thousand*.

## KING JAMES' VERSION.

stones. The first foundation was jasper; the second, sapphire; the third, a chaledony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

## GREEK TEXT.

ἴασπις ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

20 ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἔβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἑννυάτος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, νάκινθος· ὁ δωδέκατος, ἀμέθυστος.

21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται· ἀνὰ εἰς ἑκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὑαλος διαφανής.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἔστι, καὶ τὸ ἄρνιον.

## REVISED VERSION.

the first foundation, \* jasper; the second, sapphire; the third, \* chaledony; the fourth, \* emerald;

\*20 The fifth, \*sardonyx: the sixth, \*sardine; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, \*chrysoprase; the eleventh, \*hyacinth; the twelfth, amethyst.

21 And the twelve gates were twelve pearls; <sup>a</sup>each <sup>b</sup>one of the gates <sup>c</sup>severally was of one pearl; and the <sup>d</sup>broad place of the city, <sup>e</sup>pure gold, as it were <sup>f</sup>transparent glass.

22 And I saw <sup>g</sup>in it no <sup>h</sup>temple; for the Lord God <sup>i</sup>the Almighty <sup>k</sup>is <sup>l</sup>its <sup>m</sup>temple, and the Lamb.

\* W., R.;—Vulg., Syr.;—Erasm., Vat., Cocc., Herd., Woodh., Mey., Greenf., Lord, Words., Hengt., Murd., Kenr., Ebr.

<sup>a</sup> Before each of the twelve names of foundation-stones in vv. 19, 20, the definite article is employed by R. and Fr. S.:—the indefinite by Germ.;—Daub. (except the second and third), Beng., Wesl., Moldenh., Herd., Wakef. (except the first and second), Mey., All., Treg., Hengst., Murd.:—neither, by W.;—Dt., It., Fr. G.;—M.;—Wells, B. and L., Dodd., Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, De W., Ebr. E. V. throughout follows T., C., G., and is followed by Words., Kenr.

<sup>b</sup> For *σαρδόνυξ*, Lachm. reads *σαρδόνιξ* (A.).

<sup>c</sup> Comp. ch. 4: 3, N. k. Wakef., Woodh., Allw., Treg.—For *σάρδιος*, Matth., Lachm., Words., Tisch., read *σάρδιον* (A. B. <sup>d</sup>a 16. β 3.).

<sup>d</sup> Brightm., Wesl., Wakef., Stu. (*chrysopras*), Lord;—L. and S., Rob., Green, Webst.—For *χρυσόπρασος*, Lachm. and Words. read *χρυσόπρασον* ('A.').

<sup>e</sup> Comp. ch. 19: 17, N. w. R.;—excepting Greenf., all foreign verss. retain the Greek word, and, excepting the It., all retain the initial aspirate;—Brightm., Wells, Daub., Dodd., Wakef., Thom., Allw., Stu.;—Rob., Green.

<sup>f</sup> For *ἀνὰ εἰς ἑκαστος*. Dodd., Wesl., Wakef., Lord, have simply *each*; Allw., *every one*; Penn, Stu., *each one*; Treg., *as above*. The Vulg. attaches *ἀνά* to the preceding clause (Kenr. ‘twelve pearls, severally: and each’).

<sup>g</sup> See ch. 11: 8, N. f. Some (Eichh., Heinr., Ew., Ros., Hengst., Ebr.) take *πλατεῖα* here collectively, = *streets*. De W. also regards this as possible.

<sup>h</sup> Comp. v. 19, N. x. R.;—Latin verss. (except Castal.), Syr.;—Beng., Herd., Woodh., Mey., Greenf., All., Words.

<sup>i</sup> For *διαφανής*, all the recent editors read *διαγῆς* (A. B. <sup>j</sup>a 27. β 3. Compl.). I recommend that this reading be adopted, and translated: *translucent*. W. (*full shining*), T., C., (*thorowce shynynge*), G. (*shining*);—Latin verss. (*per-[pel-]lucidum*;—except Cocc., *limpidum*), Syr. (= De D. *splendidum*). Murd. *brilliant*), German verss. (use a participle of *durchscheinen*;—except De W. and Ebr.), Dt. (*doorluchting*), Fr. G. (*très-luisant*);—Lord.

<sup>k</sup> See ch. 10: 6, N. v and E. V., v. 23; &c. Here also the pronoun and preposition are retained by W.;—foreign verss. (except Germ., Fr. S.;—Moldenh., All., Hengst.);—Dodd., Newc., Thom., Penn, Lord, Murd., Kenr.

<sup>l</sup> The emphasis on the *ναόν* is preserved by keeping it in its Greek position, and rendering *οὐά* literally, in R.;—Latin verss. (except Castal.; and excepting also that Pagn., Bez., Par., combine *καὶ . . . οὐά* into *nec*), Syr.;—Beng. and later German verss. (except Moldenh. and Hengst.); while the same end is gained, as above, by making *ναόν* the last word, in It., Fr. S.;—Newc., Thom., Greenf.

<sup>m</sup> See ch. 4: 8, N. k.

<sup>n</sup> The singular verb, and the order of *καὶ τὸ ἀρν.*, are preserved by R.;—Latin verss. (Pagn. and Grell. render *καὶ id est*), Syr., German verss., Dt., Fr. S.;—Hamm., Daub., Wakef., Woodh., Stu., Lord, Murd., Kenr. Several (It., Fr. G.;—Thom., Allw.), who transpose *καὶ τὸ ἀρν.*, keep the verb singular.

<sup>o</sup> See v. 15, N. x, &c.

<sup>p</sup> Before *ναός*, Lachm. and Words. insert *ε* ('A.'), and this reading Bloomf. is ‘inclined to adopt’.

## KING JAMES' VERSION.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

<sup>a</sup> See ch. 9: 10, N. i, and comp. E. V., ch. 9: 11; 19: 16; &c. The present is here retained by W., T., C., G., R.;-foreign verss. (except B. and L.); Brightm., Wells, Daub., Wesl., Wakef., Newc. *marg.*, Woodh., Allw., Stu., Lord, Treg., Words., Murd., Kenr.

<sup>b</sup> R.;-Brightm., Newe., Stu., Murd., Kenr., (or), Wakef., Woodh., Thom., Allw. (*and*), Penn, Sharpe, Lord.

<sup>c</sup> The construction by means of a subjunctive mood appears in W.;-foreign verss. (except the French and Greenf.);-Allw., Stu., Lord, Treg.

<sup>d</sup> The *εν* is cancelled by all the recent editors (except Knapp), on the authority of 'A. B. α 15. (& 39.) γ 2. Er.' I recommend that this reading be adopted, and that *αντης* be then rendered as a dative of advantage (Wahl): *for it*. Syr. (= Greenf. *πριν*), Protestant German verss., except Moldenh., (*ihr*).—Cancelling *εν*, Matth. also, for *αντης ή γάρ*, reads *αντηγάρη* (*B. α 19. β 3. γ 3.*).

<sup>e</sup> See ch. 13: 14, N. w and 19: 2, N. l. Here also, for the form of the tense, may be cited Dodd., Newe., Thom., Penn, Sharpe. W. has a future; while some employ a perfect definite; and others, a present.

<sup>f</sup> The Greek order is retained by the Latin and German verss., Syr., Fr. S.;-Woodh., Penn, Lord.—For *its*, see v. 15, N. x, &c.

<sup>g</sup> See ch. 18: 23, N. y, &c. W. (*lantern*), R.;-Latin verss. (*lucerna*), Syr. (= Murd. *lamps*), German verss., except Herd., (*Leuchte*), Dt. (*kaars*), Fr. G. (*chandelle*), Fr. M. (*flambeau*), Fr. S. (*lampe*);-Daub., B. and L. (*as Fr. M.*; *marg.* 'Gr. *lampe*'), Wesl., Wakef., Newe., Woodh., Thom., Greenf. (*ταῦ*), Penn, Sharpe, Lord, Kenr.

<sup>h</sup> T., C.;-B. and L., Dodd., Newe., Allw., Sharpe.

## GREEK TEXT.

23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἥλιου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

24 καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νῦν γὰρ οὐκ ἔσται ἐκεῖ.

26 καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

## REVISED VERSION.

23 And the city <sup>a</sup> hath no need of the sun, <sup>b</sup>nor of the moon, <sup>c</sup>that they should shine in it; for the glory of God <sup>d</sup>lightened it, and <sup>e</sup> its lamp <sup>f</sup>was the Lamb.

24 And <sup>a</sup>the nations of <sup>b</sup>those who are saved shall walk <sup>c</sup>in <sup>d</sup>its light; and the kings of the earth <sup>e</sup>bring <sup>f</sup>their glory <sup>g</sup>and honour into it.

25 And <sup>a</sup>its gates shall not be shut <sup>b</sup>at all by day: for there shall be no night there.

26 And they shall bring the glory and <sup>a</sup>the honour of the nations into it.<sup>d</sup>

<sup>a</sup> For those who, see ch. 2: 2, N. h, &c., and 2 Pet. 2: 11, N. f. But for τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι, all the recent editors read περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς (A. B. 'α 27. β 2. γ 4. Compl. Vulg. Copt. Aeth. Syr. [some copies] Arm. Ar. P. Slav. MSS.' Heinr.: 'Erasmus videtur vocem σωζομένων ex Andreae commentario in textum intulisse'). I recommend that this reading be adopted, and translated: *the nations shall walk by its light*. For by, see Syr. (= Μουρδ. *by means of*), It. (a). Fr. M. (*à la fareur de*). Fr. S. (a);-Wells, B. and L. (*as Fr. S.*), Beng., Moldenh., (bei). Wesl., Woodh., Greenf. (b);-as in the parallel Is. 60: 3, where the Sept. employ the dative without a preposition: πορεύονται βασιλεῖς τῷ φωτὶ σον, καὶ ἔθνη τῇ λαμπρότητί σον.), Penn, Sharpe, Stu., Lord, De W. ('eig. mittelst'), Treg. (as Murd.), Hengst., Ebr., (durch).

<sup>b</sup> See v. 15, N. x, &c.

<sup>c</sup> See ch. 14: 13, N. k. Wesl., Allw., Penn, Sharpe, Lord.

<sup>d</sup> After φέρουσι, Matth. substitutes αἰτῷ for τῷ, on the authority of B. 'α 15. β 3. γ 2.'; and, for αἰτῷ, he reads τῷ θρῶν (B. 'α 19. β 3. γ 2. Syr. Slav. MS.').

<sup>e</sup> The words καὶ τὴν τιμὴν are bracketed by Knapp and cancelled by Beng., Mey., Lachim., Treg., Tisch., on the authority of 'A. IO. II. 17. 18. 38. 47. Er. Copt. Aeth. Erp.' Matth. and Words., after B., cancel only the τῷ.

<sup>f</sup> See v. 15, N. x, &c.

<sup>g</sup> See ch. 3: 12, N. j, &c.

<sup>h</sup> Germ. Dt. It., Fr. G.-S.;-Brightm., Wells, Beng., Wesl., Herd., Wakef., Newc., Woodh., Thom., Mey., Allw., Lord, Hengst., Ebr.

<sup>i</sup> After αἰτῷ, Matth. adds ἵνα εἰσελθωσι (B. 'α 17. β 3. Slav. MS.').

## KING JAMES' VERSION.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

## CHAP. XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the

<sup>a</sup> See ch. 3: 12, N. j. &c.

<sup>b</sup> For *κοινοῦ*, all the recent editors read *κοινόν* (A. B. <sup>a</sup> 25. <sup>β</sup> 3. <sup>γ</sup> 2. Compl. Vulg. Slav.). I recommend that this reading be adopted, and translated: *common*.

<sup>c</sup> A negative particle is not substituted for *καί*, by W.;—any foreign version (except Fr. M.,—S.;—B. and L., All.) ;—Wesl. and the later English (except Treg. and Words.); though many use a disjunctive, *aut*, or, &c.

<sup>d</sup> Of the verss. that follow the reading of our Text, *κοινοῦ*, *καὶ ποιοῦν*, and render both participles by finite verbs, no pronominal subject is introduced before the second, by Dt.;—Erasm., Pagn., Vat., Bez., Par., Vitr., Thom., Allw.; while Fr. S., Newc., Woodh., Penn, repeat the simple relative. In connection with the change recommended in N. f, I would translate *ποιοῦν*: *that worketh*.—For *ποιοῦν*, Beng., Lachm., Treg., Words., read *ποιῶν* (<sup>α</sup> A. 18. 41. 68. 92. [Vulg. Syr.] Arr.); Matth., Bloomf., Tisch., ὁ *ποιῶν* (<sup>α</sup> 12. <sup>β</sup> 3.).

<sup>e</sup> W., R.;—Vulg., German and French verss., Dt.;—Erasm., Vat., Hamm., Cocc., Vitr., Daub., Dodd., Wakef., Woodh., Allw., Greenf., Lord, Treg., Murd., Kenr.

<sup>f</sup> There is no supplement in W.;—foreign verss. (except Dt.;—Pagn., Bez., Par., Moldenh.; whose supplement = *speaketh*);—Hamm., Dodd., Wakef., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> Comp. ch. 5: 12, N. w and 13: 8, N. i. Moldenh. (*eingeschrieben stehen*). Wakef., Treg.

<sup>i</sup> Of the three nouns, *τοῦ ἀρ.* is translated last by W., R.;—all foreign verss. (except Castal.);—Daub., Wakef., Woodh., Allw., Penn, Kenr.

<sup>j</sup> The Compl. puts *καθαρὸν* after *ποταμόν* (8 cursive MSS. Slav. MSS.), while Bloomf. marks the adjective as ‘*most probably, or certainly, an interpolation*,’ and all the other recent editors cancel it, on the authority of ‘A. B. <sup>a</sup> 17. <sup>β</sup> 3. <sup>γ</sup> 4.

## GREEK TEXT.

27 Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν τὸν κοινοῦν, καὶ ποιοῦν βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιοῦ.

## CHAP. XXII.

Καὶ ἔδειξέ μοι καθαρὸν ποταμὸν ὑδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἄρνιον.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ

## REVISED VERSION.

27 And there shall in no wise enter into it any thing that defileth, <sup>a</sup> and <sup>b</sup> worketh abomination <sup>c</sup> and <sup>d</sup> a lie; but they <sup>e</sup> who have been written in the <sup>m</sup> book of life of the Lamb.

## CHAP. XXII.

AND he shewed me a pure river of water of life, <sup>b</sup> bright as crystal, proceeding out of the throne of God and <sup>c</sup> the Lamb.

2 <sup>d</sup>In the midst of its broad place and <sup>e</sup> of the river on this

Vulg. Copt. Aeth. Syr. Erp. Slav. MS. I recommend that, in accordance with this reading, the word *pure* be omitted.

<sup>a</sup> See ch. 15: 6, N. e.

<sup>b</sup> Brightm., Daub., Guyse, Dodd. and Woodh. (at v. 3), Thom., Sharpe, Stu., Lord, Treg., Murd.

<sup>c</sup> *Ἐν μέσῳ . . . ξύλον ζωῆς.* The philological interpretation turns on these, to some extent mutually dependent, questions: whether *πλατείας* and *ξύλον*, either or both, are here used collectively, for *streets, trees*; whether *τοῦ ποταμοῦ* is governed by *ἐν μέσῳ* or by *ἐντεῦθεν καὶ ἐντεῦθεν*; whether, if *τοῦ ποτ.* is governed by *ἐν μέσῳ*, the latter phrase may then be rendered *between* (the *πλατ.* and the river); and lastly whether, proceeding on the same construction of *τοῦ ποτ.* we are to understand the addition of *ἐντ.* *καὶ ἐντ.* as intimating, that the *πλατ.* was on one side of the *ξύλον* and the river on the other, or that the river ran on both sides of the *πλατ.* or of the *ξύλον*. These questions have received every possible answer, and the various answers have been combined in every possible way. Unable to satisfy myself that any one of the general results is demonstrably and exclusively correct, I give what seems to be the closest and most obvious, though, on that very account, a somewhat ambiguous translation. Comp. NN. g. i.

<sup>d</sup> See v. 15, N. x, &c.

<sup>e</sup> See ch. 21: 21, N. e, &c.

<sup>f</sup> Comp. NN. d. i. The Greek order of *τοῦ ποτ. ἐντ. καὶ ἐντ.* is followed in the Syr. (= Murd. *near the river, on this side and on that*). It. (*del fiume [corrente] di qua, e di là*);—Castal. (*fluvii hinc atque hinc*), Engl. Ann. (explain E. V. thus: ‘That is, many trees of this kind grew there, some on the one side of the river, some on the other, as Ezek. 47: 7, 12, that men on either side might have plenty of fruit, and come easily at it.’) And then it is added: ‘Or, *and of the river, which ran on each side of it*: that is, one tree &c.’) Hamm. (renders as above, explaining thus: ‘that is, not as in Ezekiel, *the many trees on the one side and on the other side*

## KING JAMES' VERSION.

river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face;

<sup>b</sup> For the second *ἰττιθετν* Matth., Mey., Lachm., Hahn, Treg., Words., Tisch., Theile, read *ἐξεῖθετ* (A. B. α 17. β 3. γ 4. Syr. Arm. Slav. MSS.).

<sup>i</sup> For the omission of *there*, see Wells and the later verss. (except Thom., Treg.), several omitting also the copula.—For the indefinite article, see Wakef., Woodh., Thom., Midd., Allw., Sharpe, Scholef. (as one alternative [see N. g.];—and so apparently Bloomf.), Kenr. T., C., G., translate *ξιλον*, wood, without either article; and so Luth., Beng., Hengst., Ebr., use *Holz*. Comp. NN. d. g.

<sup>1</sup> Both participles are retained by W., R.;—Latin verss., Syr., Dt., Fr. G.,—M.,—S.;—Brightm., Hamm., Danb., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Kenr.; of which only Fr. G.,—M.,—Brightm., Wakef., Penn, have the conjunction before the second. The first participle appears in Greenf.; the second, in It.,—B. and L., De W., Mard., Ebr.—For *ἀποδιδούν*, Matth. and Tisch. read *ἀποδιδούσ* (A. B. α 17. Compl.).

<sup>k</sup> W., R.;—Latin and French verss., Syr., Dt., It.;—Hamm., Danb., Berl. Bib., Beng., Wakef., Woodh., Thom. (*crops of*

*of the river*, but so as may be applicable to the one tree, and to the *street*, and *river* here named, *one of them on one side, the other on the other side of the river*; and then illustrates by John 19: 18.), Coec. (*fluvii hinc et inde*), Mede, as cited in *Pol. Syn.*, (*fluviique planitatem utrinque attuentis*;—with which agree Owen, as cited by Midd. from Bowyer; and Wells, who translates as above.). Danb. (also translates as above, and states his ‘opinion’ thus: ‘The *River* . . . divided the broad *Place* into two, by flowing through the midst of it; and then the *Tree*, not an individual Plant, but the whole Species, or *Wood of Life*, was planted upon the banks of the river on either side;’—and so Lowm. understands the matter, except that he calls *ἡ παταρ.*, *the chief street.*), B. and L. (*du fleuve de côté et d'autre*). Beng. (*an dem Strom auf beiden Seiten*), Gill (translates *ἐν μέσῳ between*, and understands the whole as Hamm.), Moldenh. (*des Stromes, auf b. S.*), Wakef. (‘[between] . . . the river, which flowed all round’), Newc. (‘[between] . . . the r.

## GREEK TEXT.

ἐντεῦθεν, ἔνδον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἓντα ἐκαστον ἀποδιδοῦ τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ἔνδου εἰς θεραπείαν τῶν ἐθνῶν.

3 Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τὸν ἄρνιον ἐν αὐτῷ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσονται αὐτῷ·

4 καὶ ὄφονται τὸ πρόσωπον

*fruit*), Clarke, Mey. ([*zwölffmal*] *Früchte*), Greenf., All., Goss., Penn, Sharpe, Stu. (*fruit-harvests*), Lord, De W., Hengst., Kenr., Barn., Ebr. E. V. follows T., C., G.

<sup>1</sup> W., R. (*his*);—Wells, Guyse, Wesl. and the later verss. (except Words. Sharpe *its own*).

<sup>m</sup> Bloomf.: ‘The *ἔτα* is, on strong grounds’ (A. B. α 23. β 3. γ 3. Compl. Slav.). ‘cancelled by the recent editors.’ It is bracketed by Knapp, and retained by Theile.

<sup>n</sup> See 1 John 1: 8, N. z and E. V., ch. 7: 16; &c. R. (*no c. . . . any more*);—Hamm. (*any accursed thing . . . no longer*), Danb. (*no c. any longer*), Wakef. (*nothing rile . . . any more*), Newc., Sharpe (*no more any c.*), Lord, Treg. (*no curse . . . any longer*), Mard. (*no blight any more*), Kenr.—For *καταράθεμα*, all the recent editors read *κατάθεμα* (A. B. α 27. β 2. γ 2. Compl.).

<sup>o</sup> For *and*, see 1 John 2: 20, N. o.;—for omitting *of*, see v. I. N. c.

*which ran on each side*), Woodh. (*of the r., which was on one side and on the other*), Ew. (*fluvius media in urbe ruens utrinque arboribus vitae ad aquam hanc lactissime florentibus cingitur, plateaque deinceps aedificia utrinque arbores ambient*);—and so Stu., who translates: [*between*] . . . the *r.*, on the *one side and on the other*, speaks of ‘two rows’ of trees between ‘the banks of the river’ and the ‘streets parallel to it on each side.’), Mey. ([*Zwischen ihren Strassen und*] *dem Strom zu b. S.*), Allw. (*of the river, which flowed on the one side and on the other*), Treg. (*as above*), Scholef. (thinks that Owen’s interpretation, which he considers ‘entitled to some consideration,’ may ‘be carried even a little farther: “In the midst of the street of it and of the river, being [viz. both the street and the river being] on either side of it.” [the tree.]”—quoted, apparently with approbation, by Bloomf.). E. V., the older English verss., and others (including De W., Hengst., Ebr.), follow the Vulg. *ex utraque parte fluminis*.

## REVISED VERSION.

side and *on* that side *was* <sup>i</sup> a tree of life, *bearing* twelve <sup>j</sup> fruits, <sup>j</sup> yielding its fruit <sup>m</sup>every month; and the leaves of the tree *were* for the healing of the nations.

3 And there shall be <sup>n</sup>no curse <sup>any more</sup>: <sup>o</sup>and the throne of God and <sup>o</sup>the Lamb shall be in it; and his servants shall serve him;

4 And they shall see his face;

## KING JAMES' VERSION.

and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things,

<sup>a</sup> See ch. 7:3, N. g. &c.

<sup>b</sup> For *ixiēt* (which Matth. and Tisch. cancel, on the authority of B. 'a 13. [& 13.]'; and Bloomf. is 'now inclined' to agree with them.), Griesb., Sch., Lachm., Hahn, Treg., Words., read *ixiēt* ('A. 2. 19. 68. Vulg. Syr.').

<sup>c</sup> For *χρείαν* οὐκ ἔχοντι, Matth., Griesb., Sch., Bloomf., Tisch., read οὐχ *χρεία* (B. 'a 15. β 2.); Lachm., Hahn, Treg., Words., read οὐχ ἔχοντι *χρείαν* ('A. Vulg. Copt. Syr. Arr.?).

<sup>d</sup> See 1 John 2:27, N. s.

<sup>e</sup> Before *λύχνον*, Lachm., Hahn, Treg., Words., insert *φῶτος* ('A. 18. [38.] 47. Vulg. Copt. Aeth. Syr. Erp. Slav. MSS.'). So Bloomf. also would 'prefer to read, if *χρίου*' (cancelled by Matth. and Tisch., on the authority of B. 'a 13. β 2. Ar. P. Slav. MSS.') be 'retained'; but he does not think that 'the state of the evidence, though such as to warrant, calls for the cancelling.'

<sup>f</sup> See ch. 21:23, N. t. &c.

<sup>g</sup> Syr.;—Cocc., Vitr., Woodh. (*eren*), De W., Treg., Hengst., Ebr. Many, who retain the negative in connection with the verbal predicate, have *or*. &c.

<sup>h</sup> E. V., ch. 18:1; 21:23;—W. (*shall lighten*), R. (*doth illuminate*);—Brightm., Dodd., Wesl., Wakef., Newc., Kenr. (use the verb *to enlighten*), Penn (*will light*), Treg. (*will lighten*). Nearly all foreign verss. have the same word as in ch. 21:23. E. V. follows T., C., G.—For *φωτίζει*. Beng., Lachm., Hahn, Treg., read *φωτίσει* ('A. 12. 42.); the other recent editors (except Theile), *φωτεῖ* (B. 'a 22. β 2. Compl. Vulg. ed. Slav. MSS.); and all add *ἐπ'* ('A.?), except Matth., Treg. (who at first bracketed, but now seems to reject it.), Words. I recommend that the verb be given in the future: *shall lighten*.

## GREEK TEXT.

αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

5 καὶ νὺξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἥλιου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

6 ΚΑΙ ἐπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἀγίων προφήτων ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἢ δεῖ γενέσθαι ἐν τάχει.

7 Ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λογούς τῆς προφητείας τοῦ βιβλίου τούτου.

8 Καὶ ἐγὼ Ιωάννης ὁ βλέπων

<sup>i</sup> See ch. 1:6, N. g. &c.

<sup>j</sup> For *εἰπε*, Matth. reads *λέγει* (B. 'a 22. β 2. Compl.).

<sup>k</sup> See ch. 19:9, N. w.

<sup>l</sup> Before *Κύριος*, Lachm. inserts *ὁ* ('A. 92.').

<sup>m</sup> For *ἀγίων*, all the recent editors read *πνευμάτων τῶν* ('A. B. 'a 26. β 2. γ 2. Compl. Vulg. [Copt.] Aeth. Syr. Arr. Slav. MSS.'). I recommend that this reading be adopted: *spirits of the*.

<sup>n</sup> E. V., ch. 1:1; 4:1;—Woodh., Treg. Very many employ a compound relative, *what*, &c.

<sup>o</sup> For the order, see ch. 1:1, N. aa. For *come to pass* (comp. ch. 1:19, N. b. &c.), see E. V. ch. 1:1;—Wells, Wakef., Newc., Woodh., Thom., Allw., Stu., Lord, Treg.

<sup>p</sup> Before *ἴδοι*, all the recent editors (except Beng.) read *ΞΑΙ* ('A. B. 'a 18. β 2. Vulg. ed. Aeth. Syr. Ar. P. Slav. MSS.'), I recommend that the reading be adopted: *And behold.*

<sup>q</sup> See ch. 19:9, N. w.

<sup>r</sup> For *ΞΑΙ ἦγε*, Matth., Lachm., Hahn, Treg., Words., Tisch., read *ΞΑΓΩ* ('A. B. 'a 8. [& 13.] Compl.).

<sup>s</sup> W., T., C., G., (*I am John that [which]*);—Germ. (*ich bin Johannes, der*), Dt. (*ik, Johannes, bin degene, die*), It. (*io Giovanni [son quel] c'*), Fr. G.,—M.. (*moi Jean, je suis celui qui*), Fr. S. (*c'est moi, Jean, qui*);—Pagn., Bez., Par., Vitr., (*ego Johannes [is sum] qui*), Brightm., Lord. Murd., (*I am J., &c.*), Cocc. (*ego J. sum is qui*), Dauh., Stu., Words., (*I J. am he who*), B. and L. (*as Fr. S.*), Berl. Bib. and later German verss. (*ich J. bin es, der*;—except Moldenh., *ich J. bin der, der*), Wesl., Woodh., Allw., Treg. (*I J. [was] he who*;—marking *I* as emphatic).

## REVISED VERSION.

and his name shall be on their foreheads.

5 And there shall be no night there; and they have no need of a lamp, and light of the sun; for the Lord God enlighteneth them; and they shall reign unto the ages of the ages.

6 And he said unto me: These words are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants things which must come to pass shortly.

7 Behold, I come quickly; blessed is he that keepeth the words of the prophecy of this book.

8 And it was I, John, who

## KING JAMES' VERSION.

and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward is with me,

<sup>1</sup> Bloomf.: 'The recent editors all read, on strong authority, ἀκούων καὶ βλέπων ταῖτα' (A. B. <sup>a</sup> 17. <sup>b</sup> 2. <sup>γ</sup> 3. Compl. Vulg. Syr.). I recommend the adoption of this reading: *heard and saw these things*.

<sup>1</sup> For ἔβλεψα, Matth., Words., Tisch., read ὅτε εἶδον (A. B. <sup>a</sup> 14. <sup>b</sup> 2.); Treg. reads ἔβλεπον ('A.').

<sup>2</sup> For ἔπεισα, the E'zvir, Matth., Griesb., Knapp, Treg., Words., read ἔπεισον. But in favour of ἔπεισα, for which Treg. quotes only 5 cursive MSS. and Erasm., Lachm. cites A.—The incident here related is by some (Brightm., Wels., Ebr. &c.) thought to be the same as that referred to in ch. 19: 10; and Vitr. also intimates that this *non absurde dici posse*. Bloomf. errs in attributing the opinion to Beng.

<sup>1</sup> See 2 Pet. 2: 11, N. f.

<sup>2</sup> See 1 John 1: 2, N. i. &c. E. V., v. 10; &c.;—W., T., C., R.;—Vulg., Syr., Germ., Dt., It., Fr. S.;—Erasm., Vat., Aret., Brightm., Cocc., Wells., Daub., Beng., Dodd., Woodh. and later English verss. (except Words.), Greenf., De W., Hengst., Ebr.

<sup>3</sup> The inversion of E. V. is found in no other English version, except Hagen. and Words.

<sup>4</sup> All recent editors cancel the γάρ, on the authority of A. B. <sup>a</sup> 25. <sup>b</sup> 2. <sup>γ</sup> 2. Compl. Vulg. MS. Am. Copt. Syr. Ar. Slav. MSS.' I recommend that, in accordance with this reading, the word *for* be omitted.

<sup>5</sup> See ch. 19: 10 NN. a, b.

## GREEK TEXT.

ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα  
καὶ ἔβλεψα, ἐπεστη προσκυνῆσαι  
ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέ-  
λου τοῦ δεικνύοντός μοι ταῦτα.

9 καὶ λέγει μοι, Ὁρα μή·  
σύνδονλός σου γάρ είμι, καὶ τῶν  
ἀδελφῶν σου τῶν προφητῶν, καὶ  
τῶν τηρούντων τὸν λόγον τοῦ  
βιβλίου τούτου· τῷ Θεῷ προσ-  
κύνησον.

10 Καὶ λέγει μοι, Μὴ σφρα-  
γίσῃς τὸν λόγον τῆς προφη-  
τείας τοῦ βιβλίου τούτου· ὅτι ὁ  
καιρὸς ἐγγύς ἐστιν.

11 ὁ ἀδικῶν ἀδικησάτω ἔτι·  
καὶ ὁ ρύπων, ρύπωσάτω ἔτι· καὶ  
ὁ δίκαιος, δικαιωθήτω ἔτι· καὶ ὁ  
ἄγιος, ἀγιασθήτω ἔτι.

12 Καὶ ἴδον ἔρχομαι ταχὺ,  
καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀπό-

## REVISED VERSION.

i saw these things, and heard.  
And when I had heard and i seen,  
I fell down to worship before  
the feet of the angel i who  
shewed me these things.

9 <sup>m</sup>And he saith unto me:  
See thou do it not: for I am <sup>p</sup>a  
fellow-servant <sup>p</sup>with thee, and  
<sup>p</sup>with thy brethren the prophets,  
and <sup>p</sup>with <sup>o</sup>those <sup>w</sup>who keep the  
words of this book: worship  
God.

10 And he saith unto me:  
Seal not the <sup>w</sup>words of the pro-  
phecy of this book: <sup>w</sup>for the  
time is <sup>w</sup>near.

11 He that is unjust, let him  
be unjust still; <sup>w</sup>and he <sup>t</sup>that is  
filthy, let him be filthy still; and  
he that is righteous, <sup>w</sup>let him be  
righteous still; and he that is  
holy, let him be holy still.

12 <sup>t</sup>And behold, I come quick-  
ly, and my reward <sup>w</sup>is with me,

<sup>1</sup> See ch. 2: 2, N. h. &c., and 2 Pet. 2: 11, N. f.

<sup>2</sup> See ch. 19: 9, N. w.

<sup>3</sup> For ὅτι δὲ καιρός, Matth., Lachm., Ilahn, Treg., read δὲ καιρός γάρ (A. B. <sup>a</sup> 16. <sup>b</sup> 2. Vulg. Copt. Syr. Slav. MSS.). The other recent editors (except Beng., and Knapp [who has ὅτι in brackets]) read δὲ καιρός (<sup>6</sup> cursive MSS.).

<sup>4</sup> See ch. 1: 3, N. k.

<sup>5</sup> For καὶ δὲ ρύπων ρύπωσάτω ἔτι, all the recent editors read (Treg., in brackets; the whole clause being wanting in A. [20?] 21. 34. 35. 68.) καὶ δὲ ρύπων δικαιωθήτω [Lachm. ρύπωθήτω] ἔτι (B. <sup>a</sup> 23. <sup>b</sup> 2. Compl.). These authorities, indeed, as cited by Treg. and Words., want the ἔτι; but not so the editors, as Bloomf. intimates.).

<sup>6</sup> E. V., thrice in this verse; the deviation in the fourth instance being adopted from T., C., G. See 2 Pet. 2: 11, N. f.

<sup>7</sup> For δικαιωθήτω, all the recent editors (except Bloomf., who speaks doubtfully) read δικαιωθήτη ποιησάτω (A. B. <sup>a</sup> 26. <sup>b</sup> 2. <sup>γ</sup> 3. Compl. Vulg. MS. Am. Tol. Copt. Syr. Ar. P. Slav.). I recommend that the reading be adopted, and translated: *let him work righteousness*.

<sup>8</sup> The καὶ is cancelled by all the recent editors, on the authority of A. <sup>a</sup> 28. <sup>b</sup> 2. <sup>γ</sup> 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.' I recommend that, in accordance with this reading, the word *and* be omitted.

## KING JAMES' VERSION.

to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am

<sup>a</sup> See ch. 18: 6, N. x. R.;—Dodd., Murd., (*recompense*), Wesl., Wakef., Woodh. (*requite*), Thom., Allw., Penn, Lord (*retribute*), Kenr.

<sup>b</sup> See ch. 20: 13, N. n.

<sup>c</sup> Wesl., Thom., Allw., Sharpe, Stu., Lord.

<sup>d</sup> For *αὐτοῦ ἔσται*, Matth. reads *ἔσται αὐτοῦ* ('a 15. Compl.); Lachm., Treg., Words., Tisch., read *ἔστιν αὐτοῦ* (A. B. '21. 38. Syr.')—which Bloomf. calls 'competent, though not paramount authority.').

<sup>e</sup> See ch. 1: 8, N. m, &c.

<sup>f</sup> The *εἰμί* is cancelled by all the recent editors, on the authority of A. B. 'a 22. Compl. Vulg. MS. Am. Slav. MS.' I recommend that the reading be adopted, and that *am* be retained as a supplement.

<sup>g</sup> For the omission of the articles, see ch. 1: 8, N. n; and here, among those who follow the reading of our Text, Fr. S., Wakef. (who marks them as supplied). Woodh., Greenf. But for *ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχατός*, 'all the recent editors,' says Bloomf., 'edit, on strong authority, ὁ πρ. καὶ ὁ ἐσχ., ἡ ἀρχ. καὶ τὸ τ.' (B. 'a 13. β 2. Vulg. Aeth. Syr. Ar. P. Slav. MS.') So all the editors here collated, except that Beng., Knapp, Mey., Laehm., Hahn, Tisch., omit the *ὁ* twice, on the authority of A. and 6 cursive MSS.). I recommend that this reading be adopted, and translated: *the first and the last, the beginning and the end.*

<sup>h</sup> For *ποιοῦντες τὰς ἵντολὰς αὐτοῦ*. Mill approves, and Lachm., Treg., Words., Theile. edit, *πλύνοντες τὰς στοκάς αὐτῶν* ('A. 7. 38. Vulg. Aeth. Arm. [in m.]') The Vulg. adds: *in sanguine Agni.*)

<sup>i</sup> Gr. *that their power, or right, may be over*. For *ἴρω* with a future indicative, see Win.. p. 335.

## GREEK TEXT.

δοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ  
ἔσται.

13 ἐγώ εἰμι τὸ Α καὶ τὸ Ω,  
ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ  
ἐσχατός.

14 *Μακάριοι οἱ ποιοῦντες τὰς*  
*ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἔξου-*  
*σία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς,*  
*καὶ τοῖς πυλώσιν εἰσέλθωσιν εἰς*  
*τὴν πόλιν.*

15 ἐξω δὲ οἱ κύνες καὶ οἱ φαρ-  
μακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς  
καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ  
φιλῶν καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἔπειμψα τὸν  
ἄγγελόν μου μαρτυρῆσαι ὑμῖν  
ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ

## REVISED VERSION.

to render to every one as <sup>a</sup>his work <sup>b</sup>shall be.

13 'I <sup>a</sup>am <sup>b</sup>the Alpha and <sup>c</sup>the Omega, <sup>d</sup>beginning and <sup>e</sup>end, the first and the last.

14 Blessed are they that <sup>a</sup>do his commandments, <sup>b</sup>that they may have right to the tree of life, and may enter <sup>b</sup>by the gates into the city.

15 'But without are <sup>a</sup>the dogs, and <sup>b</sup>the scorners, and <sup>c</sup>the fornicators, and <sup>d</sup>the murderers, and <sup>e</sup>the idolaters, and <sup>f</sup>every one that loveth and maketh a lie.

16 I, Jesus, <sup>m</sup>sent <sup>n</sup>my angel to testify unto you these things <sup>o</sup>concerning the churches. I am

<sup>a</sup> For the omission of *in*, see E. V., ch. 21: 27; &c.;—W., R.;—Brightm., Danb., Dodd., Wakef. and later verss. (except Treg., Words.).—For *by*, see W., R.;—Germ. (*zu*), French verss. (*par*);—Brightm., Beng. (*as Germ.*);—and so Hengst., Ebr.), Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Kenr.

<sup>b</sup> See 2 Pet. I: 5, N. r. But, says Bloomf., 'the δέ is on strong authority' (A. B. 'a 27. β 2. γ 4. Compl. Vulg. Aeth. Syr. Slav. MS.'), 'confirmed by internal evidence, cancelled by all the recent editors.' I recommend that, in accordance with this reading, the word *but* be omitted.

<sup>c</sup> The articles are retained by the German and French verss. (except that Herd. and Mey. omit the fourth). Dt. It.;—Wakef., Thom., Allw., Greenf., Sharpe, Lord. R. has the third; Daub., the first; Woodh., all except the first.

<sup>d</sup> See ch. 21: 8, N. n.

<sup>e</sup> See I John 2: 23, N. x.—The δ. Bloomf. thinks, 'ought to be at least bracketed.' It is cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. 'a 14. β 2. Compl.'

<sup>f</sup> 'At the beginning of these revelations.'—E. V., v. 6;—W., T., C., G.;—Herd., Mey., Sharpe, De W.

<sup>g</sup> Brightm., Wells, Wesl., Newc., Woodh., Thom., Allw., Penn, Lord, Murd.

<sup>h</sup> See ch. 10: 11, N. q. Castal. (*super*), Hamm., Wells, Guyse, Gill (as one rendering), Ros. (*de*), Van Ess (*von*), Penn, Züll. (*in Bezug auf*), Hengst. (*über*);—Bretsch., Win., Wahl, Rob., Schirl.—The εἰπί is cancelled by Beng. and Tisch., on the authority of '4. II. 12. 47. 48. Er. Arin. Slav. MS.' (and this reading Bloomf. also is 'now inclined to receive'); Lachm. and Treg. substitute *ἴν* ('A. 18. 21. 38. Vulg. Slav.').

## KING JAMES' VERSION.

the root and the offspring of David, and the bright and morning-star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take

<sup>a</sup> Bloomf.: 'The *τὸν* before *Δαυὶδ* is, on strong grounds' (A. B. 'a 21. [& 11. 39.])', 'cancelled by all the recent editors'; and, for *Δαὶδ*, they all (except Matth., Sch., Words.) read *Δαὶδ*.

<sup>a</sup> Nothing is supplied by R.;—any foreign version (except Syr. [= De D. *tanquam*], Moldenh.);—Brightm., Wells and later English verss. (except Newc., Words.).—For ὁ λαμπρὸς *καὶ ὄρθριός*, all the recent editors read ὁ λαμ. ὁ πρωτός (B. 'a 23. β 2. γ 3. Compl. Copt. Aeth. Syr. Slav. MS. ὁ πρω. ὁ λαμ. α. δ. Ar. P. Slav. MSS.); except Lachm. and Treg., ὁ λαμ.. *καὶ* ὁ πρω. ('A. Vulg.'). I recommend the repetition of the article before *morning*.—In all the English verss. (except Wakef., Newc., Sharpe) *morning* is given apart, as an adjective; and so in the original edition of E. V., and by the Amer. Bible Soc.'s late revision.

<sup>a</sup> For *ἰλθεῖ* (twice) and *ἰλθεῖτο*, all the recent editors read *ἐρχονται* and *ἐρχέσθω* (A. B. 'a 28. β 2. γ 4. Compl.).

<sup>a</sup> See E. V., v. 11; Rom. 12: 7, 8; &c. W., R.;—Daub., Woodh., Murd., (in the third instance), West., Allw., Penn, Sharpe, Kenr., (conform the third instance to the two preceding; *let him that [who]*), Lord (*he who*;—and so Treg. in the third instance). Excepting Fr. G.-M., B. and L., no foreign version varies as E. V.

<sup>a</sup> See ch. 21: 6, N. d.

<sup>a</sup> This *καὶ* is cancelled by all the recent editors, on the authority of A. B. 'a 23. β 2. γ 4. Compl. Vulg. MS. Am. Tol. Copt. Aeth. Slav. MSS. I recommend that, in accordance with this reading, the word *and* be omitted.

<sup>a</sup> For *λαμβανέτω τό*, says Bloomf., all the recent editors 'read *λαβέτω*' (A. B. 'a 24. β 2. γ 5. Compl.), 'from almost all the best MSS., perhaps rightly.' I recommend that the reading be adopted, and that *the* be omitted.

## GREEK TEXT.

εἴμι ἡ ρίζα καὶ τὸ γένος τοῦ Ιαβίδ,  
οἱ ἀστὴρ ὁ λαμπρὸς καὶ ὄρθριός.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη  
λέγονται, Ἐλθέ· καὶ ὁ ἀκούων  
εἰπάτω, Ἐλθέ· καὶ ὁ διψῶν ἐλ-  
θέτω, καὶ ὁ θέλων λαμβανέτω τὸ  
ῦδωρ ἥως δωρέαν.

18 Συμμαρτυροῦμαι γὰρ παντὶ<sup>a</sup>  
ἀκούοντι τοὺς λόγους τῆς προφη-  
τείας τοῦ βιβλίου τούτου· εάν τις  
ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ  
Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς  
γεγραμμένας ἐν βιβλίῳ τούτῳ.

19 καὶ εάν τις ἀφαιρῇ ἀπὸ τῶν

## REVISED VERSION.

the Root and the Offspring of David; <sup>a</sup> the bright and <sup>a</sup> morn-ing <sup>a</sup> Star.

17 And the Spirit and the bride say: 'Come!' And <sup>a</sup> he that heareth, let him say: 'Come!' And <sup>a</sup> he that 'thirsteth, let him come; <sup>a</sup> and <sup>a</sup> he that will, let him take <sup>a</sup> the water of life freely.

18 <sup>a</sup> For I <sup>a</sup> also testify <sup>a</sup> to every <sup>a</sup> one <sup>a</sup> hearing the words of the prophecy of this book: If any <sup>a</sup> one <sup>b</sup> add to these things, God shall add unto him the plagues that have been written in <sup>a</sup> this book;

19 And if any <sup>a</sup> one <sup>c</sup> take

<sup>a</sup> For also, see E. V., Rom. 2: 15; 9: 1. Latin verss. (contester;—except Castal. and Bez. *unā*);—Engl. Ann. (*together*), Berl. Bib. (*zugleich*), Dodd. (as a supplement), Wakef. (*at the same time*), Scott (*along with*). But, for *συμμαρτυροῦμαι γάρ*, all the recent editors read *μαρτυρῶ ἵγια* ('A. B. 'a 24. β 2. γ 4. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Aīm. Arr. Slav. MSS. *μαρτυροῦμαι ἵγια* 11. 48. *μαρτυροῦμαι γάρ* 34. 35.'). I recommend that this reading be adopted, and translated: *I testify*. See ch. 1; 8, N. m. &c.

<sup>x</sup> W., R.;—Dodd. and the later verss. (except Treg., Words.).

<sup>y</sup> See 1 John 3: 3, N. i.

<sup>z</sup> W., R.;—Latin verss. (except Cocc., Vitr.). But, for *ἀκούοντι*, all the recent editors read *τῷ ἀξ.* ('A. B. 'a 16. β 2. γ 3.'). I recommend that this reading be adopted, and translated: *that heareth*.

<sup>a</sup> See 1 John 2: 1, N. b. &c.

<sup>b</sup> A present tense, indicative or subjunctive, is employed by German and French verss., Dt., It.;—Dodd., Thom., Penn, Sharpe, Lord;—though many of these, for *ἐπιτιθῇ πρὸς ταῦτα*, read, with all the recent editors, *ἐπιθῇ ἐπ' αὐτά* (A. B. 'a 26. β 2. γ 4. Compl.). I recommend that this reading be adopted, and translated: *shall add unto them*; the neuter *αὐτά* standing for the things revealed in the *λόγοι*.

<sup>c</sup> See ch. 21: 27, N. l. &c.

<sup>d</sup> To *βιβλίῳ* all the recent editors prefix *τῷ* (A. B. 'a 17. β 2. γ 4. Compl. ['rel. *fere omnes*.' Sch.]).

<sup>e</sup> See 1 John 2: 1, N. b. &c.

<sup>f</sup> See the verss. cited in v. 18, N. b. But, for *ἀφαιρῇ*, all the recent editors read *ἀφέλῃ* ('A. B. 'a 26. β 3. γ 5. Compl. Words. 'ἀφελεῖται B.'). I recommend that this reading be adopted, and translated: *shall take away*.

## KING JAMES' VERSION.

away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

## GREEK TEXT.

λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

20 Αέγει ὁ μαρτυρῶν ταῦτα,  
Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ,  
ἔρχου, Κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ μετὰ πάντων  
ἡμῶν. Ἀμήν.

## REVISED VERSION.

away from the words of <sup>the</sup> book of this prophecy, God <sup>shall</sup> take away his part <sup>from</sup> the book of life, <sup>\* and</sup> out of the holy city, <sup>\* and</sup> from the things written in <sup>1</sup> this book.

20 He <sup>m</sup>who testifieth these things saith: "Yea, I come quickly: "Amen. "Yea, come, Lord Jesus.

21 The grace of <sup>o</sup>ur Lord Jesus <sup>p</sup>Christ *be* with <sup>o</sup>you all. Amen.

<sup>a</sup> For βίβλου, all the recent editors (except Bloomf.) read τοῦ βιβλίου ('A. B.  $\alpha$  25.  $\beta$  2.  $\gamma$  3. Compl.).

<sup>b</sup> For ἀφαιρήσει, all the recent editors (except Matth. ἀφέλοις  $\alpha$  14. Compl.) read ἀφελεῖ ('A. B.  $\alpha$  9. [& 39. 55.]').

<sup>c</sup> See ch. 16: 17, N. g. W.;—Wells, Wakef., Allw., Sharpe, Lord. Treg., Words., Murd. Of these, indeed, several fail to distinguish the subsequent *ἐz*; and so the foreign verss. generally. But Hengst. and Ebr.: *von . . . aus.*

<sup>d</sup> For βίβλου, all the recent editors read (not, as Bloomf. says, ξύλου, but) τοῦ ξύλου ('A. B.  $\alpha$  27.  $\beta$  3.  $\gamma$  3. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arm. Slav. MSS.'). I recommend that this reading be adopted: *the tree.*

<sup>e</sup> The *καὶ* before *τῶν γεγρ.* is cancelled by all the recent editors, on the authority of A. B.  $\alpha$  25.  $\beta$  2.  $\gamma$  4. Compl. Copt. Aeth. Syr. Arm. Erp. Slav. MSS.'). I recommend that this reading be adopted, and, the participle being then brought into apposition with βίβλου [ξύλου] and πόλεως, that the comma after *life* be omitted, and *τῶν γεγρ.* rendered: *which have been written.* See v. 18, N. c, &c.

<sup>f</sup> After *ἐν*, all the recent editors insert *τῷ* (A. B.  $\alpha$  15.  $\beta$  3.  $\gamma$  3. Compl.).

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> See ch. 1: 7, N. l. All the recent editors (except Matth. and Bloomf.) cancel the second *ναι*, on the authority of 'A. B.  $\alpha$  7. (& 12. 20. 29.) Vulg. Copt. Syr. Arm. Arr. Slav. MSS.' They also (with the same exception) attach *ἀμήν* (which in the

original edition of E. V., as in C., G., &c., had a full pause before as well as after it,) to what follows;—and so Erasm., Vat., Par., Grot., Wells, Daub., Guyse, Dodd., West., Gill, Newt., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Heinr., Scott, Ew., Allw., Greenf., Jones, Penn, Gerl., Sharpe, Stu., De W., Hengst., Murd., Barn., Ebr. I recommend that both these points of the late critical editions be adopted, and that the version stand thus: *quickly. Amen; come, Lord Jesus.*

<sup>i</sup> The *ἥμῶν* is cancelled by all the recent editors, on the authority of 'A. B.  $\alpha$  20.  $\beta$  2. Compl. Vulg. MS. Aeth. Ar. P. Slav. MSS.' I recommend that this reading be adopted: *the.*

<sup>j</sup> The word *Χριστοῦ* is cancelled by Beng., Lachm., Tisch., on the authority of 'A. 26.'

<sup>k</sup> The *ἱμῶν* is cancelled by all the editors, on the authority of 'A. Vulg. MS. Am.'; and, instead of it, the words *τῶν ἁγίων* are added by Matth., Griesb., Knapp, Sch., Hahn, Bloomf., Treg. (in brackets), Words., Theile, on the authority of 'B.  $\alpha$  27.  $\beta$  2.  $\gamma$  6. Compl. Vulg. MS. Copt. Syr. Arm. Slav. MSS.' I recommend the adoption of the latter reading: *all the saints;* and that the following note appear in the margin: 'Some omit the words, *the saints.*'

<sup>l</sup> This 'Αμήν is bracketed by Treg., and cancelled by all the other recent editors (except Matth., Bloomf., Words.), on the authority of 'A. Vulg. MS.' I recommend that the following note appear in the margin: 'Many omit the word *Amen.*' Comp. 1 John 5: 21, N. r, &c.



REVISED VERSION:

IN PARAGRAPHS,

AND

ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.



# REVISED VERSION:

IN PARAGRAPHS,

AND ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.

## THE SECOND EPISTLE OF PETER.

I. SIMEON Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ: Grace unto you, and peace, be multiplied in the knowledge of God, and of Jesus our Lord.  
2 Forasmuch as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who  
4 called us by glory and might: whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature, having escaped from the corruption that is in the  
5 world through lust: but for this very reason also do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude,  
6 knowledge; and in knowledge, self-control; and in self-control, patience; and in patience,  
7 godliness; and in godliness, brotherly kindness; and in brotherly kindness, love. For these things being yours, and increasing, render *you* not idle nor unfruitful as to the  
9 knowledge of our Lord Jesus Christ. For he that laeketh these things is blind, being near-sighted, having forgotten the cleansing away  
10 of his old sins. Wherefore the rather, brethren, be diligent to make your calling and election sure; for, doing these things, ye  
11 shall never fall: for so there shall be richly

furnished unto you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will be not negligent to re- 12 mind you always of these things, though ye know *them*, and are established in the present truth: but I think it right, so long as I am in 13 this tabernacle, to stir you up by way of remembrance; knowing that the laying aside 14 of my tabernacle is speedy, as also our Lord Jesus Christ showed me: but I will endeavour 15 that ye may even at all times be able, after my departure, to call these things to mind.

For we had not followed cunningly devised 16 fables, when we made known unto you the power and coming of our Lord Jesus Christ, but had been eye-witnesses of his majesty. For 17 he received from God the Father honour and glory, a voice being borne to him such as this from the excellent glory: This is my beloved Son, in whom I am well pleased; and this 18 voice we, being with him on the holy mount, heard borne from heaven. And we have more 19 sure the prophetic word, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until day dawn, and the daystar arise, in your hearts; knowing this 20 first, that no prophecy of Scripture cometh from one's own interpretation: for not by 21 man's will was prophecy brought at any

time, but holy men of God spake being moved by the Holy Spirit.

II. BUT there were also false prophets among the people, as also among you there shall be false teachers, who privily shall bring in <sup>a</sup>destructive sects, even denying the Master who bought them, bringing upon themselves speedy destruction. And many shall follow their lascivious ways, by reason of whom the way of the truth shall be evil spoken of; and in covetousness shall they with feigned words make merchandize of you; for whom the judgment from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but, having having cast *them* to hell, delivered *them* unto chains of darkness, being reserved for judgment; and spared not the old world, but kept <sup>b</sup>Noah, a preacher of righteousness, <sup>b</sup>with seven others, when he brought the flood upon the world of the ungodly; and, reduc<sup>c</sup>ing to ashes the cities of Sodom and Gomorrah, condemned *them* to an overthrow, having made *them* an example of those that should afterward be ungodly; and delivered righteous Lot, worn down with the filthy behaviour of the lawless: (for in seeing and hearing did the righteous man, dwelling among them, day after day torment *his* righteous soul with *their* unlawful deeds;) the Lord knoweth how to deliver the godly out of temptation, but the unrighteous to reserve under punishment unto the day of judgment; but chiefly those who walk after the flesh in the lust of uncleanness, and despise <sup>d</sup>government. Daring men, self-willed, they tremble not while railing at dignities; whereas angels, who are greater in strength and power, bring not against them before the Lord a railing judgment. But these, as natural brute beasts born for capture and destruction, railing in things that they understand not, shall utterly perish in their

<sup>a</sup> Gr. *sects of destruction.*

<sup>b</sup> Gr. *Noah the eighth.*

<sup>c</sup> Gr. *being punished.*

<sup>d</sup> Or, *lordship.*

own corruption, and so receive the wages of <sup>13</sup>unrighteousness. Accounting *it* pleasure to revel in the daytime; spots and blemishes; revelling in their own deceits, while feasting with you; having eyes full of an adulteress <sup>14</sup>and ceasing not from sin; alluring unstable souls; having a heart exercised in covetousness; children of a curse; having forsaken the right way, they went astray, having followed the way of Balaam the *son* of Bosor, who loved the wages of unrighteousness, but had a re- <sup>16</sup>proof of his transgression; a dumb ass, having spoken with man's voice, restrained the madness of the prophet. These are wells without water, and mists driven by a tempest; for whom the blackness of darkness for ever hath been reserved. For, speaking great swelling <sup>18</sup>*words* of vanity, they allure in the lusts of the flesh, by lascivious ways, those who were scarcely escaped from those who live in error; promising them liberty, while they themselves <sup>19</sup>are slaves of corruption; for by what any one hath been overcome, by that bath he also been enslaved. For if, having escaped from <sup>20</sup>the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are yet entangled again therein, and overcom<sup>e</sup>e, the last state is beeome worse with them than the first. For it were better <sup>21</sup>for them not to have known the way of righteousness, than, having known *it*, to turn back from the holy commandment delivered unto them. But there bath happened unto <sup>22</sup>them that of the true proverb: A dog that turned back to his own vomit; and: A sow that was washed, into the wallowing-place of mire.

III. THIS second epistle, beloved, I now write unto you, in *both* which I stir up your pure mind by way of remembrance, that ye <sup>2</sup>may be mindful of the words spoken before

<sup>e</sup> Or, as some copies read, *clouds*. [Here what was proposed as a marginal reading has been taken into the text.]

<sup>f</sup> Or, as some copies read, *really*.

by the holy prophets, and of the commandment of us the apostles, of the Lord and Saviour: knowing this first, that there shall come at the end of the days mockers in mockery, walking according to their own lusts, and saying: Where is the promise of his coming? for, since the fathers fell asleep, all things continue thus from the beginning of the creation. For of this they are willingly ignorant, that, by the word of God, heavens were from of old, and earth out of water and by water consisting; whereby the world that then was, being flooded with water, perished: but the heavens which are now, and the earth, have by his word been laid up in store, being reserved for fire unto the day of judgment and destruction of the ungodly men. But of this one thing be ye, beloved, not ignorant, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>a</sup>The Lord is not tardy concerning his promise, as some account tardiness; but is long-suffering towards us, not willing that any should perish, but that all should come to re-pentance. But the day of the Lord will come as a thief <sup>b</sup>in the night; in which the heavens

shall pass away with a rushing noise, but the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burned up.

Since, then, all these things are dissolving, what manner of persons ought ye to be in all holy behaviour and godliness, looking for and hastening the coming of the day of God, in consequence of which the heavens being on fire shall be dissolved, and the elements melt with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein righteousness dwelleth.

Wherefore, beloved, looking for these things, be diligent that spotless and blameless ye may be found by him in peace; and the long-suffering of our Lord account salvation; even as also our beloved brother Paul, according to the wisdom given unto him, wrote unto you, as also in all the epistles, speaking in them of these things; among which are some things hard to be understood, which the unlearned and unstable wrest, as also the other scriptures, unto their own destruction. Do ye, therefore, beloved, knowing *these things* before, beware lest, carried away with the error of the lawless, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him the glory, both now and unto the day of eternity. Amen.

<sup>a</sup> Or, *The Lord of the promise is not tardy*. This is favoured by the reading (Lachm., Mey., Tisch., Thcile) which cancels the δ.

<sup>b</sup> Many copies omit the words, *in the night*.

## THE FIRST EPISTLE OF JOHN.

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I. WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we gazed upon, and our hands handled ; 2 concerning the word of the Life, (and the Life was manifested, and we have seen, and do testify, and declare unto you that eternal Life which was with the Father, and was manifested 3 unto us,) what we have seen and heard declare we unto you, that ye also may have fellowship with us ; and, again, our fellowship is with the Father and with his Son Jesus 4 Christ. And these things we write unto you, that your joy may be fulfilled.

5 And this is the message which we have heard from him, and report unto you, that God is 6 light, and darkness in him there is none. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the 7 truth ; but if we walk in the light, as he himself is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son 8 S cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth 9 is not in us. If we confess our sins, he is faithful and righteous to forgive us *our* sins, and 10 cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write unto you, that ye sin not : and if any one have sinned, we have an Advocate with the Father, 2 Jesus Christ the righteous ; and he is himself the propitiation for our sins ; yet not for ours only, but also for the whole world.

3 And hereby we know that we have known 4 him, if we keep his commandments. He that saith : I have known him, and keepeth not his

commandments, is a liar, and the truth is not in him ; but whoso keepeth his word, truly in 5 this man hath the love of God been perfected : hereby we know that we are in him. He that saith he abideth in him ought himself also so 6 to walk, even as He walked.

Beloved, I write not a new commandment 7 unto you, but an old commandment which ye had from the beginning : this old commandment is the word which ye heard from the beginning. Again, a new commandment I 8 write unto you, which thing is true in him and in you ; because the darkness passeth away, and the true light now shineth. He that saith 9 he is in the light, and hateth his brother, is in the darkness until now. He that loveth his 10 brother abideth in the light, and there is no occasion of stumbling in him. But he that 11 hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whether he goeth, because the darkness hath blinded his eyes.

I write unto you, little children, because 12 your sins have been forgiven you for his name's sake. I write unto you, fathers, because ye 13 have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I <sup>1</sup>write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of 14 God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things in 15

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<sup>1</sup> Or, as very many read, *have written*.

the world: if any one love the world, the love  
 16 of the Father is not in him: for all that is in  
 the world, the lust of the flesh, and the lust  
 of the eyes, and the pride of life, is not of the  
 17 Father, but is of the world: and the world  
 passeth away, and the lust thereof: but he  
 that doeth the will of God abideth for ever.  
 18 Little children, it is the last hour; and as  
 ye heard that the Antichrist cometh, even now  
 there are many become antichrists; whence  
 19 we know that it is the last hour. From us  
 they went out, but they were not of us; for  
 if they had been of us, they would have abode  
 with us; but it was that they might be made  
 20 manifest that none of them are of us. And  
 you, ye have an anointing from the Holy One,  
 21 and know all things. I have not written unto  
 you because ye know not the truth, but be-  
 cause ye know it, and that no lie is of the  
 22 truth. Who is the liar, but he that denieth  
 that Jesus is the Christ? This is the Anti-  
 christ, who denieth the Father and the Son.  
 23 Every one that denieth the Son, neither hath  
 he the Father; he that confesseth the Son  
 hath the Father also.  
 24 You, therefore, let that which ye heard from  
 the beginning abide in you: if that abide in  
 you which ye heard from the beginning, ye  
 also shall abide in the Son and in the Father.  
 25 And this is the promise which he himself pro-  
 26 mised us, the life eternal. These things I have  
 written unto you concerning those who would  
 27 deceive you. And you, the anointing which  
 ye received from him abideth in you, and ye  
 have no need that any one teach you: but as  
 the same anointing teacheth you concerning  
 all things, and is true, and is no lie, and even  
 28 as it taught you, ye shall abide in him. And  
 now, little children, abide in him; that, when  
 he shall be manifested, we may have confi-  
 dence, and not be shamed away from him, at  
 his coming.  
 29 If ye know that he is righteous, ye know  
 that every one that doeth righteousness hath  
 been begotten of him. III. Behold what

manner of love the Father hath bestowed  
 upon us, that we should be called children  
 of God! therefore the world knoweth not  
 us, because it knew not him. Beloved, now 2  
 are we children of God, and it hath not yet  
 been manifested what we shall be, but we  
 know that, when <sup>1</sup>it shall be manifested, we  
 shall be like him, for we shall see him as  
 he is.

And every one that hath this hope on Him 3  
 purifieth himself, even as He is pure. Every 4  
 one that committeth sin committeth also vi-  
 olation of law; and sin is violation of law. And 5  
 ye know that He was manifested to take away 6  
 our sins; and in him is no sin. Every one 7  
 that abideth in him sinneth not; every one 8  
 that sinneth hath not seen him, neither known  
 him. Little children, let no one deceive you; 9  
 he that doeth righteousness is righteous, even  
 as He is righteous. He that committeth sin  
 is of the devil; for the devil sinneth from the  
 beginning. For this was the Son of God mani-  
 fested, that he might destroy the works of the  
 devil. Every one that hath been begotten of 10  
 God doth not commit sin, for his seed abideth  
 in him; and he cannot sin, because he hath  
 been begotten of God: in this are manifest 11  
 the children of God and the children of the  
 devil.

Every one that doeth not righteousness is  
 not of God, and he that loveth not his brother. 12  
 For this is the message that ye heard from the  
 beginning, that we should love one another;  
 not as Cain was of the wicked one, and slew 13  
 his brother; and wherefore slew he him? Be-  
 cause his own works were wicked, but his  
 brother's righteous. Marvel not, my brethren, 14  
 if the world hateth you. As for us, we know 15  
 that we have passed out of death into life,  
 because we love the brethren: he that loveth  
 not his brother abideth in death. Every one  
 that hateth his brother is a mankiller; and ye  
 know that no mankiller hath eternal life abid-  
 ing in him.

<sup>1</sup> Or, *he*.

16 Hereby have we known love, because He laid down his life for us: we also ought to lay  
 17 down *our* lives for the brethren. But whoso hath the world's goods, and seeth his brother have need, and shutteth up his bowels from  
 18 him, how abideth the love of God in him? My little children, let us not love in word nor with the tongue, but in deed and truth.

19 And hereby we know that we are of the truth; and shall assure our hearts before him.  
 20 For, if *our* heart condemn us, God is greater  
 21 than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have  
 22 confidence toward God. And whatsoever we ask, we receive from him, because we keep his commandments, and do the things that are  
 23 pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another,  
 24 as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he gave us.

IV. BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into  
 2 the world. Hereby ye know the Spirit of God: every spirit, that confesseth Jesus Christ  
 3 come in flesh, is of God. And every spirit, that confesseth not Jesus Christ come in flesh, is not of God; and this is that *spirit* of the Anti-christ, whereof ye have heard that it cometh,  
 4 and now it is in the world already. You, little children, are of God, and have overcome them; because greater is he that is in you, than he  
 5 that is in the world. They are of the world; therefore *what is* of the world they speak, and  
 6 the world heareth them: we are of God; he that knoweth God heareth us; he that is not of God heareth not us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love another; for love is of God, and every one that loveth hath been  
 8 gotten of God, and knoweth God. He that

loveth not knoweth not God; for God is love. In this was manifested the love of God in us, 9 that God hath sent his Son, the only begotten, into the world, that we might live through him. Herein is love, not that we loved God, 10 but that he loved us, and sent his Son a propitiation for our sins. Beloved, if God so 11 loved us, we also ought to love one another. No one hath at any time seen God: if we love 12 one another, God abideth in us, and his love hath been perfected in us. Hereby we know 13 that we abide in him, and he in us, because he hath given us of his Spirit. We also have 14 seen, and do testify, that the Father hath sent the Son *as* Saviour of the world. Whosoever 15 shall confess that Jesus is the Son of God, God abideth in him, and he in God. We also have 16 known and believed the love that God hath in us. God is love, and he that abideth in love abideth in God, and God in him. Herein hath 17 love with us been perfected, that we should have confidence in the day of judgment, because as He is we are also in this world. There 18 is no fear in love, but perfect love casteth out fear; because fear hath punishment: but he that feareth hath not been perfected in love. We love him, because he first loved us. If 19 any one say: I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love also his brother.

V. EVERY one that believeth that Jesus is the Christ hath been begotten of God; and every one, that loveth him that begat, loveth him also that hath been begotten of him. Hereby we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not burdensome. For all that hath been begotten of God overcometh the world; and this is the victory that overcometh the world, our faith. Who is he that over-

2

3

4

5

cometh the world, but he that believeth that  
that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus the Christ; not with the water only, but with the water and the blood; and the Spirit is that which testifieth, because the 7 Spirit is truth. For there are three that testify,<sup>k</sup> the Spirit, and the water, and the blood; 9 and the three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which 10 he hath testified concerning his Son. He that believeth in the Son of God hath the testimony in himself: he that believeth not God hath made him a liar, because he hath not believed in the testimony which God hath testified concerning his Son. And this is the testimony, that God gave to us eternal life, and 11 this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life.

12 These things have I written unto you <sup>l</sup>that believe in the name of the Son of God, that

ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. And this is the confidence that we have 14 towards him, that, if we ask any thing according to his will, he heareth us: and if we know 15 that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him. If any one see his brother 16 sinning a sin not unto death, he shall ask, and <sup>m</sup> shall give him life, even to those who sin not unto death. There is a sin unto death: not for that do I say that he shall pray. All unrighteousness is sin; and there is a sin not unto death.

We know that every one that hath been 18 begotten of God sinneth not; but he that been begotten of God keepeth himself, and the wicked one toucheth him not. We know 19 that we are of God, and the whole world lieth in the wicked one. But we know that the 20 Son of God is come, and hath given us understanding that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and the Life eternal.

Little children, keep yourselves from the 21 idols.

<sup>k</sup> Two or three inferior copies here insert the words: *in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And they are three that testify on earth.*

<sup>l</sup> Or, as very many read, *that ye may know that ye have eternal life, who believe in the name of the Son of God.*

<sup>m</sup> Or, *he shall give.*

## THE SECOND EPISTLE OF JOHN.

THE elder unto an elect lady and her children, whom I love in truth, and not I only, but also all who have known the truth, for the truth's sake, which abideth in us, and with us it shall be for ever: There shall be with you grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I have found children of thine walking in truth, as we received commandment from the Father. And now I beseech thee, lady, not as writing unto thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we walk according to his commandments. This is the commandment, as ye heard from the beginning, that ye should walk in it. For many deceivers have

entered into the world, who confess not Jesus Christ coming in flesh: this is the deceiver and the Antichrist. Look to yourselves, that we lose not what things we have wrought, but receive a full reward. Every one that transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this doctrine, receive him not into the house, neither bid him hail: for he that biddeth him hail shareth in his wicked works.

Having many things to write unto you, I would not with paper and ink; but I hope to come unto you, and speak mouth to mouth, that our joy may be fulfilled. The children of thy elect sister salute thee.

## THE THIRD EPISTLE OF JOHN.

THE elder unto the beloved Gaius, whom I love in truth.

2 Beloved, in all things I pray that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and testified to thy truth, how 4 thou walkest in truth. Greater joy than this I have none, to hear of my children walking in truth.

5 Beloved, thou actest faithfully whatsoever thou doest toward the brethren, and toward 6 the strangers; who have testified to thy love before the church: whom thou shalt do well to set forward on their way in a manner wor- 7 thy of God: for in behalf of the name they went forth, taking nothing from the Gentiles. 8 We, therefore, ought to receive such, that we may become fellow-labourers for the truth. 9 I wrote unto the church: but he who loveth to be foremost among them, Diotrephes, doth

not admit us. Therefore, if I come; I will 10 bring to remembrance his deeds which he doeth, prating against us with wicked words; and, not contented with these, neither doth he himself admit the brethren, and those who would he hindereth and casteth out of the church.

Beloved, do not imitate what is evil, but 11 what is good. He that doeth good is of God; he that doeth evil hath not seen God. Unto 12 Demetrius testimony hath been borne by all, and by the truth itself; but we also testify, and ye know that our testimony is true.

I had many things to write, but I will not 13 with ink and <sup>a</sup>pen write unto thee; but I hope 14 straightway to see thee, and we shall speak mouth to mouth. Peace *be* to thee. The friends 15 salute thee. Salute the friends by name.

<sup>a</sup> Gr. *reed.*

## THE EPISTLE OF JUDAS.

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JUDAS, a servant of Jesus Christ, <sup>and</sup> brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ :  
 2 Mercy unto you, and peace, and love, be multiplied.  
 3 Beloved, while using all diligence to write unto you concerning the common salvation, <sup>¶</sup>there was a necessity that I should <sup>w</sup>rite exhorting you to strive earnestly for the faith  
 4 once for all delivered unto the saints. For there have crept in privily certain men, who have been before of old described for this condemnation, ungodly, perverting the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.  
 5 But I wish to remind you, you who once for all know this, that the Lord, having saved the people out of the land of Egypt, again  
 6 destroyed those who believed not; and angels that kept not their first estate, but left their own habitation, he hath kept with everlasting bonds under darkness for the judgment of the  
 7 great day; how Sodom and Gomorrah, and the cities about them, having given themselves over in like manner to fornication, and gone away after other flesh, are set forth for an example, suffering the vengeance of eternal fire.  
 8 Yet in like manner these dreamers also on the one hand defile the flesh, on the other reject  
 9 government, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, did not dare to bring against *him* railing judgment,  
 10 but said: The Lord rebuke thee. But these rail at whatsoever things, indeed, they know

not; but whatsoever things they naturally, as the brute beasts, understand, in those they corrupt themselves. Woe to them! for in the 11 way of Cain they walked, and in the error of Balaam for hire they rushed headlong, and in the gainsaying of Korah they perished.

These are rocks in your love-feasts, banqueting together without fear, tending themselves; clouds without water, borne along by winds; trees whose fruit withereth, unfruitful, twice 13 dead, uprooted; wild waves of the sea, foaming out their own shame; wandering stars, for which the blackness of darkness for ever hath been reserved. But for these also prophesied 14 Enoch, seventh from Adam, saying: Behold, the Lord came with his holy myriads, to exercise judgment upon all, and to convict all <sup>w</sup>the ungodly among them of all their deeds of ungodliness wherein they were ungodly, and of all the hard things which ungodly sinners spake against him. These are murmurers, 16 complainers, walking according to their own lusts; and their mouth speaketh great swelling words, admiring persons for profit's sake.

But ye, beloved, be mindful of the words 17 which were spoken before by the apostles of our Lord Jesus Christ; how they told you, 18 that in the last time there shall be mockers, walking according to their own lusts of ungodliness. These are they who separate, animal, having no spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in 21 the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life: and on 22 some, indeed, have compassion, while contend-

<sup>o</sup> Or, *but*.      <sup>p</sup> Gr. *I had*.

<sup>q</sup> Gr. *write unto you exhorting to strive*.

<sup>r</sup> Or, *principality*.      <sup>s</sup> Or, *lordship*.

<sup>t</sup> Or, *of late autumn*.      <sup>u</sup> Gr. *their ungodly ones*.

23 ing; but others save in fear, snatching *them* out of the fire, hating even the garment spotted by the flesh.

24 But unto him who is able to keep *you* from falling, and to set *you* in the presence of

his glory faultless with exceeding joy, unto 25 the only God our Saviour, through Jesus Christ our Lord, glory and majesty, strength and authority, both now and unto all the ages. Amen.

## R E V E L A T I O N.

I. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must come to pass shortly, and sending he signified by his angel unto his 2 servant John, who testified the word of God and the testimony of Jesus Christ, whatsoever 3 things he saw: blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things therein written; for the time is near.

4 John to the seven churches which are in Asia: Grace unto you, and peace, from him who is, and who was, and who cometh; and from the seven Spirits that are before his 5 throne; and from Jesus Christ, the faithful Witness, the First-born of the dead, and the Prince of the kings of the earth. Unto him who loveth us, and washed us from our sins in 6 his blood, and he made us a kingdom, priests unto his God and Father, unto him the glory and the power \*for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him. Yea, Amen.

8 I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 I, John, your brother, and fellow-partaker in the tribulation, and kingdom, and patience of

Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on 10 the Lord's day; and I heard behind me a loud 11 voice as of a trumpet, saying: What thou seest, write in a book, and send unto the seven churchees; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that was 12 speaking with me; and having turned, I saw seven golden lamp-stands, and in the 13 midst of the seven lamp-stands one like a son of man, clothed with a garment down to the feet, and girt around at the breasts with a golden girdle; but his head and hair were 14 white as white wool, as snow; and his eyes as a flame of fire; and his feet like burnished 15 brass, as if they glowed in a furnaee; and his voiee as the voice of many waters; and he 16 had in his right hand seven stars; and out of his mouth proceeded a two-edged sharp sword; and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet 17 as dead; and he laid his right hand upon me, saying: Fear not; I am the First and the Last, and the Living One; and I was 18 dead; and, behold, I am alive \*for ever

\* Or, according to some copies, *them*.

<sup>w</sup> Gr. *unto the ages of the ages*.

ever and ever; and I have the keys of death  
19 and of hades. Write, therefore, the things  
which thou sawest, and the things which are,  
and the things which are to come to pass after  
20 these; the mystery of the seven stars which  
thou sawest on my right hand, and those  
seven golden lamp-stands. The seven stars  
are the angels of the seven churches; and  
those seven lamp-stands are seven churches.

## II. Unto the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the  
2 midst of the seven golden lamp-stands: I know thy works, and thy toil, and thy patience, and  
that thou canst not bear evil men, and hast tried those who say that they are apostles, and  
they are not, and hast found them liars, 3 and hast patience, and hast borne for my  
4 name's sake, and hast not become weary. But I have against thee, that thou hast let go thy  
5 first love. Remember, therefore, whence thou hast fallen, and repent, and do the first works; but if not, I come unto thee quickly, and will remove thy lamp-stand out of its place, unless  
6 thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I  
7 also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise  
of God.

## 8 And unto the angel of the church in Smyna write:

These things saith the First and the Last,  
9 who was dead, and lived: I know thy works,  
and tribulation, and poverty (but thou art rich), and the railing on the part of those who  
say that they are Jews, and they are not, but  
10 the synagogue of Satan. Fear not at all the  
things which thou art about to suffer. Behold, the devil is about to cast *some* of you into prison, that ye may be tried; and ye shall

have a tribulation of ten days. Be faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what 11 the Spirit saith unto the churches: He that overcometh shall not be hurt by the second death.

## And unto the angel of the church in Per-gamos write:

These things saith he who hath the two-edged sharp sword: I know thy works, and 13 where thou dwellest, where is the throne of Satan; and thou holdest my name, and didst not deny my faith even in the days wherein *was* Antipas, that faithful witness of mine, who was killed among you, where Satan dwelleth. But I have against thee a few 14 things; that thou hast there some that hold the doctrine of Balaam, who taught for Balak to cast a stumbling-block before the children of Israel, to eat idol-sacrifices and commit fornication. So thou also hast some that hold the 15 doctrine of the Nicolaitans in like manner. Repent, therefore; but if not, I come unto 16 thee quickly, and will fight with them with the sword of my mouth. He that hath an ear, 17 let him hear what the Spirit saith unto the churches: To him that overcometh, to him will I give of that hidden manna, and will give him a white stone, and upon the stone a new name written, which no one knoweth, but he that receiveth.

## And unto the angel of the church in Thyatira write:

These things saith the Son of God, he that bath his eyes as a flame of fire, and his feet are like burnished brass: I know thy works, 19 and love, and faith, and service, and thy patience, and thy last works to be more than the first. But I have against thee, that thou sufferest <sup>x</sup>the woman, Jezebel, who calleth herself a prophetess; and she teacheth and deceiveth my servants to commit fornication and eat idol-sacrifices. And I gave her time 21 that she might repent, and she will not repent

<sup>x</sup> Or, as many read, *of my God*.

<sup>y</sup> Or, as many read, *thy wife*.

22 of her fornication. Behold, I cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of  
 23 her works; and her children I will kill with death; and all the churches shall know that I am he who searcheth reins and hearts; and I will give unto you, every one, according to  
 24 your works. But unto you I say, unto the rest that are in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say: I cast upon you  
 25 no other burden; but, what ye have, hold till  
 26 I come; and he that overcometh, even he that keepeth unto the end my works, I will give  
 27 him authority over the nations; and he shall tend them with an iron rod, as the vessels of the potter are shivered; as I also have received  
 28 ed of my Father; and I will give him the  
 29 morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

### III. AND unto the angel of the church in Sardis write:

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou  
 2 livest, and art dead. Be watchful, and strengthen the things remaining that were ready to die: for I have not found thy works  
 3 fulfilled before my God. Remember, therefore, how thou hast received and heard, and keep, and repent. If, therefore, thou dost not watch, I will come upon thee as a thief, and thou shalt not know what hour I will  
 4 come upon thee. But thou hast a few names in Sardis, which have not defiled their garments; and they shall walk with me in white:  
 5 for they are worthy. He that overcometh, the same shall be clothed in white garments; and I will not blot out his name from the book of life, and I will confess his name before  
 6 my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And unto the angel of the church in Philadelphia write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no one shutteth, and he shutteth and no one openeth: I know thy works: behold, I have given before thee an opened door, which no one can shut: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold,  
 8 I give out of the synagogue of Satan, those who say that they are Jews, and they are not, but do lie; behold, I will make them to come and do homage before thy feet, and know that I have loved thee. Because thou hast kept  
 9 the word of my patience, I also will keep thee from \*that hour of trial, which is about to come on the whole world, to try those who dwell on the earth. I come quickly: hold  
 10 what thou hast, that no one take thy crown. He that overcometh, I will make him a pillar  
 11 in the temple of my God, and he shall never go out more; and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which descendeth out of heaven from my God, and my  
 12 new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Laodicea write:

These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So, because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth. Because thou sayest: I am rich, and have become rich, and have need of nothing; and knowest not that thou art the wretched and the pitiable one, and poor, and blind, and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest clothe thyself, and the shame of thy nakedness not be manifested; and anoint thine eyes with eyesalve, that thou mayest see.

\* Gr. the hour of the trial.

<sup>a</sup>Or, out of.

19 I, as many as I love, I rebuke and chasten :  
 20 be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give unto him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

IV. AFTER these things I saw, and behold a door set open in heaven, and that first voice, which I heard as of a trumpet speaking with me, saying: Come up hither, and I will show thee things which must come to pass after these.  
 2 And immediately I was in the Spirit: and, behold, a throne had been set in heaven, and on 3 the throne one sat; and he that sat was in appearance like a jasper and a sardine stone; and *there was* a rainbow round about the throne, 4 in appearance like an emerald. And round about the throne *were* twenty-four thrones; and upon the thrones *I saw* four and twenty elders sitting, clothed in white garments, and 5 upon their heads golden crowns. And out of the throne proceeded lightnings, and voices, and thunders; and *there are* seven lamps of fire burning before the throne, which are the 6 seven Spirits of God; and before the throne as it were a glassy sea like crystal; and in the midst of the throne, and around the throne, four living creatures full of eyes before and 7 behind. And the first living creature *is* like a lion, and the second living creature like a calf, and the third living creature hath the face as a man, and the fourth living creature 8 *is* like an eagle flying. And the four living creatures, each one of them having six wings, are round about and within full of eyes; and they have no rest day and night, saying: Holy, holy, holy, the Lord God the Almighty,  
 9 who was, and who is, and who cometh. And when the living creatures shall give glory, and honour, and thanks to him that sitteth on

the throne, who liveth <sup>b</sup>for ever and ever, the twenty-four elders shall fall down before him 10 that sitteth on the throne, and shall worship him that liveth <sup>b</sup>for ever and ever, and shall cast their crowns before the throne, saying: Thou art worthy, <sup>c</sup>O Lord, to receive the 11 glory, and the honour, and the power: for thou didst create all things, and because of thy will they were, and were created.

V. AND I saw upon the right hand of him that sat on the throne a book written within and on the back, sealed up with seven seals. And I saw a mighty angel proclaiming with a 2 loud voice: Who is worthy to open the book, and to loose the seals thereof? And no one 3 was able in heaven, nor on the earth, nor under the earth, to open the book, neither to 4 look thereon. And I, I wept much, because 5 no one was found worthy to open the book, neither to look thereon. And one of the 6 elders saith unto me: Weep not: behold, the Lion that is from the tribe of Judah, the Root of David, hath prevailed to open the book and the seven seals thereof.

And I saw, in the midst of the throne and 6 of the four living creatures, and in the midst of the elders, a lamb standing as if it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth 7 into all the earth. And he came and took the book out of the right hand of him that sat on the throne. And when he took the book, 8 the four living creatures and the twenty-four elders fell down before the Lamb, having every one harps, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying: Thou art 9 worthy to take the book, and to open the seals thereof; for thou wast slain, and didst redeem us to God by thy blood out of every tribe, and tongue, and people, and nation; and thou didst make them unto our God 10

<sup>b</sup> Gr. *unto the ages of the ages.*

<sup>c</sup> Or, as many read, *our Lord and God.*

kings and priests, and they <sup>d</sup>reign over the  
11 earth. And I saw, and I heard a voice of  
many angels around the throne and the living  
creatures and the elders; and the number of  
them was myriads of myriads, and thousands  
12 of thousands, saying with a loud voice:  
Worthy is the Lamb that hath been slain to  
receive the power, and riches, and wisdom,  
and strength, and honour, and glory, and bless-  
13 ing. And every creature that is in heaven,  
and on the earth, and under the earth, and  
such as are on the sea, and all things that are  
in them, heard I saying: Unto him that sitteth  
on the throne, and unto the Lamb, the blessing,  
and the honour, and the glory, and the  
14 power, <sup>e</sup>for ever and ever. And the four liv-  
ing creatures said: Amen. And the elders  
fell down, and worshipped.

VI. AND I saw when the Lamb opened one  
of the seven seals, and I heard one of the four  
living creatures saying, as the voice of thun-  
2 der: Come <sup>f</sup>and see. And I saw, and behold  
a white horse, and he that sat upon him hav-  
ing a bow: and there was given unto him a  
crown: and he went forth conquering, and  
that he might conquer.

3 And when he opened the second seal, I  
heard the second living creature saying:  
4 Come. And there went forth another, a red  
horse; and to him that sat upon him, to him  
it was given to take peace from the earth, and  
that they should slay one another; and there  
was given unto him a great sword.

5 And when he opened the third seal, I heard  
the third living creature saying: Come <sup>f</sup>and see.  
And I saw, and behold a black horse, and he  
that sat upon him having a balance in his hand.  
6 And I heard a voice in the midst of the four  
living creatures, saying: A <sup>g</sup>chœnix of wheat  
for a <sup>h</sup>denarius, and three chœnixes of barley

for a denarius; and the oil and the wine hurt  
thou not.

And when he opened the fourth seal, I heard <sup>i</sup>  
the voice of the fourth living creature saying:  
Come <sup>j</sup>and see. And I saw, and behold a pale <sup>k</sup>  
horse, and he that sat upon him, his name  
Death, and Hades <sup>l</sup>followeth with him. And  
there was given unto them power over the  
fourth part of the earth to kill with sword,  
and with hunger, and with death, and by the  
wild beasts of the earth.

And when he opened the fifth seal, I saw <sup>m</sup>  
under the altar the souls of those slain for the  
word of God, and for the testimony which they  
had. And they cried with a loud voice, say-  
10 ing: Until when, O Lord, the holy and true,  
dost thou not judge and avenge our blood on  
those that dwell on the earth? And there was <sup>n</sup>  
given unto them every one a white robe, and  
it was said unto them that they should rest  
yet a little time, until their fellow-servants  
also and their brethren should fulfil *it*, who  
were to be killed as they also themselves.

And I saw when he opened the sixth seal, <sup>o</sup>  
and, behold, there was a great earthquake, and  
the sun became black as sackcloth of hair, and  
the whole moon became as blood, and the <sup>p</sup>  
stars of heaven fell unto the earth, as a fig-  
tree casteth her <sup>q</sup>untimely figs, being shaken  
by a great wind; and the heaven was parted <sup>r</sup>  
as a scroll rolling up; and every mountain and  
island were moved out of their places; and <sup>s</sup>  
the kings of the earth, and the great men, and  
the chief captains, and the rich, and the mighty,  
and every bond man, and every free man, hid  
themselves in the caves and in the rocks of the  
mountains; and they say to the mountains and <sup>t</sup>  
to the rocks: Fall upon us, and hide us from the  
face of him that sitteth on the throne, and from  
the wrath of the Lamb: for that great day of <sup>u</sup>  
his wrath is come, and who is able to stand?

VII. AND after these things I saw four  
angels standing upon the four corners of the

<sup>d</sup> Or, according to some copies, *shall reign*.

<sup>e</sup> Gr. *unto the ages of the ages*.

<sup>f</sup> Many omit the words, *and see*.

<sup>g</sup> A *chœnix* is about one quart; a *denarius*, about fifteen cents.

<sup>h</sup> Or, as many read, *followed*. <sup>i</sup> Or, *winter figs*.

earth, holding the four winds of the earth, that no wind should blow on the earth, nor  
 2 on the sea, nor upon any tree. And I saw another angel ascending from the sunrising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the  
 3 sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads.

4 And I heard the number of the sealed: a hundred and forty-four thousand sealed, of  
 5 every tribe of the children of Israel; of the tribe of Judah, twelve thousand sealed; of the tribe of Reuben, twelve thousand sealed; of  
 6 the tribe of Gad, twelve thousand sealed; of the tribe of Asher, twelve thousand sealed; of the tribe of Naphtali, twelve thousand sealed; of the tribe of Manasseh, twelve thousand sealed; of the tribe of Simeon, twelve thousand sealed; of the tribe of Levi, twelve thousand sealed; of the tribe of Issachar,  
 8 twelve thousand sealed; of the tribe of Zebulun, twelve thousand sealed; of the tribe of Joseph, twelve thousand sealed; of the tribe of Benjamin, twelve thousand sealed.

9 After these things I saw, and behold a great multitude which no one could number, of every nation, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and  
 10 palms in their hands; and they cry with a loud voice, saying: The salvation unto our God who sitteth on the throne, and unto the  
 11 Lamb. And all the angels stood around the throne and the elders and the four living creatures, and they fell before the throne upon  
 12 their faces, and worshipped God, saying: Amen. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, unto our God <sup>for</sup> ever and ever. Amen.

13 And one of the elders answered, saying unto me: These that are clothed with the

white robes, who are they? and whence came they? And I said unto him: My Lord, 14 thou knowest. And he said unto me: These are they who come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall tabernacle over them. They shall hunger no more, 16 neither thirst any more; neither shall the sun fall on them, nor any heat; for the Lamb that 17 is in the midst of the throne shall tend them, and shall lead them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. AND when he opened the seventh seal, there was silence in heaven about half an hour.

And I saw the seven angels who stand before God, and there were given unto them seven trumpets. And another angel came, 3 and stood at the altar, having a golden censer, and there was given unto him much incense, that he should give *it* to the prayers of all the saints upon the golden altar which is before the throne. And the smoke of the incense 4 for the prayers of the saints ascended out of the angel's hand before God. And the angel 5 took the censer, and filled it from the fire of the altar, and cast unto the earth: and there were voices, and thunders, and lightnings, and an earthquake.

And the seven angels having the seven 6 trumpets prepared themselves, that they might sound.

And the first sounded, and there was hail, 7 and fire, mingled with blood, and they were cast unto the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it 8 were a great mountain burning with fire was cast into the sea: and the third part of the

<sup>1</sup> Gr. *unto the ages of the ages.*

9 sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters:

11 and the name of the star is called Wormwood: and the third part of the waters becomes wormwood, and many of the men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day should not shine for the third part of it, and the night likewise.

13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice: Woe, woe, woe, to those who dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound.

IX. AND the fifth angel sounded, and I saw a star fallen from heaven unto the earth: and there was given unto him the key of the pit of the abyss. And he opened the pit of the abyss: and there ascended smoke out of the pit, as the smoke of a great furnace, and the sun was darkened, and the air, by the smoke of the pit. And out of the smoke there came forth locusts unto the earth, and there was given unto them power, as the scorpions of the earth have power.

4 And it was said unto them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God on their foreheads.

5 And it was given unto them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it strik-

eth a man. And in those days shall the men seek death, and shall not find it. And they shall long to die, and death shall flee from them. And the likenesses of the locusts *were* like horses prepared unto battle; and upon their heads, as it were crowns like gold; and their faces, as the faces of men; and they had hair as the hair of women; and their teeth were as of lions; and they had breastplates as iron breastplates; and the sound of their wings *was* as the sound of chariots of many horses running to battle; and they have tails like scorpions, <sup>1</sup>and stings were in their tails; and their power *was* to hurt the men five months. They have over them a king, <sup>11</sup> the angel of the abyss; his name in Hebrew, Abaddon; and in the Greek he hath the name <sup>9</sup><sup>m</sup>Apollyon.

The first woe is past: behold, there come yet two woes after these things.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet: Loose the four angels that have been bound by that great river Euphrates. And the four angels were loosed, <sup>15</sup> that had been prepared for the hour, and day, and month, and year, that they should kill the third part of the men. And the number of <sup>16</sup> the armies of the cavalry *was* two myriads of myriads: I heard the number of them. And <sup>17</sup> thus I saw the horses in the vision, and those who sat on them, having breastplates fiery, and hyacinthine, and like brimstone: and the heads of the horses *were* as the heads of lions, and out of their mouth proceedeth fire, and smoke, and brimstone. By these three <sup>18</sup> plagues were killed the third part of the men, by the fire, and the smoke, and the brimstone, which proceeded out of their mouth. For the <sup>19</sup> power of the horses is in their mouth, and in their tails: for their tails *are* like serpents, and have heads, and with these do they hurt. And <sup>20</sup>

<sup>1</sup> Or, as many read, *and stings; and in their tails [is] their power &c.*

<sup>m</sup> That is, *Destroyer*.

the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship the demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which  
21 can neither see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. AND I saw another mighty angel descending from heaven, clothed with a cloud, and the rainbow was on his head, and his face was as the sun, and his feet as pillars of fire: 2 and he had in his hand a little book opened: and he set his right foot on the sea, and the 3 left on the earth, and cried with a loud voice, even as a lion roareth: and when he had cried, the seven thunders spake with their voices. 4 And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying: Seal the things which the seven thunders spake, and write them not.

5 And the angel, whom I saw standing on the sea and on the earth, lifted up his right hand 6 to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time there 7 shall no longer be; but in the days of the voice of the seventh angel, when he should be about to sound, is also finished the mystery of God, as he declared the glad tidings to his servants the prophets.

8 And the voice, which I heard from heaven, again spake with me, and said: Go, take the little book which is opened in the hand of the angel, who standeth on the sea and on the 9 earth. And I went unto the angel, saying that he should give me the little book. And he saith unto me: Take, and eat it up; and it shall make bitter thy belly, but in thy mouth 10 it shall be sweet as honey. And I took the little book out of the hand of the angel, and

ate it up; and it was in my mouth sweet as honey; and, when I had eaten it, my belly was made bitter. And he saith unto me: 11 Thou must again prophesy of many peoples, and nations, and tongues, and kings.

XI. AND there was given me a reed like a rod, *he* saying: Rise, and measure the temple of God, and the altar, and those who dwell therein: and the court which is without the 2 temple cast out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread forty-two months. And I will 3 give unto my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed with sackcloth.

These are the two olive-trees and the two lamp-stands, which stand before the Lord of the earth. And if any one will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any one will hurt them, thus must he be killed. These have 5 power to shut heaven, that no rain fall during the days of their prophesying; and they have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will. 6

And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and shall kill them. And 7 their remains shall be on the broad place of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And *men* of the peoples and tribes and tongues and nations shall see their remains three days and a half, and shall not suffer their remains to be put into a sepulchre. And they that dwell on the earth rejoice over 10 them, and shall make merry, and shall send gifts to one another; because these two prophets tormented those that dwelt on the earth. 9

And after the three days and a half the 11 spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them. And they heard 12

<sup>a</sup> Gr. *unto the ages of the ages.*

## REVELATION.

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a loud voice from heaven, saying unto them : Come up hither. And they went up to heaven in the cloud ; and their enemies beheld them.

13 And in that hour was there a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand : and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past ; behold, the third woe cometh quickly.

15 And the seventh angel sounded ; and there were loud voices in heaven, saying : The kingdom of the world is become our Lord's and his Christ's, and he shall reign <sup>for</sup> ever and ever. And the twenty-four elders, who sit before God upon their thrones, fell upon their faces, and worshipped God, saying : We give thee thanks, O Lord God the Almighty, who art, and who wast, because thou hast taken thy great power, and reigned. And the nations were wroth, and thy wrath came, and the time of the dead that they should be judged, and to give the reward unto thy servants, the prophets and the saints, and unto those who fear thy name, the small and the great, and to destroy those who destroy the earth.

19 And the temple of God was opened in heaven, and there was seen the ark of his covenant in his temple : and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. AND a great sign was seen in heaven ; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars ; and being with child she crieth, travailing, and pained to bring forth.

3 And there was seen another sign in heaven ; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems ; and his tail drags the third part of the stars of heaven, and it cast them unto the earth. And the dragon stood before the wo-

man who was about to bring forth, that, when she brought forth, he might devour her child. And she brought forth <sup>p</sup>a male child, who is to tend all the nations with an iron rod : and her child was caught away to God and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred *and* sixty days.

And there was war in heaven, Michael and his angels fighting with the dragon ; and the dragon fought and his angels, and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast, that old serpent, which is called the Devil and Satan, who deceiveth the whole world, he was cast unto the earth, and his angels were cast with him. And I heard a loud voice in heaven, saying : Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ : for the accuser of our brethren is cast down, who accused them before our God day and night. They, too, overcame him, because of the blood of the Lamb, and because of the word of their testimony ; and they loved not their life unto death. Therefore rejoice, ye heavens, and ye who tabernacle therein. Woe to the earth and to the sea ! for the devil is gone down unto you, having great wrath, knowing that he hath little time.

And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the male *child*. And there were given to the woman <sup>q</sup>two wings of the great eagle, that she should fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his

<sup>o</sup> Gr. *unto the ages of the ages*.

<sup>p</sup> Gr. *a son, a male*.

<sup>q</sup> Or, as some read, *the two wings*.

17 mouth. And the dragon was enraged about the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus.

XIII. And I was set upon the sand of the sea. And I saw a beast ascending out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads <sup>r</sup>a name of blasphemy. And the beast which I  
2 saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his  
3 throne, and great authority. And *I saw* one of his heads as if it had been slain to death; and the stroke of his death was healed; and the  
4 whole earth wondered after the beast. And they worshipped the dragon because he gave the authority unto the beast, and they worshipped the beast, saying: Who is like the beast? and who is able to make war with  
5 him? And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him power to do forty-  
6 two months. And he opened his mouth for blasphemy against God, to blaspheme his name, and his tabernacle, and those who  
7 tabernacl in heaven. And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority over every tribe, and people, and  
8 tongue, and nation. And all shall worship him that dwell on the earth, whose name hath not been written, in the book of life of the Lamb that hath been slain, from the founda-  
9 tion of the world. If any one hath an ear,  
10 let him hear. If any one gathereth a captivity, into captivity he goeth: if any one shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.  
11 And I saw another beast ascending out of the earth, and he had two horns like a lamb,

and he spake as a dragon. And all the au- 12 thority of the first beast he exerciseth before him; and he maketh the earth and those who dwell therein to worship the first beast, whose stroke of death was healed. And he doeth 13 great signs, so that even fire he maketh to descend from heaven unto the earth before men. And he deceiveth those who dwell on 14 the earth, because of the signs which it was given unto him to do before the beast, saying to those who dwell on the earth, that they should make an image to the beast, which hath the stroke of the sword, and lived. And 15 it was given unto him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the 16 small and the great, and the rich and the poor, and the free and the bond, that they should give them a mark on their right hand, or on their forehead; and that no one should 17 be able to buy or sell, but he that hath the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that 18 hath understanding count the number of the beast: for it is a man's number; and his number is 666.

XIV. AND I saw, and behold the Lamb standing upon the mount Zion, and with him a hundred *and* forty-four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from 2 heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard *was* as of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures, and the elders: and no one was able to learn the song, but the hundred *and* forty-four thousand, who had been redeemed from the earth. These are they who 3 were not defiled with women; for they are virgin. These are they who follow the Lamb, whithersoever he goeth. These were redeemed 4

<sup>r</sup> Or, as most read, *names*.

from among men, a firstfruit unto God and 5 the Lamb. And in their mouth was found no lie; for they are faultless.

6 And I saw another angel flying in mid-heaven, having an everlasting gospel, to declare the glad tidings unto those who sit on the earth, and over every nation, and tribe, and 7 tongue, and people, saying with a loud voice: Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven, and the earth, and sea, and fountains of waters.

8 And another angel followed, saying: Fallen, fallen, is Babylon the great; for of the wine of the wrath of her fornication she hath given all nations to drink.

9 And another, a third angel followed them, saying with a loud voice: If any one worshippeth the beast and his image, and receiveth a mark 10 on his forehead, or upon his hand, even he shall drink of the wine of the wrath of God, which hath been mixed unmixed in the cup of his indignation, and he shall be tormented with fire and brimstone before the holy angels and 11 before the Lamb; and the smoke of their torment ascendeth for ever and ever; and they have no rest day and night, who worship the beast and his image, and if any one receiveth the mark of his name.

12 Here is the patience of the saints; they who keep the commandments of God, and the faith 13 of Jesus. And I heard a voice from heaven, saying: Write: Blessed are the dead who die in the Lord henceforth. Yea, saith the Spirit, that they may rest from their toils; but their works follow with them.

14 And I saw, and behold a white cloud, and upon the cloud one sat like a son of man, having on his head a golden crown, and in his hand 15 a sharp sickle. And another angel came forth out of the temple, crying with a loud voice to him that sat on the cloud: Send thy sickle, and reap; for the hour of the reaping is come;

for the harvest of the earth is dried. And he 16 that sat upon the cloud cast his sickle upon the earth, and the earth was reaped.

And another angel came forth out of the 17 temple which is in heaven, he also having a sharp sickle. And another angel came forth 18 out of the altar, having power over the fire, and he called with a loud cry to him that had the sharp sickle, saying: Send thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel 19 cast his sickle unto the earth, and gathered the fruit of the vine of the earth, and cast into the great winepress of the wrath of God. And 20 the winepress was trodden without the city, and there came forth blood out of the winepress unto the bridles of the horses, a thousand six hundred furlongs off.

XV. And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; for in them was finished the wrath of God.

And I saw as it were a glassy sea mingled 2 with fire, and those who were victorious from the beast, and from his image, and from the number of his name, standing 3 by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and wonderful are thy works, O Lord God the Almighty; righteous and true are thy ways, thou King of the nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; because thy judgments 4 were manifested.

And after these things I saw, and the temple 5 of the tabernacle of the testimony in heaven was opened: and the seven angels who had 6 the seven plagues came forth out of the temple, clothed in pure, bright linen, and girt round about the breasts with golden girdles. And 7 one of the four living creatures gave unto the

\* Or, as many read, *another, a second angel.*

† Gr. *unto ages of ages.*

‡ Or, *upon.*

seven angels seven golden bowls, full of the wrath of God who liveth <sup>\*</sup>for ever and ever.  
8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels should be fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels: Go, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went away, and poured out his bowl <sup>w</sup>upon the earth; and there came an evil and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

3 And the second <sup>x</sup>angel poured out his bowl into the sea; and it became blood as of one dead; and every living soul died in the sea.

4 And the third poured out his bowl into the rivers and into the fountains of the waters; 5 and they became blood. And I heard the angel of the waters saying: Righteous art thou, who art, and who wast, the Holy One, 6 because thou didst adjudge these things. For they poured out the blood of saints and prophets, and thou gavest them blood to 7 drink; they are worthy. And I heard the altar saying: Yea, O Lord God the Almighty, true and righteous *are* thy judgments.

8 And the fourth poured out his bowl upon the sun; and it was given unto him to scorch 9 the men with fire. And the men were scorched with great scorching, and they blasphemed the name of God, who had power over these plagues, and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for 11 the pain, and blasphemed the God of heaven

because of their pains and because of their sores, and repented not of their works.

And the sixth poured out his bowl upon 12 that great river, the Euphrates; and the water thereof was dried up, that the way of the kings who *are* from the rising of the sun might be prepared. And I saw, out of the 13 mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as frogs, (for 14 they are spirits of demons, doing signs,) go forth unto the kings of the whole world, to gather them together to the battle of that great day of God the Almighty. (Behold, I 15 come as a thief; blessed is he that watcheth, and keepeth his garments, that he walk not naked, and they see his shame.) And <sup>z</sup>they 16 gathered them together into the place which is called in Hebrew Armageddon.

And the seventh poured out his bowl upon 17 the air; and there came forth a loud voice from the temple of heaven, from the throne, saying: It is done. And there were lightnings, 18 and voices, and thunders, and there was a great earthquake, such as was not since men were on the earth, such an earthquake, so great. And the great city became three parts, 19 and the cities of the nations fell; and Babylon the great was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled, and 20 mountains were not found. And great hail as 21 of a talent's weight descended out of heaven upon the men; and the men blasphemed God because of the plague of the hail; for great is the plague thereof exceedingly.

XVII. And there came one of the seven angels who had the seven bowls, and spake with me, saying: Come, I will show thee the judgment of the great harlot, that sitteth on the many waters; with whom the kings of the earth committed fornication, and they who inhabit the earth were made drunk with the

<sup>\*</sup> Gr. *unto the ages of the ages*.

<sup>w</sup> Or, as many read, *into*.

<sup>x</sup> Many omit the word, *angel*.

<sup>y</sup> Or, *it*.

<sup>z</sup> Or, *he*.

3 wine of her fornication. And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and 4 ten horns. And the woman was clothed with purple and scarlet, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and the 5 uncleannesses of her fornication, and upon her forehead a name written: Mystery, Babylon the great, the mother of the harlots and of the 6 abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and I wondered, when I saw her, with great wonder.

7 And the angel said unto me: Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that beareth her, which hath the seven heads and 8 the ten horns. The beast which thou sawest, was, and is not, and is to ascend out of the abyss, and go into perdition: and they that dwell on the earth, whose names have not been written in the book of life from the foundation of the world, shall wonder, when they see the beast, that he was, and is not, 9 and shall be present. Here is the mind that hath wisdom. The seven heads are seven 10 mountains, on which the woman sitteth; and they are seven kings; the five are fallen, the one is, the other is not yet come; and, when he is come, he must continue a little while. 11 And the beast that was, and is not, even he is an eighth, and is of the seven, and goeth into 12 perdition. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom; but they receive authority 13 as kings one hour with the beast. These have one counsel, and give over their power 14 and authority unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him, called, and chosen, and faithful.

15 And he saith unto me: The waters which

thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou 16 sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall utterly burn her with fire. For God gave it into their 17 hearts to perform his counsel, and to perform one counsel, and to give their kingdom unto the beast, till the words of God shall be finished. And the woman whom thou sawest 18 is that great city, which hath kingship over the kings of the earth.

XVIII. AND after these things I saw another angel descending from heaven, having great authority; and the earth was lightened with his glory. And he cried mightily with a 2 loud voice, saying: Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird. For 3 of the wine of the wrath of her fornication have all the nations drunk, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her luxury.

And I heard another voice from heaven, 4 saying: Come forth out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues; for her sins have accumulated unto heaven, and God hath remembered her iniquities. Render unto her 5 as she also rendered, and double unto her 6 as she also rendered, and double unto her double according to her works: in the cup which she mixed, mix unto her double. How 7 much she glorified herself and lived luxuriously, so much torment and sorrow give her; for in her heart she saith: I sit queen, and widow I am not, and sorrow I shall never see. Therefore in one day shall her plagues come, 8 death, and sorrow, and famine; and with fire shall she be utterly burned: for mighty is the Lord God who judged her. And the kings of 9 the earth, who with her committed fornication and lived luxuriously, shall weep and wail over

her, when they see the smoke of her burning,  
 10 standing afar off for the fear of her torment,  
 saying: Alas, alas, that great city Babylon,  
 that mighty city! for in one hour thy judgment came. And the merchants of the earth weep and mourn over her; for no one buyeth  
 12 their lading any more; lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, and all thyine wood, and all ivory furniture, and all furniture of most precious wood, and of brass, and of iron, and of marble,  
 13 and cinnamon, and ammonum, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies,  
 14 and souls of men. And the fruits \*that thy soul lusted after have departed from thee, and all the dainty and the bright things have perished from thee, and never, never more  
 15 shalt thou find them. The merchants of these things, who became rich by her, shall stand afar off for the fear of her torment, weeping  
 16 and mourning, and saying: Alas, alas, that great city, which was clothed with fine linen, and purple, and scarlet, and gilded with gold, and precious stone, and pearls! for in one hour  
 17 were made desolate so great riches. And every pilot, and all the crowd on the ships, and sailors, and as many as ply the sea, stood afar off,  
 18 and were crying, as they saw the smoke of her burning, saying: What *city* like that great  
 19 city? And they cast dust upon their heads, and were crying, as they wept and mourned, saying: Alas, alas, that great city, wherein became rich all that had ships in the sea, by reason of her costliness! for in one hour was  
 20 she made desolate. Rejoice over her, O heaven, and ye saints, and ye apostles, and ye prophets; for God judged your cause upon her.  
 21 And a mighty angel took up a stone like a great millstone, and cast into the sea, saying: Thus with violence shall be cast Babylon the great city, and never shall she be found more.

And the voice of harpers and musicians and 22 pipers and trumpeters shall never be heard in thee more; and no craftsman, of whatsoever craft, shall ever be found in thee more; and the voice of a millstone shall never be heard in thee more; and the light of a lamp shall never 23 shine in thee more; and the voice of bridegroom and bride shall never be heard in thee more: for thy merchants were the great men of the earth; for by thy sorcery were deceived all the nations. And in her the blood of 24 prophets and of saints was found, and of all that had been slain on the earth.

XIX. After these things I heard as it were a loud voice of a great multitude in heaven, saying: Alleluia! the salvation, and the glory, and the power, of our God! For true and righteous *are* his judgments; for he judged the great harlot, that corrupted the earth with her fornication, and he avenged the blood of his servants at her hand. And a second time they said: Alleluia! and her smoke ascendeth <sup>b</sup>for ever and ever. And the twenty-four elders and the four living creatures fell down, and worshipped God that sat on the throne, saying: Amen; Alleluia! And a voice came forth out of the throne, saying: Praise our God, all ye his servants, and ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying: Alleluia! for the Lord God the Almighty reigneth. Let us rejoice and exult and give the glory to him; for the marriage of the Lamb came, and his wife prepared herself, and it was given to her that she should be clothed with fine linen, pure and bright. For the fine linen is the righteousness of the saints.

And he saith unto me: Write: Blessed *are* they who havè been called unto the supper of the marriage of the Lamb. And he saith unto me: These are the true words of God. And 10

\* Gr. of the lust of thy soul.

<sup>b</sup> Gr. unto the ages of the ages.

I fell before his feet to worship him. And he saith unto me: See *thou do it not*: I am a fellow-servant with thee, and with thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

- 11 And I saw heaven opened, and behold a white horse, and he that sat upon him, called Faithful and True; and in righteousness he 2  
 12 judgeth and maketh war; but his eyes *were* as a flame of fire, and upon his head *were* many diadems; he had a name written, that no one 3  
 13 knoweth, but he himself; and he *was* clothed with a garment dyed with blood; and his name 4  
 14 is called The Word of God. And the armies which *were* in heaven followed him upon white horses, clothed in fine linen, white *and* pure.  
 15 And out of his mouth proeedeth a sharp sword, that with it he might smite the nations; and he himself shall tend them with an iron rod; and he himself treadeth the winepress of the wine of the fierceness of the wrath of God 5  
 16 the Almighty. And he hath upon *his* garment and upon his thigh a name written: King of kings and Lord of lords.  
 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven: Come, and gather yourselves together unto the great supper of 7  
 18 God; that ye may eat flesh of kings, and flesh of chief captains, and flesh of mighty men, and flesh of horses and of those that sit on them, and flesh of all, both free and bond, and small and great.  
 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and 9  
 20 with his army. And the beast was taken, and with him the false prophet that did the signs before him, with which he deceived those who had received the mark of the beast, and who worshipped his image. They two were cast alive into the lake of fire which burneth with 10  
 21 brimstone. And the rest were killed with the sword of him that sat on the horse, which

*sword* came forth out of his mouth, and all the birds were filled with their flesh.

XX. And I saw an angel descending from heaven, having the key of the abyss, and a great chain upon his hand. And he laid hold 2  
 on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut 3  
 and sealed over him, that he might no more deceive the nations, till the thousand years were finished; and after these he must be loosed a little time.

And I saw thrones, and they sat upon them, 4  
 and judgment was given unto them; and *I saw* the souls of those beheaded for the testimony of Jesus, and for the word of God, and who worshipped not the beast, nor his image, and received not the mark upon *their* forehead and upon their hand; and they lived and reigned with Christ a thousand years. But 5  
 the rest of the dead lived not, till the thousand years should be finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are finished, 7  
 Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up upon the breadth of the 9  
 earth, and encompassed the camp of the saints, and the beloved city: and there came down fire from God out of heaven, and devoured them; and the devil that deceived them 10  
 was cast into the lake of fire and brimstone, where *are* also the beast and the false prophet; and they shall be tormented day and night <sup>a</sup>for ever and ever.

And I saw a great white throne, and him 11

<sup>a</sup> Or, as many read, *the*.

<sup>d</sup> Gr. *unto the ages of the ages*.

that sat on it, from whose face fled the earth and the heaven, and no place was found for  
 12 them. And I saw the dead, small and great,  
 standing before the throne; and books were  
 opened; and another book was opened, which  
 is of life; and the dead were judged out of  
 the things written in the books, according to  
 13 their works. And the sea gave up the dead  
 that *were* in it, and death and hades gave up  
 the dead that *were* in them; and they were  
 judged every one according to their works.  
 14 And death and hades were cast into the lake  
 15 of fire: this is the second death.<sup>e</sup> And if any  
 one was not found written in the book of life,  
 he was cast into the lake of fire.

XXI. AND I saw a new heaven and a new  
 earth: for the first heaven and the first earth  
 have passed away, and the sea is no more.

2 And the holy city, new Jerusalem, I saw  
 descending out of heaven from God, prepared  
 3 as a bride adorned for her husband. And I  
 heard a loud voice out of heaven, saying: Be-  
 hold, the tabernacle of God with men! and he  
 shall tabernacle with them, and they shall be  
 his peoples, and God himself shall be with  
 4 them, their God. And God shall wipe away  
 every tear from their eyes; and death shall be  
 no more; nor shall sorrow, nor crying, nor  
 pain, be any more; for the first things are  
 gone.

5 And he that sat upon the throne said: Be-  
 hold, I make all things new. And he saith  
 unto me: Write: for these words are faithful  
 6 and true. And he said unto me: It is done.  
 I am the Alpha and the Omega, the beginning  
 and the end. I will give unto him that thirst-  
 eth of the fountain of the water of life freely.  
 7 He that overcometh shall inherit these things;  
 and I will be to him God, and he shall be to  
 8 me a son. But to the fearful, and unbelieving,  
 and abominable, and murderers, and fornicat-  
 tors, and sorcerers, and idolaters, and all the

liars, their part *shall be* in the lake which  
 burneth with fire and brimstone, which is the  
 second death.

And there came one of the seven angels, 9  
 who had the seven bowls full of the seven last  
 plagues, and spake with me, saying: Come, I  
 will show thee the bride, the Lamb's wife.  
 And he carried me away in the Spirit to a 10  
 great and high mountain, and showed me the  
 holy city, Jerusalem, descending out of heaven  
 from God, having the glory of God: its light 11  
*was* like a stone most precious, as a jasper  
 stone clear as crystal; it had a wall great and 12  
 high; it had twelve gates, and at the gates  
 twelve angels, and names inscribed, which are  
 the *names* of the twelve tribes of the children  
 of Israel; on the east *were* three gates; and 13  
 on the north, three gates; and on the south,  
 three gates; and on the west, three gates; and 14  
 the wall of the city had twelve foundations,  
 and in them twelve names of the twelve apostles  
 of the Lamb. And he that spake with me 15  
 had a measure, a golden reed, that he might  
 measure the city, and its gates, and its wall.  
 And the city lieth four-cornered, and its length 16  
 is as much as the breadth. And he measured  
 the city with the reed to twelve thousand fur-  
 longs; the length and the breadth and the  
 height of it are equal. And he measured its 17  
 wall, a hundred and forty-four cubits, man's  
 measure, which is angel's. And the structure 18  
 of its wall was jasper, and the city pure gold,  
 like pure glass. And the foundations of the 19  
 wall of the city *were* adorned with every pre-  
 cious stone: the first foundation, jasper; the  
 second, sapphire; the third, chalcedony; the  
 fourth, emerald; the fifth, sardonyx; the sixth,  
 20 sardine; the seventh, chrysolite; the eighth,  
 beryl; the ninth, topaz; the tenth, chrysop-  
 prase; the eleventh, hyacinth; the twelfth,  
 amethyst. And the twelve gates *were* twelve 21  
 pearls; each one of the gates severally was of  
 one pearl; and the broad place of the city,  
 pure gold, as it were translucent glass. And 22  
 I saw in it no temple; for the Lord God the  
 Almighty is its temple, and the Lamb. And 23

<sup>e</sup> Many add: *the lake of fire.*

<sup>f</sup> Or, as many read, *he, God with them, shall be their God.*

the city hath no need of the sun, nor of the moon, that they should shine for it; for the glory of God lightened it, and its lamp *was* the  
 24 Lamb. And the nations shall walk by its light; and the kings of the earth bring their  
 25 glory and honour into it. And its gates shall not be shut at all by day: for there shall be  
 26 no night there. And they shall bring the glory  
 27 and the honour of the nations into it. And there shall in no wise enter into it any thing common, and that worketh abomination and a lie; but they who have been written in the book of life of the Lamb.

XXII. And he showed me a river of water of life, bright as crystal, proceeding out of the  
 2 throne of God and the Lamb. In the midst of its broad place and of the river on this side and on that side *was* a tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree *were* for the healing  
 3 of the nations. And there shall be no curse any more: and the throne of God and the Lamb shall be in it; and his servants shall  
 4 serve him; and they shall see his face; and  
 5 his name *shall be* on their foreheads. And there shall be no night there; and they have no need of a lamp, and light of the sun; for the Lord God shall lighten them; and they shall reign <sup>for</sup> ever and ever.

6 And he said unto me: These words *are* faithful and true; and the Lord God of the spirits of the holy prophets sent his angel to show unto his servants things which must come to  
 7 pass shortly. And behold, I come quickly; blessed *is* he that keepeth the words of the prophecy of this book.

8 And *it was* I, John, who heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the angel  
 9 who showed me these things. And he saith

<sup>a</sup> Gr. *unto the ages of the ages.*

unto me: See *thou do it not*: I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book: worship God.

And he saith unto me: Seal not the words 10 of the prophecy of this book: for the time is near. He that is unjust, let him be unjust still; 11 and he that is filthy, let him be filthy still; and he that is righteous, let him work righteousness still; and he that is holy, let him be holy still. Behold, I come quickly, and my reward *is* with 12 me, to render to every one as his work shall be. I *am* the Alpha and the Omega, the first and the 13 last, the beginning and the end. Blessed *are* 14 they that <sup>b</sup>do his commandments, that <sup>i</sup>they may have right to the tree of life, and enter by the gates into the city. Without *are* the 15 dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie. I, Jesus, sent 16 my angel to testify unto you these things concerning the churches. I am the Root and the Offspring of David; the bright and the morning Star.

And the Spirit and the bride say: Come. 17 And he that heareth, let him say: Come. And he that thirsteth, let him come: he that will, let him take water of life freely.

I testify to every one that heareth the words 18 of the prophecy of this book: If any one shall add unto them, God shall add unto him the plagues that have been written in this book; and if any one shall take away from the words 19 of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which have been written in this book.

He who testifieth these things saith: Yea, 20 I come quickly. Amen; come, Lord Jesus.

The grace of the Lord Jesus Christ *be* with 21 all <sup>j</sup>the saints. <sup>k</sup>Amen.

<sup>b</sup> For *do his commandments*, some read, *wash their robes.*

<sup>i</sup> Gr. *that their power, or right, may be over.*

<sup>j</sup> Some omit the words, *the saints.*

<sup>k</sup> Many omit the word, *Amen.*













**DATE DUE**

~~3/22/15~~

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